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A

THE

CHINA REVIEW:

OR,

NOTES AND QUERIES ON THE FAR EAST.

PUBLISHED EVERY TWO MONTHS.

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INDEX TO CONTENTS

OF

VOL. IV.

*(A * placed against any of the subjoined shows that the reference is to a Query only.)*

Page.

A

Acupuncture, Chinese,* 402
Ancestral Worship, ... 296
Anglo-Chinese Calendar Manual, .. 58
Anglo-Chinese Vocabulary of the Ning-po Dialect, ... 324
Anti-Opium Association, Chinese, .. 267
Anti-Slavery Reporter, ... 135
Archæological and Historical Researches on Peking, ... 396
Art Khmer (Japanese), ... 202
Asiatic Society of Japan, 262, 265, 327

B

Bell's Visible Speech Alphabet, 322, 400
Bells,* 204
Bibliothèque de l'école des langues Orientales, ... 267
Breech-loading guns,* 268
Boa Constrictors,* 59

C

Canton and the Bogue, ... 200
Chinese Intercourse with the countries of Central and Western Asia, 312, 385
Chinese Myths, ... 331
Chinese Recorder and Missionary Journal, [136, 201, 262, 322, 394
Chinese Scientific Magazine, .. 265, 326
Chinese Sketches, ... 324, 375
Chiushingurar, or the Royal League, .. 135
Choo Foo Tsze, One Page from 243
Classical Rhymes, ... 43, 123
Collectanea Bibliographica, .. 328, 398
Collection of Chinese Proverbs, .. 201
Comparative Grammar, ... 57
Conchyliologie Fluviale, ... 265
Confucian Copy-book, ... 58
Confucian Cosmogony, ... 84
Congress of Orientalists, .. 56, 332
Cosmogony and Religion, ... 10

D

Discussions on Educational Subjects, .. 325
Dream concerning Cash, ... 18

E

Eastern Seas, ... 265
Essays on the Chinese Language, [207, 271, 335
Etymology, Dr. Williams as an authority on, ... 318
Expedition of the Mongols against Java, 246
Explorations of the Indian Ocean, 173, 61
Exploring Expeditions to Western Yunnan, ... 200

F

Fe-tsui, ... 136
Fees of Chinese Medical Attendants,* .. 137
Folk-lore of China, 1, 67, 139, 213, 278, 364
Fossils,* 402
Fu-sang, ... 57, 204

G

Glimpse at the Art of Japan, ... 324
Glimpses of Travel in the Middle Kingdom, ... 264

Digitized by Google

Original from HARVARD UNIVERSITY

H

	Page.
Haiphong (Tonquin),	397
Hankow to Talifoo, a Journey,	136
Historical Outline of Medical Missions,	329
History of the Maritime Provinces,*	130
Hongkong School Book Committee,	267
Hongkong Tract Society,	267
Hot Springs of Yung Mak,	130

I

Introduction to a Retrospect,	191, 233

J

Jade, Le Jade, Etude Historique,	135
Japanese Academy,	328
Jessamine, Chinese,	137, 203
Journey from Hankow to Talifoo,	136

K

Kashmir and Kashgar,	57
Keramic Art of Japan,	200
K'iung-chow (Hainan),	397

L

Lamentations and death of Ch'ung-Chen,	294
Language and Literature of China,	301
Leen-Chau, Trip to	160
Legend of the Building of Peking,	168
Leisure Hour, a Chinese,	401

M

Mandalay to Momien,	398
Maps of Eastern Asia,	265
Materia Medica,	325
Micare Digitis,	333, 400
Money Loan Associations,*	402

N

Natural History of China,*	205
Nonsense Verses for the Radicals,	299
North China Branch R. A. S.,	266, 326
Notes on China,	135
Notes on Chinese Mediæval Travellers,	396
Notes on the Yü-kung,	13
Notices of Mediæval Geography, and History of Central and Western Asia,	396

O

Official Ranks, Chinese	125
Oil used in preparing Tobacco,*	59
Opium, British Opium Policy,	398
Opium, Song on,	137
Oriental Magazine,	57
Ostriculture in China,	38

P

	Page.
P'an-Ku,*	401
Pao-sze, the Cleopatra of China,	104, 114
Peking Gazette, Translation of,	324
Peking Magazine,	202
Penal Code,*	137
Phallic Worship,	257
Phanerogamia and Filices,	266
Plumagery, Chinese,*	59
Poetry, Chinese,	46
Polytechnic Institution,	327
Prisons of Canton,	115
Prize Essays,	58
Proverbs, Chinese,	58, 201

Q

Quarantine, Chinese,*	402

R

Radicals, The 214 Radicals,*	332
Radicals, Nonsense Verses for the	299
Rat, The Rat and Cat in Hades,	96
Red as a Festive Colour,*	205
Report on newly-opened Ports,	397
Royal Geographical Society,	327

S

Spelling Tables, Chinese,	307, 325
Sinologue *v.* Sinologist,	331

T

T'aiping Rebellion,	395
Tales from the Liao Chai Chih Yi,	26
Tales from the West,	325
Three Weeks in the Interior,	21
Tibet, New Work on,	328
Tienchu *v.* Shangti,	331
Torture in British and Chinese Prisons,	203
Travels in Central Asia,	327
Treaty Rights,	134
Tribute of Yü,	13
Trip to the City of Leen Chau,	160
Trip to the Hot Springs of Yung Mak,	130

U

Uranographie Chinoise,	135

V

Vernaculars, Chinese,	152

W

White Feathers,	361
Wills, Chinese,	268, 331, 399
Wry-necked Tree, The	255

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EDITED BY N. B. DENNYS, PH.D.,
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TO CONTRIBUTORS.

Contributions to the *China Review* are invited upon the following subjects, in special relation to China and Eastern Asia :—

Architecture and Lithic Remains.
Aboriginal Races.
Archæology.
Arts and Handicrafts.
Astronomy (native ideas of).
Bibliography.
Biography.
Botany.
Chronology.
Costumes.
Engineering Works.
Ethnography.
Ethnology.
Folklore.
Genealogies of notable families.
Geography.
History, General and Local.
Husbandry.
Inscriptions, ancient.
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Literature.
Legends.
Machines (native).
Manners and Customs.
Mythology.
Medicine.
Natural History.
Numismatics.
Philology.
Religious, their Tenets, Rites and Ceremonies.
Sports and Pastimes.
Reviews of Works relating to the East.
Translations of Native Works, novels, plays, &c.
Weapons of War and of the Chase.

To these may be added Tracings of Inscriptions, or Drawings requiring publication to elucidate the text, and other contributions to our better knowledge of China, and the countries Eastward of the Straits.

The Editor desires it to be understood that the writers of signed articles are alone responsible for the opinions therein expressed.

NOW READY.

初學階

CHO HOK KAI

A HANDBOOK OF

THE CANTON VERNACULAR

OF THE

CHINESE LANGUAGE;

Being a Series of Introductory Lessons, for Domestic and Business Purposes.

By N. B. DENNYS, PH.D.

☞ *The attention of the Mercantile Community is specially drawn to this work, which affords a comparatively easy method for acquiring a knowledge of the Chinese Colloquial used in Hongkong and Canton—the importance of which, in all business and domestic transactions, is daily becoming more manifest.*

*** The Handbook has been approved as a text-book for the examinations in Chinese by the Government Examination Board of Hongkong.

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CONTENTS OF No. 1.

		Page.
The Folklore of China, *(Continued from Vol. III., page* 342), ...		1
Cosmogony and Religion, ...	By S.	10
Some Notes on the Yü-kung, or Tribute of Yü,	Thos. W. Kingsmill ..	13
A Dream Concerning a Cash, ...	G. C. Stent	18
Three Weeks in the Interior, *(Concluded)* ..	Rev. A. B. Hutchinson ..	21
Tales from the Liao Chai Chih Yi (*Concluded from Vol. III., page* 293)	C. F. R. Allen	26
Ostriculture in China, ...	Dabry de Thiersant ..	38
Classical Rhymes, ...	Alfred Lister	43
Chinese Poetry, ...	W. H. Medhurst	46
Short Notices of New Books and Literary Intelligence, ...	.. ..	56
Notes and Queries on Eastern Matters:—		
Chinese Cash, ...	G. N.	59
Boa Constrictors, ...	H. C. C.	59
Oil Used in Preparing Chinese Tobacco, ..	R. S.	59
Chinese Plumagery, ...	Han Wen-chi	59
Books Wanted, Exchanges, &c., ...	.. ..	60

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THE CHINA REVIEW.

THE FOLK-LORE OF CHINA.

(Continued from Vol. III. page 342.)

IV.—PORTENTS OR OMENS, AUGURIES, LUCKY NUMBERS AND DREAMS.

Portents or omens exert, as might be expected, a telling influence on Chinese every-day life, and implicit belief is placed in the effect which will follow certain unintentional acts on the part of any individual. Spilling the salt is held to forebode ill-luck amongst ourselves, and similarly the upseting of the oil jar foretells misfortune to the Chinaman. The appearance and flight of birds seems, again, to have been regarded as an augury by every nation of whose social life details have come down to us, and it is not therefore surprising that the crow should in China be regarded as an omen of evil, just as it is looked upon amongst ourselves. Our North Country children cry when they see one

"Crow, crow, get out of my sight
Or else I'll eat thy liver and light;"

while a Chinese mutters an invocation against the evil harbinger, its cry being considered so unlucky that when any one about to undertake an affair hears it, he generally postpones doing it. On the other hand, while our old superstition concerning magpies is adverse to the appearance of a single bird—

"One for sorrow,
Two for mirth,
Three for a wedding,
And four for a birth,"

the Chinese consider the solitary visitor an omen of good luck. A duck quacking as one passes is, they hold, just the contrary. Regarding dogs the agreement of English belief with that of China is singular. For a strange dog to follow a person is regarded in most parts of our own rural districts as lucky. The Chinese say that if a strange dog comes and remains with one, it is an omen of good to his family and indicates that he will become more wealthy.* Cats, on the other hand, are inauspicious beasts, and a display of sudden attachment, such as that just noted, foreshadows poverty and distress. "May kittens should be drowned," according to English folk-lore; but I am not aware that the full-grown animal is deemed particularly objectionable except by sailors, who aver that when a cat becomes unusually frolicsome it portends a storm. Hens also come in for a share of the feeling expressed in the distich

"A whistling woman and crowing hen
Are neither fit for Gods or men."

"In China the crowing of a hen is considered ominous of something unusual about to happen in the family to which it belongs. In order to ascertain whether this event is

* Social Life of the Chinese, Vol. II., 328. —The Æthiopians regarded the dog as a portentous animal.

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propitious or unpropitious, the relative position of the fowl, while crowing, is to be observed. If the hen crows while her head is toward the outside, or the front of the premises, it is an unpropitious prognostication, foreshadowing poverty or ill luck of some kind; whereas, if her head is pointing toward the rear of the premises while crowing, it is an omen of good, indicating a more prosperous state of the family. Few families will keep a *crowing* hen, even should she betoken future good, as extraordinary omens like this are deemed undesirable. The unfortunate fowl is either sold or killed as soon as possible after she has commenced to crow. It is said that if a cock should crow about ten or eleven o'clock in the evening, he is not allowed to remain on the premises long, being killed or sold, as such crowing denotes future evil to the family of the owner."* A precisely similar belief obtained amongst our own ancestors. "Moresin ranked the unseasonable crowing of a cock amongst omens," says Brand; and in Morier's *Journey through Persia*, p. 62, we read: "Amongst the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If the cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. I am told that the favourable hours are at nine, both in the morning and in the evening, at noon, and at midnight." The flight of birds, more especially swallows, is also an omen in Chinese eyes. Classical scholars do not need to be reminded how often this augury was consulted amongst the Greeks and Romans. A Chinaman never wilfully kills swallows. The French of the Mediterranean term them *ames damnées* and have also a superstitious regard for them—a queer coincidence, to say the least of it. Bats again in China afford omens of good fortune. The Chinese name of the animal is *fuk shü* (in Cantonese) or "Rat of Happiness," and its erratic dashes into a room or summer house are held to augur coming luck to the occupants. With us, similar conduct on the part of a robin red-breast is an omen of calamity.

But these agreements of superstition are not confined to crows, dogs, bats, cocks, and hens. The owl occupies the same position in Chinese esteem as it did in ancient Roman eyes, and as it still does in Great Britain. Pliny called it "inauspicata et funebris avis," while similar epithets are applied to the bird by Ovid, Lucian, and Claudian. Chaucer described it as

"The *Oule* eke, that of deth the bode bringeth,"

and Spencer speaks of it as the bird "that whoso heares doth die." Butler, in his *Hudibras*, p. 2. Canto III. l. 707, refers to the lustration which Rome underwent because an owl had strayed into the capital. Bourne describes it as "a most abominable and unlucky bird," whose hoarse and dismal voice "is an omen of the approach of some terrible thing: that some dire calamity and some great misfortune is near at hand." Brand devotes several pages to quotations, ancient and modern, in the same sense. Now let us see what the Chinese have to say of the bird of Minerva. "The voice of the owl is universally heard with dread, being regarded as the harbinger of death in the neighbourhood." I shall perhaps be pardoned if, for the sake of making this notice exhaustive, I quote the following from Mr. Doolittle's interesting chapter on this and kindred subjects.

Some say that its voice resembles the voice of a spirit or demon calling out to its fellow. Perhaps it is on account of this notion that they so often assert having heard the voice of a spirit, when they may have heard only the indistinct hooting of a distant owl. Sometimes, the Chinese say, its voice sounds much like an expression for "*digging*" *the grave*. Hence, probably, the origin of a common saying, that when one is about to die, in the neighborhood will be heard the voice of the owl, calling out, "*dig, dig.*" It is frequently spoken of as the *bird which calls for the soul*, or *which catches or takes away the soul*. Some assert that if its cry is dull and indistinct, as though proceeding from a distant place, it betokens the death of a near neighbor; whereas, if its notes are clear and distinct, as if proceeding from a short distance, it is a sure harbinger of the death of a person in a remote

* Popular Antiquities, Vol. III., 188.

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neighborhood—the more distinct the voice, the more distant the individual whose decease is indicated; and the more indistinct the voice, the nearer the person whose death is certain! It is a common saying that this bird is a transformation of one of the servants of the ten kings of the infernal regions, *i. e.*, is a devil under the guise of a bird. It is also frequently referred to as a "constable from the dark land."

To pass from birds to eggs it may be noted that a Lancashire superstition that to set a hen on an even number of eggs will result in their being addled, or in the chickens not thriving, exists also in South China.

I have already referred to shoes in connection with birth and marriage, but can find no precise analogy to the "shoe omens" in vogue in Europe—such as the ill luck which it is feared will befall the person who puts a left shoe on a right foot and *vice versa*. Mirrors, however, share in China the superstitious respect paid to their preservation at home. To break a looking-glass is in most parts of Europe deemed a very unlucky accident. "When a looking glass is broken it is an omen that the party to whom it belongs will lose his best friend. Grose tells us that breaking a looking-glass betokens a mortality in the family, commonly the master;"* and Buonaparte, having once broken the glass over Josephine's portrait, could not rest till a special courier had informed him of her safety. This belief exists in full force in China. To break a mirror augurs a separation from one's wife by death, or otherwise, and is only second in ominous portent to breaking an oil jar. And this superstition of a connection existing between the mirror and its owner's life is evidenced also by its use in cases of sickness to form the head of a sort of figure made of one of the sick man's coats which, suspended to a bamboo with the end leaves still on it, is carried about in the vicinity of the house in the hope of attracting the departing soul back to its body. Mirrors are also used as charms, under which head their use will be described.

Who has not noticed or heard of the bizarre arrangements of Chinese gardens and rockeries? The motive for this laying out the pleasure grounds attached to large houses is not simply ornamental. No doubt the Chinaman is one of the most ingenious of landscape gardeners, but the crooked walks and abrupt turns not only economize space but are "lucky," inasmuch as they discourage the advent of evil spirits, who like the "broad way" in China much as they are reputed to do in Europe. Now in England, says a recent writer, "Good luck seems to be attached to everything deformed or crooked. Thus, a crooked sixpence, all England through, is lucky; also placing crooked pins in walls is a very common custom. I never could learn the reason why, although I have known it extended to highways and lanes, such as being cautioned never to build a house in a straight lane, but always to choose (because lucky) a crooked or lane with many curves and turnings." It looks very much as if the two superstitions were identical, but fearful of being too dogmatic I leave readers to draw their own inference.

A recent English writer remarks that "throughout our history, and even in our own day among the vulgar, every eclipse or comet is regarded as the harbinger of some storm, or inundation, or some contagious disease." The sentence may stand as it is to describe the Chinese sentiment, with the slight omission of the words "amongst the vulgar;" for prince and peasant alike believe that the astrologers do not lie. But more astonishing still is it to find that an able writer, Dr. Forster, in his *Illustrations of the Atmospherical Origin of Epidemic Disorders*, gives tables occupying 40 closely-printed 8vo. pages, to shew that the visits of these scourges have really been concurrent with the appearance and approach of comets. He in fact gravely supports the theory held by the Chinese (who by the way say, the longer the comet's tail, the greater the disturbance), so far as it relates to disease. The natives consider a comet to portend war also, and as rebel fighting is generally going on somewhere in

* Pop. Antiq., Vol. III. p. 170.

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the Middle Kingdom, have no great difficulty in proving their case. Stars have, since the remotest antiquity, been held by this people to serve as portents or warnings, generally on the side of order and good government. Some eight years ago the Southern rebels had advanced from Tsao-chow to capture Chi-ning-chow, and as the city was badly defended they would have had an easy task, but for one circumstance that intervened. They fancied they saw on the Eastern road "an enormous red star of an inexplicable nature, within which was plainly visible Kwan-ti in armour, and with a helmet surmounting his fiery face and mighty beard. He darted about at the head of his legions just as he is represented as doing in paintings, and the tumult of his innumerable host was distinctly heard." The rebels were affrighted and fled, and it was officially recorded that "the spirit of Kwan-ti had preserved the city of Chi-ning-chow." As regards eclipses, the popular belief of the Chinese in the fact that the sun or moon is then being devoured by a dragon, and the means adopted of beating gongs and firing crackers to frighten the dragon away, have been held up to Western ridicule ever since books about China have been written. But precisely the same beliefs and practices prevailed amongst the Romans, Macedonians, Medes, Turks, Italians, Irish and Welsh! I need not here quote authorities at length, as they will all be found in Brand (Vol. III. p. 152-3.) But I may note that the Spartan belief that the appearance of shooting stars signified that the king had offended the gods is not very far removed from the Chinese idea that an eclipse is an omen of ill luck to the reigning emperor—a belief curiously verified but a few months back when the attack of small-pox from which the young emperor Tung Chih died was concurrent with the occurrence of a solar eclipse.

Superstitions regarding bells may be classed under the heads both of auguries and charms. The two largest bells in the empire —those at Canton and Peking—are held to possess peculiarly portentous virtues. A native account of the City of Canton states that the *kin chung* or "tabooed bell," as it is called, was cast in the beginning of the reign of Hung-wu (therefore shortly after A. D. 1468, or five centuries ago), but in consequence of a prophecy foretelling calamity to Canton whenever it should give forth sound, was deprived of a clapper and the means of access to it removed. At length one day a rash official directed a man to strike it. No sooner had its reverberating boom been heard, than upwards of a thousand male and female infants died within the city. Some evil spirit had evidently been irritated at the bell being rung, and to ward off his influence infants have, ever since, worn bells upon the clothes. But the prophecy thus vindicated was still supposed to hold good, and advantage was taken of the circumstance by our bombarding force in 1857. It was suggested to the commander of one of H. M's. ships to aim a shot at the bell, and the result was that, as calamity was indeed befalling the haughty city, the unwonted boom was once again heard. A portion of the lower rim was fractured, and the superstition thus recalled to the popular mind undoubtedly contributed to a general belief in foreign prowess.* The belief regarding the Peking bell is less deep-seated, being only to the effect that, if struck by an unauthorized hand, the rain-god will immediately visit the offence by sending down unneeded rain. Some years since, on the writer with a party of friends, visiting the great bell-temple outside the City, the Priests refused to strike the enormous specimen therein hung (it is, by the way, the largest suspended bell in the world), lest the rain-god should be offended. A small present from one of the party however induced them to let the visitors draw back the heavy wooden ram which did duty as a clapper. Strangely enough, as the first blow was

* See *Notes and Queries* on *China and Japan*, Vol. III. p. 22; and *Treaty Ports, &c.*, p. 169.

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struck, a heavy rainstorm came on, and the shaven-pated attendants roared out in high glee, "We told you so!" For once superstition carried the day. It is unnecessary to remind at least cockney readers that grave disaster to the Royal family is believed to follow the unexpected tolling of the great bell of St. Pauls. Bells, especially if blessed by a priest, were formerly thought efficacious to scare away evil spirits. Church bells have ever been regarded in a similar light; and the passing-bell tolled for a dying man was of old supposed to frighten off the demons who stood at the foot of the bed ready to seize, or at least molest, the departing soul. The latter thus got a fair start, or what sportsmen call "law." "Hence," says the authority I am quoting, "the high charge made for tolling the great bell of the Church," as being more efficacious than smaller ones heard to a less distance.

A writer in *Notes and Queries* states that a Scottish plan for securing good luck, for the space of twelve months at least, is to draw a bucket-full of water from the village well, at midnight, on New Year's eve, and, after throwing a handful of grass into it, to carry it carefully home. If the drawer be a cow-keeper, he uses part of the water to wash his dairy utensils, and gives the remainder to his cows, in the rather dishonest hope that he will thereby obtain the cream of the cows of such of his neighbors as use the well, and have not been so wise as himself. Now this custom finds an exact counterpart in China. Natives living in the neighbourhood of Canton believe that water drawn on the night, or rather after midnight, of the seventh day of the seventh moon, possesses special efficacy in the cure of cutaneous diseases or fevers, if used in the cooking of gruel for a patient. It is, moreover, believed that such water will not get putrid even if kept for years, its efficacy indeed increasing with age. The date above given is reported to be that of the descent of the female genii of the Pleiades, (possibly because the constellation is formed of *seven* stars.)

Omens of personal sensation are as commonly accepted in China as in England. With us burning or itching sensations on the body, forebode ill luck or calamities; thus if you have a shivering fit, some one is walking over your destined grave; if the right ear burns, you will hear good news, but if the left, you are being defamed by an enemy. The Chinese believe that if one of the eyelids move involuntarily, it forebodes good or evil luck according to the hours at which the sensation is experienced, and the eyelid (right or left) affected. As a rule it is an ill omen. Sneezing indicates that some one is talking ill of the person so relieving himself. Any twitching of the flesh or a jumping sensation in the region of the heart always forebodes serious ill fortune (the latter symptom, by the way, often needs no prophetic interpretation:) and if a man's second finger shakes, it is a sign that he will shortly be invited to a grand feast. Clothes again, especially trowsers, have ominous properties. Our own goodwives tell us that it is very unlucky to sew a button on a pair of breeches while wearing them. The Chinese give a pair of the same indispensable articles of dress to a young girl commencing to learn sewing, her successful efforts to stitch them together foreboding wealth. Our saying that if two men wash in the same bowl they will quarrel before sunset has a Chinese parallel in the belief that sitting down in a chair still warm augurs that you will shortly fall out with the last sitter.

It has always been deemed unlucky to meet a funeral in most parts of England, and the Chinese entertain an exactly similar idea, especially if the person meeting it is going to a wedding. In fact many natives will turn back from any business visit they are about to pay if they come across either a funeral or a coffin. There is a quaint saying at home that "Trouble will never come near folks whose eyebrows meet;" and it is also alleged that ladies with overmuch down and

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gentlemen with overmuch hair upon their arms and hands, carry about them Nature's own guarantee that they are born to be rich some day—as rich as those happy individuals whose front teeth are set wide apart. The Chinese say that "people whose eyebrows meet can never expect to attain to the dignity of a Minister of State;" that "ladies with too much down or hair are born to be poor all their lives;" but that "bearded men will never become beggars." In fact it is scarcely possible to take up the most ordinary magazine article on European folk-lore without noting in almost every paragraph strange coincidences either in actual belief or in the subject of a superstition. Even the appearance of a white speck upon the finger nail or an itching sensation of the palm of the hand (both ominous of coming gifts in England) bear significance in the eyes of this mysteriously isolated people. The Chinese note that both the foregoing are omens of coming evil.

The first words heard after making a resolution are supposed in China to be ominous. Thus if a man who has decided to do a certain thing—say, for instance, recover a debt—hears the first person he meets say *mei-yu* or *m'hai* (according to the dialect he speaks) he will defer his visit. No Chinaman will open a shop, marry a wife, or engage in any important undertaking without casting lots to see if the fates are propitious.* The method of carrying this out is as follows: Each temple in China has belonging to it about a hundred stanzas of poetry relating to a variety of subjects; each stanza is numbered and printed on a separate piece of paper; in addition to this, there are a quantity of lots made of bamboo slips about eight inches long, corresponding to the number of stanzas, and referring to them by number. The individual who wishes to make application to the god presents himself before his image on his knees, and after performing the *ko-tow* by touching the ground with his head nine times, states his name and residence, the object of his inquiries, and, whether on his own or another's account. He then takes a bamboo tube containing the lots, and shakes it gently before the idol until a slip falls to the ground. He then rises from his knees and picks up this slip, and places it so that the god can see the number of the lot written on it; he then takes two pieces of wood, each having a round and a flat side. After passing these through the incense, he tosses them into the air before the idol; if they fall so that both round sides are uppermost, the answer is negative and everything is unpropitious; if they fall with one round and one flat side up, the answer is in the affirmative, and the man may go on his way rejoicing.*

A belief in what we term lucky numbers pervades the whole arcana of Chinese life and literature. Mr. Mayers, in the introduction to his admirable *Chinese Reader's Manual*, says: "In obedience it would seem to an impulse the influence of which is distinctly marked in the literary traditions of the Chaldeans, the Hebrews, and the Hindoos, a doctrine of the hidden properties and harmonies of numbers imbues the earliest recorded expression of Chinese belief. So also, it may be remarked, in the teachings of Pythagoras an abstract theory of number was expounded as underlying the whole system of existence, whence the philosophy of the western would become tinged with conceptions strongly resembling those which

* Confucius himself was not above his countrymen in this respect, for in the *Due Medium* he remarks:—"The reason of perfect ones enables them to foreknow things; if a nation be about to flourish there will be happy omens, and unlucky ones if it totter to its fall. These will appear in the divining herb *sz'*, in the tortoise, and in the airs and motions of the four members. When either happiness or misery is about to come sages will foreknow both the good and the evil. So that the supremely sincere are equal with the gods."—*Middle Kingdom* II. 276. See Ante., page 6. This inferentially encourages a resort to "wise men" to learn future events, but can scarcely have been intended to pass approval on fortune-tellers.

* I quote this with some slight alterations from a home magazine article, as I could hardly improve on the description.

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still prevail on the same subject in the Chinese mind." Mr. Mayers has here indicated the common source of many of those vulgur beliefs now known as mere folk-lore; and humble as that is in comparison with the more pretentious philosophy which he has so skilfully elucidated, it is not wholly without interest. It would seem that the popular saying "There is luck in odd numbers" meets with as much belief in China as in England. I have already noted the fact that the number 3 is, with an odd exception relating to marriage ceremonies, deemed auspicious. Thus they speak of the 3 decades of heat, the 3 powers united in nature (*t'ien*, *yang* and *yin*), the 3 systems of doctrine, the 3 forms of obedienee, the 3 mental qualifications, the 3 powers of nature (heaven, earth and man), and so on, to say nothing of the phrases in which the same number is pressed into service to express real or assumed historical, geographical, and other facts, such as the "3 kingdoms," the "3 armies," the "3 rivers," the "3 heroes" &c.* Mr. Mayers's exhaustive "Numerical Categories" give the following number of current phrases under the first ten numerals.

Under number	2	9	phrases.
,,	,, 3	68	,,
,,	,, 4	40	,,
,,	,, 5	63	,,
,,	,, 6	38	,,
,,	,, 7	18	,,
,,	,, 8	25	,,
,,	,, 9	30	,,
,,	,, 10	12	,,

Many of these have of course a reference to popular superstitions. Five and Seven appear to be the favourite numbers in this respect. All the forces and phenomena of nature are based upon the number *five*:—we have therefore, Five active organs: the stomach, the lungs, the liver, the heart, and the kidneys. Five colours: Yellow, White, Green, Red, Black. Five varieties of taste: Sweet, Acrid, Sour, Bitter, Salt. Five elements: Earth, Metal, Wood, Fire, Water. Five planets: Saturn, Venus, Jupiter, Mars, Mercury. Five regions of heaven: Centre, West, East, South, North. And so on throughout nature. And similarly as sounds belong to the phenomena of nature, there *must* be five of them. It does not appear that any particular virtue has ever been held to reside in the number five amongst ourselves. The number seven, however, is as portentous in China as in the Western world. Besides the Sabbathaical use of the number, it enters so largely into the popular sayings of the people that one is tempted to suppose anything but an accidental or independent origin for its adoption. Thus the Chinese speak of the seven passions, the seven spirits; they wish a bride seven children; there are seven lawful reasons for divorce. The "Seven Joys" is a common tea-shop sign. There are the seven Famous Persons of the Bamboo Grove. Seven hands and eight feet is a common expression for "too many cooks spoil the broth," and I may note that a jury is commonly termed in Hongkong (when the pidgin English word *Ju-li* is not used) the "seven strangers." Except to indicate a parallel, I need hardly here specify the part which the same number plays in our own affairs. The Hebrew use of the number is familiar to all. The seven wise men, the seven hills, the seven senses, the seven churches, the seven angels, the seven planets, and some thirty other similar expressions are in frequent use amongst us. We transport rogues for seven and fourteen years and bind apprentices for seven, and we find that, of old, Selenus the mathematician, and Hippocrates, both held the Chinese idea of the seventh day being critical in diseases.

Always excepting the tabooed 13, odd numbers have ever been popular in England, in various circumstances. Thus we hold it

* Number three is greatly in favor for luck; school-boys insist that the third time will be fair, or will result in success. There is an old superstition or maxim, call it which we may, that three handfulls of sand on a dead body are as good as a funeral.—*Chambers' Journal.* Falstaff in *The Merry Wives of Windsor* is entrapped a third time in the belief that "there is luck in odd numbers."

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lucky for an odd number of people to sit down to dinner. The Chinese incline to an even number, 8 being in their estimation the most fortunate. But as already noted they share with us the superstitions as to setting a hen on an odd number of eggs. On the other hand, the hair should not be combed on odd days, more especially the 1st and 15th of a month. (The coiffure of Chinese women being dressed with a glutinous substance, it is only combed out at intervals.)

Dreams have ever played an important part in the psychological history of the human race, and the belief in their portentous nature is possibly the only superstition common to all mankind. As Dr. Kitto (*Cyclopædia of Biblical Literature*, Art. *Dreams*) well observes:—"It is quite clear from the inspired history that dreams were looked upon by the earliest nations of antiquity as premonitions from their idol gods of future events; * * * and in order to guard against imposition Moses pronounced a penalty against dreams which were invented and wickedly made use of." It is almost unnecessary to make reference to the belief reposed in these alleged warnings from another world by Western nations. The story of Mahomed's dream is known to all; and I will merely add that both the Negro and Fijian races believe them to be caused by visits of the souls of deceased friends, while such widely divergent races as the Finns and the Australian Aborigines entertain a contrary belief that the soul of the dreamer leaves his body as it enjoys or suffers imaginary pleasures or pains.* The Chinese refer all dreams to the inspiration of a god or goddess, but frequently use the divining bamboos to ascertain how they are to be interpreted. Many of the principal temples in the empire owe their construction to imaginary instructions received during sleep. A recent visitor to the city of Tai An, situated at the foot of the Tai San mountains in Shantung—one of the five sacred mountains of China—thus gives the local legend: "The common account is, that Chin Tsung, the third Emperor of T'ang Dynasty, was afflicted with a grevious boil, which the Imperial physicians could not cure. There was a Taouist Priest at Tai San called Yen He, who declared that the Goddess of the mountain had appeared to him in a dream and directed him to go to the capital and cure this boil for the Emperor, at the same time directing him how to proceed. Ho went accordingly, and gave out that he had come to cure the Emperor's boil. The Emperor hearing of it, called him in. As soon as he entered the Imperial presence, the boil called out, 'Yen He has come and my destiny is finished;' the Priest prescribed treatment, and the boil was cured. The Emperor wished to reward him with an office, but he refused, saying 'Your Majesty has not been cured by my power, but by the efficient power of the God of Tai San; you should show your gratitude by repairing the temple at Tai San.' The Emperor assented, made a large appropriation, and appointed an officer to have it rebuilt in magnificent style." I might multiply examples of this sort *ad libitum*. The memorials in the *Peking Gazette* abound with references to acts done, or crimes discovered in consequence of dreams. Mr. Doolittle notes how dreaming has been pressed into the service of Buddhism at Foochow by way of enforcing the prohibition against eating flesh. "A certain butcher one day bought three buffaloes one of which he killed. One night he began suddenly to bellow like cattle and for a whole day remained insensible. His family in alarm called a doctor who prescribed medicine to revive him. His family, on his recovering his senses, inquired what was the occasion of his acting thus? He answered that he saw in his dream the two buffaloes not yet killed suddenly begin to speak like men; one of them said: 'I am your father;' and the other said: 'I am your

* The Japanese believe that some women are liable, while sound asleep and dreaming, to have their heads leave their body and roam about. It is dangerous to arouse them till the head returns.

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grand-father.' In a short time they became in appearance like men, and on looking carefully at them said he, 'I saw that they were really my father and my grandfather.' The butcher was so painfully affected by these circumstances that he sent the two cattle away to the country, and changed his calling."

As an illustration of the every-day belief in dreams which comes under the observation of the least curious foreign resident in Chinese, I subjoin two stories which have within the last few months appeared in a Shanghai and Hongkong journal respectively. The first relates to the old, old subject—the discovery of treasure. "The other night a gentleman named Chang (*Anglice* Smith) went to bed and had a very remarkable dream. He thought that he was in a particular spot at the back of a certain temple in Shanghai city, and that there he came upon a hidden treasure of gold. On awaking he was so much impressed with the vivid nature of the dream that he immediately sprang out of bed, shouldered a pickaxe and wended his way to the enchanted spot. Upon reaching his destination he fell to work, and sure enough had not far to dig before he came upon a box containing five hundred taels' weight of gold, and,—so runs the story—all marked with the magic name of Chang! Of course proprietorship was indisputable, and lucky Mr. Chang trotted home a richer and a happier man."

The other story appeared a very short time since in the *China Mail*, and the facts came within the writer's personal knowledge. Some time ago, a junk sailed from Hoifoong, containing a number of coolies for the barracoons of Macao. Having arrived there, the live cargo was quickly disposed of, and the Captain received as freight something over $1,000. This incited the helmsman and some of the crew to league themselves with two piratical junks to attack the boat and to rob the Captain of the money. Two or three days after, the junk left Macao on her way back to Hoifoong. On the voyage, near Chang Chow, the two pirates hove in sight, and the helmsman steered closed up to them, when the pirates boarded the junk, killed the Captain and threw him overboard. Here comes the mysterious part of the story. The master of the Luk Kee barracoon one night dreamed a dream, in which he saw the ghost of the murdered man before him, saying he had been murdered, that he was robbed of his money, and that he wished the barracoon master to complain and try to obtain redress for him, which he thought would not be difficult, as the pirates were sailing off Chang Chow. On the strength of this dream, the barracoon master complained to the Portuguese authorities, who sent out a gunboat, and the pirates were found at the spot indicated by the ghost. The crew of the attacked junk (who had come to Hongkong since the robbery) immediately went to Macao; one of them was the brother of the deceased and had been cut in several places. Whether there was any truth in the statement of the appearance of the ghost or not, the facts of the robbery and capture were correct. Here there was nothing mysterious in the fact of a friend of the junk captain dreaming that a very common contingency in Canton waters had actually occurred. Nor was it very strange that he should hit upon the most likely place to find the pirates. The Chinese however, especially in psychological matters, are not very keen in connecting cause with effect, and the lucky dreamer enjoys to this day the reputation of having been specially favoured by the Goddess of Sailors.

(To be continued.)

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COSMOGONY AND RELIGION.

A PHILOSOPHICAL PARADOX.

There is an old story, anent the misapplication of the aphorism "ex pede Herculem" which it would be well for all who aspire to be helpers and instructors of their fellow-men to bear in mind. A country practitioner, to the astonishment of a pupil who accompanied him, gravely accused a patient of eating oysters. "How did you discover the fact," asked the pupil. "I inferred it from the presence of the shells," was the reply. The pupil going to see the same patient, returned with the alarming intelligence that he must have eaten a horse, because he had seen in place of the shells, a saddle and a bridle! No harm, as far as we are aware, resulted in this case from an error of judgment, but a few simple enquiries before making his inference public, would have saved the impetuous youth somewhat of humiliation. That the warning conveyed by the moral should still be needed, is proved by some passages in a recent publication, the inaccuracy of which sorely detracts from its value. We allude to "Confucian Cosmogony" by the Rev. Canon McClatchie. The high reputation achieved by the Rev. Author, coupled with the importance of the subject discussed, makes it all the more necessary that the mistake into which he has fallen be pointed out, and thus many, who will undoubtedly refer to his otherwise very valuable contribution to Chinese literature, escape being led astray.

The case briefly stated stands thus. The Rev. Canon, finding that a particular principle is common to the ancient philosophies of China, Egypt, Syria, Greece, Rome and India, jumps to the conclusion that it must perforce have had the same baneful effect upon the religion of China as it has had in the other countries we have named. But unfortunately our author, in omitting to examine the facts and also to compare them with his theoretic inference, has laid himself open to serious animadversion, if not to the suspicion that other theories put forth in his exceedingly ingenious notes may have as little trustworthy foundation.

The principle in question, is that all things have their origin from a primeval male and female energy originally quiescent in Chaos. It is in fact "a sexual system of the universe." The hieroglyphics of Egypt, the Orphic hymns of Greece, and the works of her greatest thinkers, (e.g. the Androgyne of Plato) all present the same idea under strangely varied forms.*

It was enshrined also in the various systems of idolatry peculiar to these lands, now under the figure of a Supreme Being accompanied by his consort, and again under the idea of the Hermaphrodite. In modern days the unveiling of the mysteries of Sanscrit literature has shown us that the same principle largely enters into the philosophies of India, and is also embodied in her religion. For instance, one form under which S'iva, the deity of deities, is worshipped, is that of Ardhanârisá, the half female Lord. He is represented as a Hermaphrodite, to

* See Sir John Davis *The Chinese*, Vol. 1, Chap. XIII.

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signify the indissoluble unity of the creative principle. Again, Brahma, the creator, is spoken of in the Yajur Veda as becoming masculo-feminine immediately on his willing the existence of another to prevent his being alone in the universe. By another act of will the *one* deity divided and became husband and wife, the origin of all things. Let us remember however that this is Philosophy and not religious worship, although it is true that in the case of all these countries, religion and its observance are founded upon their philosophies.

We see here an unexpected and singular proof of the fundamental unity of the human race to be added to the many which modern science has revealed, when we find that this principle, by which alone the unassisted human mind, could satisfactorily account for the existence of the Cosmos, is enshrined in the earliest writing of the sages of China. Chinese philosophy has from its earliest dawn, as exhibited in the Yik King, laboured to set forth this mystery. It is enshrined in the voluminous writings of Choo He, and it meets us at every turn throughout the Empire in the Kheen and Kwan or Yin and Yang diagram, forming the centre of the Pat Kwa or octagonal figure, familiar to all who have landed on these shores. But singular to say, and it is here that we join issue with the Rev. Canon, we find in the religious worship of the Chinese not the faintest trace of the influence of this principle in the direction which he indicates. At page 152, commenting upon the concluding sections of the chapter on Heaven and Earth, he quotes from the Yik King a passage which in his estimation identifies Heaven or Shang-te with the *Priapus* of the west and the *Baal Peor* of Scripture—and in a foot-note adds the expressive sentence "Phallic worship!"

If this is not to fasten upon China a charge from which even her idolatrous sons shrink with horror, we do not know what it means. If this is not Mr. McClatchie's meaning, where is the point of the quotation from Arnobius satirising the pollutions of such worship? But that this is his meaning is evidenced by other statements of the same nature, *e.g.* page 145. "Among the rulers" of the world "Jamblichous assigns the first place to the Demiurgic mind which he tells us is Ammon, Phtha, and Osiris." With these gods therefore, Shang-te ranks. —And again, p. 144, "This darkness is the Female principle of the Confucianists, and is designated *Yin*; which is the *Yoni* of the Hindoos and the *Juno* of the Greeks and Romans. According to the Confucianist Cosmogony therefore darkness or Night is the Mother of the Gods."

Now in identifying *Yin* with "the YONI of the Hindoos" the Rev. Canon is only making again the same charge as that before alluded to, of Phallic worship—for what is Yoni? Not a goddess, as Mr. McClatchie evidently thinks, but the counterpart of the *Linga*. The LINGA, as is well known, is the emblem used all over India by the worshipers of S'iva as typical of the male or generative power of nature; the YONI is the symbol of nature as fructified and productive. Thus we have the Indian analogue of the Phallic worship of the ancient world.

Originally of an ideal and mystical nature, we know from history that this worship degenerated into practices of the grossest description. When Ancient Rome had become the hotbed of all vice, this became an intolerable nuisance, and was put down by the State on account of the more than usual immorality to which it gave rise. In India it has taken the same course, and produced the same effects, making religion an excuse for the grossest sensuality, corrupting alike the souls and bodies of the worshippers. Pervading the Puranic literature it pollutes unceasingly the minds of the reading classes, and poisons social life in all its relations. And this Mr. McClatchie would have us believe, is the result of the worship of *Shang-te* in China. We ask, where are the proofs? If he rejoins that because Chinese Philosophy contains and asserts the very

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principle which lies at the root of all this evil therefore the outcome must be the same, we reply not proven. Explain it how we will, that illogical perversity which distinguishes the nation pervades its religion also. The fact is patent that the religion of the people does not take its origin from their philosophy. China offers us here one or more of those strange paradoxes in which she abounds. Dr. Medhurst, in his "China its State and Prospects," p. 215, says: "It is true we do not find in their ceremonious observances *any* of that impurity or cruelty which disgraces the religion of India."—Dr. Williams, in his "Middle Kingdom," Vol. II. p. 231, remarks: "The more remarkable trait of Chinese idolatry is that there is no deification of sensuality, which, in the name of religion, could shield and countenance those licentious rites and orgies, that enervated the minds of worshippers and polluted their hearts in so many Pagan countries. No Venus or Lakshmi occurs in the list of Chinese Goddesses: no weeping for Shammuz, no exposure in the temple of Mylitta, or obscene rites of the Doorga-puja have ever been required or sanctioned by Chinese priests. Their speculations upon the dual powers of the *yin* and *yang* have never degenerated into the vile worship of the *linga* and *yoni* of the Hindus or of Amunkem as pictured on the ruins of Thebes."

Now these are weighty words coming from such a source; and asserting, it will be observed, that facts are entirely opposed to the Rev. Canon's inferences. More than this, we can say that personal enquiry into the tendencies of the national philosophy will convince the most sceptical that such ideas never entered a Chinaman's head. He regards the very suggestion with horror.

It is a singular problem, How comes it to pass that China has escaped this pitfall of the nations? It is certainly not from an individual love of virtue on their part, for they are an extremely licentious people in word and deed—yet their literature, their religious worship, and their public life are singularly pure when contrasted with all other heathen nations. Are we to consider China as a proof that dualistic philosophy has no necessary result in Phallic worship; or are we to look for the solution of the problem in the fact that Buddhism, on its entrance into China, allied itself with a philosophy already stereotyped; or yet again shall we see in the sanctity with which China has ever regarded the institution of the family, the only bulwark which amongst heathens has proved efficacious against the influx of those dark pollutions, which even at the present day are enervating and destroying the Hindus? Thirty centuries have rolled away since in the Yik King the Kheen Kwan or Yin Yang diagram was first presented to the Chinese mind; had there been an innate necessity for its resulting in Phallic worship, surely sufficient time has elapsed for that result to have made itself manifest.

During the first twelve of those centuries we must remember that China had no system of idolatry, saving for the Imperial worship of Shang-te, the Supreme ruler, hardly more than a blank Materialism. The worship of the ancestral tablet satisfied the cravings of the masses until, about eighteen centuries since, Buddhism introduced a leaven of Hindu philosophy. Happily the Buddhist pantheon was not filled with models of sanctified vice, and its sacred literature, whatever its other tendencies, was not calculated to debase and degrade the mind by perverting the teaching of the older sages in the way suggested by Mr. McClatchie. We would earnestly recommend him to consult the commentary on the Yik King in loco, and remember that the use of parabolic and illustrative language is as common in Chinese literature as in Western. To follow one's intuitive perceptions, regardless of facts which lie ready to hand, in interpreting such language, is likely to result as satisfactorily as the efforts of the Teutonic artist who essayed to depict a camel on the same plan. Better far to adopt the English

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method, however tame the result or distasteful to our wishes; we shall at all events have a representation on which we can rely as faithful and exact. In future editions of Confucian Cosmogony we trust, for the sake of his reputation as a Sinologue, that the misleading passages will be omitted by the Rev. Canon.

S.

SOME NOTES ON THE YÜ-KUNG, OR TRIBUTE OF YÜ.

No Chinese work professing to antiquity has excited more discussion than the *Yü-kung*, the "Tribute" or "Works" of *Yü*. On the one hand, by those who have been willing to accept the stories of the Three Emperors as historic truths, the work has been looked upon as an authentic description of the state of the empire upwards of twenty centuries before Christ; while others, forced by the want, or the conflict, of evidence to distrust these so-called historic records have not hesitated to look upon the work as a late forgery.

In some measure the work seems to lie between the two extremes. It contains passages apparently of considerable antiquity, but so mixed up with comparatively modern glosses and comments as to be with difficulty recognisable.

The rudely metric form in which portions of the Yü-kung seem to be composed has been remarked on by writers both Chinese and foreign, but I do not know that any attempt to eliminate these passages from the body of the work has been made by either. Taken by themselves the metrical portions seem to form a tolerably continuous and connected narrative, and as might be anticipated lend little support to the late legends of the impossible engineering labours, which it is the fashion of commentators, native and foreign, to attribute to the heroic *Yü*.

Overlying this substratum of rude metre seem to be traces of one or two glosses of early date, with which finally has been worked up a comparatively modern commentary. The whole thus thrown confusedly together—text, gloss and commentary—forms the modern *Yü-kung*.

The book is in the texts divided into two portions, the second of which differs in its style from the first. In it but little of the original seems to have been preserved in its archaic state. It is mainly a reiteration of the first part by a different hand, and in many cases varies from it in the characters used, as well as in the number of the proper names.

Like all the other early compositions of the Chinese the written language had not yet hardened down into its present condition and much freedom was permitted in the choice of characters, especially when intended to represent proper names.

The rhymical portion of the *Yü-kung* appears to have been composed in lines of four syllables, with an occasional line of five or six; in this corresponding with many of the earlier odes of the *Shi-king*. There is however an entire, or almost entire, absence of rhyme, in which it differs from most of the verses preserved in that collection and approaches in character such modern pieces as the San-tsze-king.

This absence of rhyme is not however a decisive proof of want of authenticity. Some of the Odes themselves do not rhyme, and the rough jingle of the *Yü-kung* may be compared with such odes as the first of the *Chow-sung* written in very similar metre.

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What this is may be judged from the following transliteration.

Yü-kung, I. 38.

P'ang-lî ki-ch'û
Yang-niau yau-kû
Sam-kiang ki-yap
Chan-chak tai-ting.

As compared with *Shi-king*, IV. iii.

Yu muk ts'ing miaou
Suk yung lûn siang
Tsî-tsî to sze
Ping Man-chi tak.

The constant use of the auxiliary 既 *Ki* is to be remarked in the lines, while in the glosses and commentary the idiom does not once occur. In this respect the record agrees with the idiom used generally at the time of the composition of the *Shi-king*.*

The heading, and the prologue and epilogue to the *Yü-kung* must on the theory advanced be of later date than the continued ode, and hence will arise the remarkable fact that the name of *Yü* himself does not occur from beginning to end. Even in the work as commonly received *Yü's* name only twice occurs, once in the prologue and once in the epilogue. The description however so closely binds itself with the legend that, notwithstanding, we must attribute the works described to the mythical hero.

The title of the work translated the "Tribute" may apparently with equal propriety be taken to mean the "Works" of *Yü*; both forms proceeding from one root *kar* or *kung*, facere, create; in this agreeing with the Sanscrit *kara*, which means not only faciens, but also tributum regum.*

The prologue begins:

"*Yü* presided over the land. He followed the mountains and parted the woods. He sacrificed to the high hills and great rivers."

In the third paragraph the rhythmic record begins. I give it in Chinese, omitting the glosses and comments which have grown up around it.

既載壺口
治梁及岐
既修太原
至于岳陽
覃懷底績
至于衡漳
恒衞既從
大陸既作

"Commencing at *Hû-k'ou*
"(He) regulated *Liang*† and *K'i*.‡
"(He) adjusted the great plain
"As far as the southern slope of *Yok*.§
"*Tan Hwei* was settled
"As far as *Hang Chang*;
Hang Wei was followed up
And *Ta Lôk* appeared.

九河既道
雷夏既澤
灉沮會同
桑土既蠶
是降宅丘土

* Bopp, Glossarium Sanscritum.

† *Liang*; cfr. *Shi-king* III. iii. 7., said to be a mountain in *Shen-si*. It seems however in the legend quoted by *Mencius*, I. ii. 15, to refer to the *T'sûng Ling* or *Pamir* crossed by *Kûngliu* in the first migration of the *Djows*. *Tsûng* in such a case would seem to be the representative of *Dar* or *Daro*, a word occurring frequently in the region referred to as in *Dardistan*, *Darwal*, the *Dâros* &c. *Liang*, by the common change of *L* for *D*, is merely a dialectal variation.

‡ *K'i* represents the Sanscrit *Giri*, a mountain. It here refers apparently to the range now called the *T'ien-shan* or *Tengri Tagh*, on the southern slopes of which the *Djows*, under *T'anfû*, settled prior to their invasion of *Li* 黎, *vide Shoo-king*, IV. x.

§ *Yôk*, a generic title for a cluster of mountains, is also used for Tartarus. It corresponds with Sans. *Naraka*, Tartarus, the Latin *Orcus*, and apparently to the same root must be referred the Greek *Arcadia*, *Argos*, &c.

* I am, however, rather disposed to look upon the auxiliary 既 *ki* as really the last remains of a reduplicated form altogether lost in modern Chinese. In the fragment brought forward we meet with other remains which seem to go far towards proving that some system of reduplication really existed in the ancient language. Probably all the verbs had this reduplication in the past tense, but in reducing the ode to writing and no syllable of cognate meaning being found to form a compound verb, *ki* was substituted. We find still left however 底績 tai-tsik (3 times); 底定 tai-ting; 其藝 k'i-ngai; 其乂 kí-ngai; as well as 既猪 ki-chû; 既澤 ki-chak, &c. These forms I should therefore prefer to class as reduplicated perfects rather than compound verbs.

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"The Nine Rivers * took their courses;
"*Lui Hia* became a marsh;
"The *Yûng* and the *T'sü* united:
"The mulberry grounds supported silk-worms,
"(The people) from the hills settled on them.

嶓冢既道　漾東流爲漢
東原底平　朝宗于海

"The *Yü* tribes were restrained.
"The *Wei* and the *Tsze* took their courses.
"The *Hwei* and the *I* showed their banks.
"*Mûng-yü* was cultivated.
"*Ta-ye* became a pool.
"The eastern plain spread out level.

導沇水　東流爲濟
入于河溢爲滎
東出于陶丘北
又東至于菏
又東北會于汶
又東北入于海

"The *P'ang-li* † became a pool.
"The *Yang* birds had a place to dwell.
"The three rivers having entered
"The shaking marsh ‡ became still.
"The bamboos then spread abroad.

江漢朝宗　九江孔殷
沱潛既道　雲土夢作乂

"The *Kiang* and *Han* hurried on.
"The Nine* rivers were deep and full.
"The *T'o* and the *T'sim* took their courses.
"*Wan-t'u* and *Mûng*† appeared.

伊洛瀍澗　既入于河
滎波既豬　導河澤被孟豬

"The *I*, *Lôk*, *C'hien* and *Kîn*
"Entered the *Ho*.
"*Yung-po* became a pool
"(It joined)‡ the *Ko* marsh extending to *Mang-chû*.
"The hills *Min* and *Po* were planted.
"The *T'o* and the *T'sim*§ took their courses.
"*Tsai-mûng* was arranged and pacified.
"The *Ho* tribes were brought to submission.

彭蠡既豬　陽鳥攸居
三江既入　震澤底定
篠簜既敷　厥草惟夭
厥木惟喬
厥土黑墳
厥田惟下上
厥賦上中
厥貢漆絲
厥篚織文
浮于江海
達于淮泗

"The *Yok-shui* flowed west.‖
"The *King* joined the *Wei*.
"The *T'sat* and the *T'sû* flowed harmoniously;
"The *Fung-shui* hurried to meet them.

* The Nine Ho. The number nine here seems to be used in a general way; see below, note, p. 16.

† The *P'ang-li* usually identified in this passage with the *Poyang* lake does not appear in the *Shi-king*. The *Kiang*, the *Yangtsze*, is only mentioned in the later odes. 彭 *P'ang* as a proper name occurs both in the *Shi-king* and the *Tso Ch'wan*, but rather in connection with the Ho than the *Yangtsze*. It is connected with the Sans. root *Vâr* water.

‡ The shaking marsh (*Chan-chak*) is generally interpreted as meaning the *T'ai-ho*, but there does not seem sufficient reason for the identification. No contemporary record names the *T'ai* lake, and if it really be intended in this passage we must bring down to a late period the composition of the original *Yü-kung*.

* The Nine Kiang; see below, note, p. 16.

† Literally Cloud-land and Dreams. It seems not unlikely that some allusion exists to the mountains *Vindhya* and *Meru*, both celebrated in Indian epic poetry, and often contrasted by the Hindoo poets.

‡ The character 導 *tao* seems redundant.

§ The mention of the *T'o* and *T'sim* is here repeated identically as in line 27.

‖ We must look to the extreme west for the localities mentioned in these two verses. *Min* and *Po* are possibly the hills still known by these designations. The westerly flow of the *Yoh-shui* shows that it belongs to the river system of Central Asia, rising west of the water-shed, from the eastern slope of which the *King* still flows to join the *Wei*. The *T'sat* and the *T'sú* belong to Aryan tradition. When *T'an-foo* first settled his people at the foot of mount *K'i* the *T'sú* and the *T'sat* were the rivers along the banks of

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荆岐既旅　終南惇物　至于鳥鼠　原隰底績　至于豬野　三危既宅　三苗丕叙

"Mounts *King* and *Ki* were traversed.
"*Chungnan* was clearly distinguished
"As far as *Niaou shü*,
"The plains and marshes were brought to order
"As far as *Chûye*.
"*Sanwei* was inhabited
"And a pact made with the *San-miaou*.

九州攸同　四隩既宅　九山刊旅　九川滌源　九澤既陂

"The nine* islands united;
"The four skirts were purpled;
"The nine mountains were parted in order;
"The springs of the nine steams were cleared;
"The nine marshes were embanked."

The contradictions and inconsistencies which mark the portions of the *Yü-kung* not metrical go far to prove that very early in the historical period the original had ceased to be understood. The immigrants into northern and western China had carried to their new homes, as immigrants have done in all ages, the names of their early seats endeared to them by old traditions and associations, and the attempt to identify them with their new localities led to the tangled web of the *Yü-kung*. What is evidently impossible to commentators in the early Han, or perhaps towards the decline of the Chows, is not likely to be successfully accomplished in the nineteenth century. I have for these reasons not attempted the identification of localities which belong to the realm of tradition rather than of sober history; but have contented myself so far as there seemed grounds for so doing, with showing the similarity of the nomenclature with that prevailing elsewhere where Aryan tribes have established settlements.

Which however there is little left to support the traditions of the wonderful engineering labours of *Yü*, the entire ode does apparently refer to the gradual emergence of the land formerly sunk beneath the overflowing waters. In this it agrees with many of the other deluge legends, and notably to the curious tradition preserved in the second *Fargard* of the *Vendidad*.

Ahura-mazda is represented as addressing *Zarathustra*. "Then answered me *Yima* the fair, O *Zarathustra:* I will enlarge thy world, I will make thy world fruitful; I will obey thee as protector, nourisher, and overseer of the world. . . . .

"Then brought I forth to him the arms of victory, I who am *Ahura-mazda;* a golden plough and a spear made of gold. *Yima* is there to bear rule.

"After that *Yima* had for a kingdom three hundred countries to his share. Then was the earth full of cattle, beasts of burden, men, dogs, birds and ruddy burning fires. There was not room for the cattle, the beasts of burden and the men.

"After that *Yima* had for a kingdom six hundred countries to his share. . . .

which they formed their dwellings. Similarly when the Aryans first descended into India their settlement of *Kurukshetra* or *Brahmavartta* was watered by the *Sara-s-vati*, the *T'si*, and the *Drishad-vati*, the *T'sat*. The *Fang* naturally appears in connection with the works of *Yü*; the *Shi-king* III. i. 10 speaks of its flowing to the east of *Wan's* capital of the same name through the merits of *Yü*, and this with the *Yu-kung* and the preceding book in the *Shoo-king*, "*Yih* and *Tsih*," supply the most direct of the allusions to the supposed engineering labours of *Yü* to be found in the archaic literature of China. In some respects *Yü* and *Wan*, as I have elsewhere shown, must be more or less identified.

* 州 Chow, an island, a tract of country. There is no more reason to assign any definite meaning to the number Nine in this instance than in the others quoted. There were nine districts, nine rivers 河, nine waters 江, nine flowing streams 川; there were also nine mountains, and nine marshes. We hear of these set numbers in tradition but not in nature. The number nine is equally conspicuous in the legend of the works of *Yima* in *Aryanovaeje* quoted below.

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"After that *Yima* had for a kingdom nine hundred countries to his share. . . .

"The cattle, the beasts of burden and the men found not room for themselves. . . .

"Then went *Yima* forth to the stars, towards mid-day, to the way of the sun. He cleft the earth with his golden plough, he bored into it with his spear. . . .

"Then *Yima* caused the earth to cleave asunder, a third part greater than it was before.

"Then *Yima* caused the earth to cleave asunder two thirds greater than it was before.

"After that *Yima* made the earth cleave asunder three thirds greater that it was before. On it strode forward the cattle, the beasts of burden and the men."

Ahura-mazda afterwards announces to *Yima*, that the evil of winter is about to come upon the land, and directs him to make an enclosure, the length of a race ground to all four corners, and into it to collect the seed of the cattle, of the beasts of burden, of men, dogs, birds, and of the red burning fire.

"There collect the water to the length of a *Hatra*. There let the birds dwell. . . There make thou dwelling places. . . Let there not be strife or vexation. Aversion or enmity. . . No poverty, no sickness. . .

"At the upper part of the region make nine bridges; six in the middle, three at the bottom. To the first bridge bring the seed of a thousand men and women. To the middle of six hundred, to the lowest of three hundred. . . . Round about this enclosure make a lofty wall, and a window that gives light therein."

Fragments of similar metrical legends seem to crop up in other portions of the *Shooking*, and one in the *Yih-tsih* refers to the inundating waters.

Yü is here associated with *Yih* and *Tsik* (*Daksha*) and exclaims:

"The inundating waters assailed the heavens,
"In their vast extent they embraced the mountains, and overtopped the hills.
"The people were bewildered and overwhelmed,
"I mounted my four conveyances,
"Followed the hills and divided the woods.
"With *Yik* I showed the people fresh food:
"I settled the nine rivers;
"I deepened the water-courses and streams.
"With *Tsik* I instructed the multitudes to labour for their food;
"To exchange what they had, for what they had not."

The more, in fact, we seek to investigate the stories of the Three Emperors the more does the necessity enforce itself of relegating them to the realm of myth. We miss any historic ground whatever whereon to set our feet. On the other hand curious analogies with other mythologies spring up unsought, showing that, apparently isolated and hard as are these Chinese tales, they must have had their origin before the great Aryan dispersion from the table lands of Central Asia.

On one side we find *Yima* the "Shining one," with his people, the *Iranians* gradually spreading themselves westward from the rising land, which, first free from the extremes of heat and cold, was gradually by the machinations of *Angro-mainyus*, the Evil One, or, as we should say, by the gradual elevation of the district, being raised to the limits of almost eternal snow. On the south we have *Manu* in his ship, stranded on the slopes of the northern mountains, and thence descending, the progenitor of mankind, to people the Aryan districts of India. In the east we have *Yü*, who the scholiast in the *Shooking* informs us was known to the ancients as *Man*, following the mountains, parting the woods and regulating the emerging land. As there are more than one *Manu* in Indian lore, so in Chinese we have at least two *Mans*, and Chinese-like the name has been divided likewise into two; one of whom appears as *Man-wang*, the progenitor of the ruling house of the *Djows* and the lawgiver of China, and the other as *Yü* the Great, the divider of the land, and the

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regulator of the districts emerging from the great flood.

But *Manu* and *Yama* are in Indian myth as it were brothers, or rather they are the same idea under different manifestations. *Manu* is the great progenitor of Aryan nations, as *Yama* is the first of mortals to pass the portals of death. *Yama* of the Indian Aryans is but a different form of *Yima* the first ruler of the Iranic tribes, and the legends told of one, readily lend themselves to the others. Hence if the manifestations of *Man-wang* more nearly resemble those of *Minos* and *Yama*, the legends of *Yü*, his other self, more nearly agree with those told of the Indian *Manu*.

The *Yü-kung* concludes with an epilogue in the same style, and evidently from the same hand, as the prologue, but in marked contrast to that of the body of the work.

"On the east reaching to the sea; on the west extending to the moving sands; to the utmost limits of the north and south;—his fame and influence filled up all within the four seas. *Yü* presented a dark coloured gem-stone, and announced the completion of his work."

With these words I leave one of the most curious chapters of the archaic literature of China.

THOS. W. KINGSMILL.

Shanghai, June 29, 1875.

A DREAM CONCERNING A CASH.*

(TRANSLATED FROM THE CHINESE.)

Ladies and gentlemen, please rinse your ears and listen attentively while I relate an extraordinary circumstance which occurred to me lately; so strange, and of so startling a nature, that it will be indelibly imprinted on my memory as long as I have one, and I suppose I *must* always have one, even if it is worn out and useless.

'Twas the third watch.* I was asleep in my bed, when I had a dream, which appeared so real that even now I am doubtful whether it was really a dream or reality.

Methought a fierce wind arose, which shook the house to its foundation, and blew every paper window† out of its frame; at the same time, by the flickering gleam of my lamp, I saw a *thing*, which seemed composed entirely of a circular, seared, wrinkled face, having a square eye in the centre of it. This strange object floated through the air and approached my bed, over which it

* In the 3rd year of the reign of Hsien-fêng, 咸豐, the 7th emperor of the Great Ching dynasty, (the present) there was a great scarcity of silver and Copper in China; this was caused by the Long-haired rebels.[1] "The virtuous government officials really had ability, which they most industriously displayed, by sending in reports concerning this dearth of metals to the emperor, and proposing various plans, ostensibly, for the benefit of government and the people, but in reality for the pickings they themselves anticipated obtaining."

These officials suggested the necessity of casting a different kind of currency, whereby the metal might be economized, by making cash of various sizes which would represent a larger number of the cash in present use. Thus, roughly, a large cash, which was to represent 1000 common ones, would be really worth no more than 50 or 60; one representing 500, 30 or so; one, 100, about 20 and so on.

The emperor sanctioned this arrangement; the cash were cast, and stringent laws were passed to force them into currency all over the country. The proclamation concerning them ran thus:—

"For the first offence of refusing to take cash, the offender shall be put in the cangue for two months; no mercy shall be shewn him. For the second, the offender shall be transported 1000 *li*; for the third offence, he shall be banished for life."

1 Rebels of all sorts are generally styled thus—this alludes particularly to the Southern rebels.

* Midnight.

† Paper is almost universally used instead of glass for windows in the North.

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hovered, supported by nothing, immediately above me. Casting its square eye upon me, *it* said in a cracked metallic voice:—

"You need not be alarmed" (for I had cowered down under the coverlet and was quaking with fear). "Don't shrink from me, nor think I am an apparition, for I am nothing of the sort. Feel me," (here it descended close to me and put *its* face close to mine, its square eye staring intently into my eyes; but I took its word, for I was too frightened to venture to touch it.) "I am only a Cash, as you perceive; but, alas! at present I am useless. Listen to my sad tale:—

"My name is *Hsien-fêng Cash.** As you are aware the Cashes—that is, the older branches—are a very numerous and powerful family, and date their ancestry back from the time of the first emperor;—but that is foreign to the subject of which I wish to speak, so I will not go into it. As I said before, my name is *Hsien-fêng Cash.* Though only a member of one of the younger branches of the Cash family, I am supposed to represent 100 of the older branch, or 'Old Cash,' as they are called; so I, in common with several members of *our* branch, have the title or character 'Represent†' on our crest. Thus my title is 'Represent 100.'‡ My younger brothers, variously, are styled or entitled 'Represent 50, 10 and 5.' 'Represent 500, and 1000' are my elder brothers. 'Represent 10 Iron Cash' is my cousin by the mother's side. The Little Lead Cashes§ and the Little Iron Cashes‖ are my nephews, also by the mother's side.

We, of the Cash family, are naturally a wandering race; seldom staying for any length of time in one place; even those who are partial to our company rarely allowing us to remain when they can substitute one or more of the Silver or Gold family in our place; having petted and fondled us as long as it suited their purpose, we are turned adrift on the world. Sometimes we find a temporary home in a treasury, sometimes a few of us are jostled together in a pouch; at one time we are loose in the till of a shop, at another, threaded through the eye on a long string, like so many criminals tied together.

"Truly our life is a hard one; we are supposed to be the medium of exchange—and we *are*, but it is an exchange of coarse epithets, for we cause—though much against our will—an immense amount of squabbling and unseemly bickering.

"If a person takes us to a shop in the hope of buying something with us, the shopkeepers, as much as possible, avoid having anything to do with us; or if they *do* take us, they invariably refuse giving any 'change' back. A double price, too, is put on every article that is purchased through our means. At the Corn-chandler's they won't have us at any price, and pretend they are out of this, that or the other, if they know *we* are to be the circulating medium—though they daren't distinctly refuse to take us, for fear of the penalties set forth in the proclamation.

"From the time we, the 'Represents,' were born, we went the whole rounds of the streets. When we met enemies we were obstructed in our progress, as if we were aliens. We were *bona fide* Government Cash, but there were also many illegitimate Cash* going about the streets. They caused us, the lawfully born ones, a great deal of annoyance and trouble, for they falsely assumed our names and government titles, as if they were really the same as ourselves—legitimate. This came to such a pass,

* 咸豐元寶　§ 小錫錢
† 當　‖ 小鐵錢
‡ 當百的

* 私爐鑄的 "Private-stove-cast." Large cash of all descriptions were counterfeited to a very great extent. This was a profitable business for coiners, till they were detected, when they were beheaded. My informant has seen no less than 34 coiners beheaded at one time; there is no doubt a great number suffered death for this crime. Cases relating to coining were called 大錢案 "Large Cash Cases."

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that shop-keepers closed their doors and would not sell a thing, for fear of being taken in by these impostors.

"When shop-keepers found that they *must* take *us*, they insisted on having those of us, only, who were not honey-combed, had no sand-holes in us, or were not damaged in any way. Our holes, if we had any, might be carefully stopped up with wax, but a jingle on the counter would soon betray their existence, and we were rejected with contumely. If such of us as were damaged were taken to three places, only to try to be passed, we were dashed down so often, and battered about so fearfully, that every bone in our bodies were in pain. Then again, if we had *no* holes, or were not honey-combed, the Chinese and Manchu characters on us must, forsooth, be legible and clear. In short, where our bodies were without blemish of any kind, and our voices had a clear ringing sound, then only were we accepted. Truly, we were at a discount, and we wept, for it was heartrending for us.

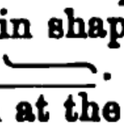
"Pawn shops actually post up notices—such is the poor opinion they have of the 'Represents'—that they won't take *us entirely*; but that before articles can be released from pawn, eight-tenths of the payment must be made with Old Cash; leaving us wofully in the minority, and making very light of us and our standing as Government Cash.

"If any one takes us out in the streets, in the expectation of getting a meal through our assistance, they will go hungry to bed. If they take us even to the closet,* they will be disappointed, for we cannot procure the accommodation they desire. You know, too, as well as I do, that quarrels are perpetually taking place, and all sorts of ill-feeling engendered, solely on our account.

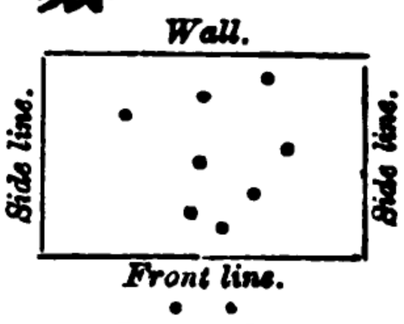
"The 'Represent 10's' get on very well,* every one likes them, if it is only to play at pitch and toss† and 'strike the bell‡' with them. Thirty or forty small Cash have sometimes been paid for one of them. From the time of their birth they were favourites of fortune. They were caught up and bought, threaded with red string, and people hung them round their necks, and put them into their bosoms for fear they should catch cold. 'Represent 5's' were also passable, but they were short-lived; they very soon had their 'lights blown out.'

* There are numbers of these places in Peking, for the convenience of the public. Persons using them are required to pay one small cash. So that if a person had only a large cash, say, representing 100, he could not afford to give it; on the other hand the person in charge of the place, if he received one, would not give 99 small cash in exchange, or he would, instead of gaining *one* cash, be the loser of *sixty*.

* Out of all the various sorts of cash cast by Government at that time, the "Represent 10's" were the only ones which succeeded in lasting till the present time. The rest all succumbed to unpopularity in the course of a few months. The Represent 10's, even now, are used only in Peking or within a radius of forty *li* from that place; beyond that distance they are worthless. One of them will buy only goods to the value of three small cash, instead of the ten they are supposed to represent. Troops are paid with this cash as if each one really represented 10 small ones, so that they actually receive only 3/10 of their pay, the while the Government pockets the remaining 7/10. A volume might be written of the wrongs to which the people are subjected through the bad system of currency.

† Literally, "Pitch at the flat pole," 扔扁擔; so called, from the goal having originally been in the shape of a porter's pole; this has, however, gradually altered in shape, till it nearly resembles a hat,  . The game is very similar to our "pitch at the *motte*." The players stand about twenty feet distant from the goal; each one in turn pitching his cash at it. The one who pitches nearest the toss of the goal, picks up the whole of the cash, and places them on the palm of his hand, with either *all* the Chinese or *all* the Manchu characters uppermost. If he choose the Chinese, he tosses the cash, and all that turn up Manchu characters become his, or *vice versa*. The remaining cash are put through a similar process by his successors, in turn, till the whole are won, when the pitching is resumed, etc.

‡撞鐘. This game can be played by from two to ten persons. The ground on which it is played is called the "city," 城, and can be of any size to suit the tastes of the players. The back of the "city" is a convenient wall, while the sides and front are marked out by lines which are the boundaries of the "city."



Each player, in succession, stands at the front line and throws his cash at the wall, his object

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"The 'Represent Ten Iron Cashes' are defunct; they died in the 1st moon of the 6th year of Hsien-fêng, very suddenly. For instance, to-night people used them, early the next morning they were thrown about the streets. So that all the laws issued concerning them simply amounted to nothing.

"Government Stores were opened so that *sce* might become current. Crowds squabbled about the doors, to pass us, but they only got musty rice and flour in exchange for us, and we might just as well have been thrown away, for all the benefit we were. In short, excepting 'Represent 10's,' we of the younger branch of the Cash family who have the title or motto 'Represent' on our crest, are not of the least use. You don't get your value for your money, in any case.

"The elder branches of the Cash family are the best, though *their* value is fluctuating, and they are getting so scarce that it's quite a novelty to see them in the streets; they are as seldom to be seen there as the nobility. The 'Small Iron Cashes' are at their last gasp, and before long will have to succumb to their fate.

"We are on the horns of a dilemma. If things go on in this manner and the rebellion is not suppressed, in a short time government won't have any copper and there is no knowing what may happen. If we get news of victory over the rebels, *our* doom is sealed, for it's my belief that every one of us will be put into the crucible and reduced to so much waste copper."

When the Ghost of the Cash had made an end of his lamentations, he floated off, accompanied by another gust of wind like that which had ushered him into my room. As he left, a tear fell from his square eye on to my face, which awoke me, when I found that I had been dreaming.

It was a very curious dream, though, wasn't it?

G. C. STENT.

being to cause the cash to rebound from it and fall as near the front line as possible without actually going over it, which is called "going out of the city." The one who is first, *i.e.* the owner of the cash nearest to, and within the front line, then picks it up and aims it at the cash nearest him; if he hits it, he pockets the cash and endeavours to hit the next; this he repeats till he misses the cash aimed at, when he retires, and the owner of the missed cash tries *his* skill at the one nearest to him, etc. The owner of the cash nearest the wall takes the cash that have overshot the front line—excepting when the first player succeeds in hitting *all* the cash in front of him, when he pockets the outside cash as well.

THREE WEEKS IN THE INTERIOR.

(Concluded.)

Cold, wet, and weary, the sight of a blazing wood fire, at one end of the long narrow shed called an inn, which we now entered, was exceedingly cheering. Hot water was liberally provided for us all to bathe our feet; the landlord was bustling about giving orders, a huge pan of rice was preparing for the coolies on one side, whilst a hasty meal for the catechists and ourselves was being got ready on the other—the din was deafening, for your low-class Chinese invariably shout their orders and carry on their bargains, as if all mankind were deaf The chiaro-oscuro effect would have delighted a Rembrandt as the fitful gleams of the fire, mingled with the scattered lamps and lanterns, played on the swarthy figures which filled the centre of the scene, and lighted up the few prominent objects of furniture and the beams overhead, leaving in gloom cavernous depths of shadow, where were stowed away our chairs and bulky baggage; beyond these were the pig-styes, dog-kennels, and hen-coops. The whole without partitions.

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The ceiling was low, the wall opposite the entrance was the rock itself, against which three or four rude stone steps led to an upper storey or garret, of which more anon. The din decreased as the cravings of hunger were appeased—and at last we sat down, and after kicking away a few pigs and driving off the fowls, managed to make a sufficiently satisfactory meal. The landlord—whose good-will had been secured by our stopping the abuse which the coolies were showering on him because he had not a rug each for them to sleep on—showed every attention. We had however to watch him closely, for he had a vile habit of grasping everything and examining its nature by means of his sense of smell.

On retiring to our quarters aloft, we found a very small space reserved for us in the centre, screened off by old matting from the coolies who occupied the floor on each side—the lean-to roof was fortunately not air-tight, so we escaped suffocation, and spite of the grumbling, gambling, smoking, &c., which went on without intermission, managed to secure a few hours' sound sleep. Next morning, on comparing notes, found we had covered 33 miles the preceding day, and had 22 between us and our next station.

It was a continuation of bold and beautiful scenery. Down the ravine poured a continually increasing stream—now foaming and dashing over the boulders in its path—now peacefully winding through the paddy fields on its banks. Our path, always perilously narrow, was at times some two to three hundred feet above the river bed; abundant foliage adorned the precipices which towered above us—below us, rice occupied every available spot. Landslips were frequent, in several places many acres of grain were covered with debris from the heights around. At last we stood on the brow of the last ridge of hills between us and our destination, and looked down upon the city of Koo-cheng or the "Old Field."

Between us and the city stretched a fertile, undulating and well-wooded plain, through which rolled a wide river, a tributary of the Min. So great seemed the space enclosed by the city walls that we could hardly believe it boasts but 50,000 inhabitants. The river flowing by the walls and the undulating ground on the north side, crowned with one or two temples, together with the presence of much foliage amongst the houses, gave it a more picturesque appearance than the other cities which we had visited. On the south side, next the wall, was conspicuous the belfry of a Christian Church. Towards this we bent our steps. Along the river side we noticed several large water wheels 20 feet at least in diameter, self-acting, transferring a continuous stream of the water which propelled them on the bank above, to irrigate the rice fields. We found comfortable roomy quarters ready for us in the Catechist's house behind the church. Both are new buildings erected about 3 years since. The church is lofty and well fitted up, and will seat comfortably about 150; unfortunately it is already too small. Many had assembled to meet us, some fine stalwart old worthies between 70 and 80 years of age. A back door to our premises opens on to the city walls, thus we were able to get a quiet walk in the evening without being followed by a crowd. The moon was at the full, and the whole scene was very pleasing. Next day we made an excursion without our chairs to a village called Lau-wa, about eight English miles distant, which has never before been visited by Europeans. We passed by one of those melancholy institutions, a leper village; many of its wretched inhabitants had met us on their way into the city for a day's work or begging. Like some Chinese philanthropic institutions familiar to visitors to Canton, it was a very dustheap. In the fields were growing tobacco, sugar-cane and sweet potatoes, and the people were busy harvesting rice. Large numbers of the "Parson Crow" were easily to be discerned by the curious collar of white upon their glossy black plumage; here and there were men leisurely driving Mandarin

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Ducks along the road. The houses of the few villages through which we passed were in a neglected condition externally and internally. A general make-shift sort of appearance was the prevailing characteristic of the people and their possessions. The enquiry was frequently shouted across the fields to our party, "Where are those foreigners going," and "What have they come for?" On reaching Lau-wa we were asked to enter the house of the head-man, or rather chief family—which stood in the centre of the village, a very conspicuous object—its new roof and handsomely carved and decorated finials telling of ample means within. The interior we found fully equal to external promise,—a profusion of rich carving, gilding and ornamental word-work on all sides, but beyond this nothing in the way of furniture to give greater personal comfort. Several branches of the family live on these premises in patriarchal fashion. Wolfe held a short service, which was attended by about fifty persons. It was explained to us that most of the villagers were out harvesting, or more would have come. The women of the house were present, also the grandfather, over eighty years of age. He too has become a Christian. When preaching was over the congregation left us in comparative quiet, only the members of the household being present at our midday meal. The table was placed in the centre, in front of the place where in a heathen house the idols and tablets would be. Here instead were the ten commandments. The women, of various ages, assembled to watch our foreign ways, and we could not but be pleased with their quiet lady-like manners. Their everyday dress had little to distinguish them from their poorer neighbours, though they could doubtless on grand occasions present a brilliant appearance. There is something very striking in the head-dress of a Fokhienese woman in full dress, as we saw them at Baptism, &c. Large bows of Chenille flowers adorn each side of the head, a horn of silver gilt projects in front, from which hangs a slender crimson silk tassel, very large bows of silver gilt about five inches in diameter form ear-rings. The skirt of the dress, handsomely embroidered, serves to distinguish the married from the single. Again we had preaching and singing, which the people seem to enjoy. They generally show a partiality for well-marked tunes of a somewhat secular character, such as are understood to be meant by the term Revival tunes—the very idea is enough to make a lover of music shudder, and here they certainly sing with an intensity of feeling which is often sadly trying to one's ears. However, this will mend itself in time. We began to feel the impossibility of one European in full working order doing all he would like to do, over so large an extent of country. We were already physically tired and had only visited half of the stations belonging to the Church Missionary Society in this locality. Our three weeks were drawing to a close, and we had a good 120 miles to make before reaching Foochow.—On returning to the city we partly made the circuit of the walls, which are in a dilapidated condition. Although nowhere absolutely broken down, there are many parts which can be easily scaled. The west side of the city contains many waste plots of ground once occupied by houses, but the greatest wonder is the number of coffins above ground; long sheds contain three and four rows of coffins piled up one on another,—some painted white, to preserve the wood. The people say there are more dead than living inside the walls of the city. Many houses are shut up without inhabitants, and several vacant spaces are for sale. It was explained to us that opium has much to answer for, in bringing about this state of things. We learnt also that female infanticide prevails to a very large extent in the city and neighbourhood, partly owing to poverty, but in greater degree, our informant thought, to the lazy self-indulgent character of the people: as a consequence wives are often brought from long distances, a fact

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which served to explain the frequent variation we observed from the local type of feature.

Next day we gladly quitted our couches and their other occupants, and made ready to visit the mandarin. We found that one of our people having a petition to present had come from San Iung to have the advantage at the same time of the service on the morrow at the Church. He had tried yesterday to get his petition presented gratis, but the runners would have the regular fee, so, rising early this morning, he had availed himself of a curious custom. It being the 15th of the Chinese month the mandarin went to the city temple to worship and any one having a petition may present it on the way, if he can only evade the runners. In this case the man was successful and saved thus 1500 Cash. We found the Yamun in better order than the others which we had visited, and the mandarin, who is a Mahomedan, quite a young swell in his way. He was apparently about 35 years of age, and very good looking. He wore a peacock's feather in his velvet hat, and an embroidered robe, over which was hung a large necklace of various coloured stones, while on his thumb he had a massive jade ring. He asked us a good many questions about the Doctrine and its spread in China, and showed considerable acquaintance with Christian matters, partly to be accounted for perhaps by the fact that his father is a frequent attendant at Church. He referred to the petition he had received, and said he had recommended the man not to summons his neighbour, if he could help it—remarking that it was better for him to carry out the name of our Church "Ang-likan," or "Peace established in the midst," and said we might tell him he would see that he was not molested on account of his religion. Our passports having been stamped, Tea terminated a very pleasant interview. I may remark that, indebted as I felt to my friend Wolfe for giving me the opportunity of thus seeing the local magnates, which our passports afforded, it is not his custom to call on Mandarins unless under great pressure of necessity. Christianity will have to work *upwards*, in China as elsewhere.

We visited a quaint stone pagoda, the only prominent object of interest in Koocheng. It is solid, and of blocks of a kind of granite, once handsomely carved, but now going fast to ruin. At the city temple we saw a handsome state chair of blue silk finished off with silver and a banner of crimson silk, embroidered, for which the people had subscribed in order to present them to our friend the Mandarin, in recognition of the fact that he had administered justice impartially during the past half year. The chair was covered with the names of the subscribers in gold letters, reminding one strongly of the western fashion of presenting an illuminated scroll with subscribers' names, or that of inscribing them on a piece of plate. It was very interesting to come upon a specimen of old stone-carving in a wall containing two specimens of a well-formed trefoil arch such as one sees in thirteenth century Gothic. How came the Chinese with this? In some of the old houses we noticed doorways of brick beautifully finished, the upper angles filled with moulding formed in the bricks, which are very thin and set in very hard cement. Koo-cheng was evidently in years gone by a much wealthier place than it is at present. The American Wesleyan Mission has a chapel here, which we visited. Instead of being an ecclesiastical building of Western model, like our own, we found its interior coloured and fitted up in Chinese style. The Chinese Christians as a rule we find prefer something distinct from that which is associated with idolatry. Noticing the name of God 上帝 Shang-ti, on an inscription inside, enquiry was raised as to the reason of its use in that form in an American Mission, and it appeared that the logic of circumstances had been too strong for theories, so that, in deference to the conviction of the Chinese converts in the province, all the churches have used but one term for some

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years past. On Sunday we had a congregation of 160, many of whom walked between seven and eight miles to church. Seventeen men and six women communicated. The whole service was most reverent. We walked through the city in the afternoon to see some of the Christians, and were gratified to find their shops closed. The church was open all day, and at evensong another congregation of seventy attended.

Rising at 4 a.m. on Monday, after a hurried meal, we started by moonlight, disturbing a party in front of a temple who were burning some paper offerings in the road, and arousing the watch dogs of the neighbourhood. We were soon in the midst of delightful Scotch scenery, rendered doubly romantic by the moon-light. The effect was very grand as the sun rose and the character of the light changed. The mountains, with waterfalls and precipices, had a weird aspect; the river along which our course lay increased in volume as we progressed. Its bed is much broken by massive boulders and rocks; the banks above clothed with rich foliage. After some miles of such journeying we lost the river altogether; the rocky bed was there, but the stream had disappeared. The mystery was soon explained. Leaving our chairs we clambered down over reddish coloured rocks as smooth as glass, and at last about 150 feet below the roadway found ourselves in front of a grand fall: from between two massive rocks rushed with deafening roar the whole body of the stream, sheer down into a cavern below, from which rising and falling ascended a cloud of fine spray radiant in the sunlight with rainbow colours; below us the waters came to sight again, leaping still farther downwards over a ledge of rock on their way to join the Min at Shui-kau. The whole scene was magnificent. The rich colours of the rocks, their bold outline, the foliage above, and then in the background towering up skywards the lofty hills from which we had been descending. A mile or so below this we passed over a bridge the stone buttresses of which we noticed to be pointed and peaked on the side towards the highlands like the prow of a vessel, so as to resist the rush of the floods which often scour down the long ravine. Pushing on, as the river Min came into sight we reached the last Station Shui-kau, of which I am sorry to report anything like failure. Although it has been open for some time, we have only 7 adherents. The place is the station where tea-boats change their cargoes—transhipping from the swift shallow up-country craft into large weather-tight cargo boats capable of going down stream to the Anchorage. Shui-kau is thus a very busy spot, in connection with native sailors and their belongings, and a large number of its residents have a very bad reputation.

We were soon on board the Mission boat, and out into mid stream on our way to Foochow, which city however we only reached after dark the next night, having the wind dead against us the greater part of the way. Thus ended our three weeks in the Interior, and I can only say that it is worth spending that time away from one's ordinary surroundings merely to learn their value. The comforts of civilization are greatly enhanced by a temporary withdrawal from them. But this is the least of enjoyments connected with such a trip. I have endeavoured to describe just what any one may expect to meet with in taking such a trip. A courteous and kindly people ready to do their best in their homely fashion for the passing traveller, allured by the magnificence of the scenery amid which they live, and desirous of seeing for himself the Chinese as they are.

If at all interested in the subject, he will see proofs that Christian Missions are not failures, though in this respect China is like most other countries, you are most likely to see what you look for. We asked for tigers as well as Christians, but only heard of the former, whilst we had ocular demonstration of the latter. What few traces of hostility to foreigners or their productions we did see, were not amongst the people, but in the

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Yamuns of their rulers, and not in all of these. But here one is touching on dangerous ground, so we will bid adieu to "The Happily situated" province.

NOTE.—I append statistics of the actual number of Christians at the various C.M. stations in the district visited on Jan. 30, 1875, the result be it observed in most part of native labour, carried on under foreign supervision :—

Ning A Teng	34	*Lien Kong	8
Tang Jong	35	Siu Hung	45
*A Chia	74	Oh Jong	80
*Ting Sang Ka	20	Siu Chuo	97
Ning Taik	48	Ne Too	17
Lang Kau	34	*Lo Nguong	220
Shui Kau	7	*Ang Jong	54
Sang Po Chiu	42	*Ku Cheng	126
Sek Paik Tu	5	Sang Jong	12
Sioh Jong	13	Sieu Kaik	25
Jong Ping	25	**Foochow	40

* At 6 of these places are regularly built churches, besides 2 in Foochow City itself. In addition to the 1000 above stated are many adherents not yet declared church members.

TALES FROM THE LIAO CHAI CHIH YI.

(Continued from Vol. III., page 293.)

CH'IN TA NIANG.

Ch'in Chung was a native of Shanse, but I forget what particular district he came from. There were great disturbances at this time, and Ch'in was taken prisoner by the rebels. His two sons Fu and Lu were both boys at the time, and Ch'in had married a second wife named Shao, who looked after the two lads, and the family property was quite sufficient for their support. Now the harvest had been bad for some years past, and this caused needy ruffians to extort food from Shao Shih, and drove her to such straits that she had not enough to eat. Ch'in's nephew Shang Lien was very anxious that Shao should marry again, and many times advised her to do so; but Shao would not listen to him for a moment, so he secretly made a deed of sale to sell her to a rich man, and was going to have her carried away by force. He and his friend made their arrangements, without letting a soul know it. There lived near there a man of very crafty character named Wei, who had formerly been an enemy of Ch'in, and he was very anxious to do his family a bad turn. Shao being a widow he used to spread all manner of evil reports about her, and the rich gentleman hearing of these refused to have anything to do with her, as she was not virtuous. By degrees the plans of Lien and all the evil reports which were flying about came to Shao's ears, and she was terribly distressed about them, and wept morning and evening, until she lost all control over her four limbs, and she took to her bed. Fu was by this time sixteen years old, and he had no one to mend his tattered clothes for him, and so he was anxious to have a wife to do this for him. He therefore married the daughter of a graduate named Chiang Chi Chang, who was said to be a woman of great ability. Everything that had to be done was accomplished by her, and thus there was quite enough money in the family. Fu got a teacher to educate his brother, and Wei became very much disgusted to hear of such prosperity, but privately he paid the Ch'in family every attention, and often invited Fu to dinner, and Fu thought Wei was his good friend. One day when they were together Wei remarked, "The illness of your mother must cause you a great deal of trouble, as she cannot help you to look after the property at all. Your younger brother too, who sits at home doing nothing, brings in nothing either, and you and your wife are made beasts of burden for their support, and when your brother wants to get married, he will need a

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considerable sum of money to do it. I will tell you what you ought to do; you ought to start a separate establishment at once, and then you will be the rich man and your brother the poor."

Fu went home and discussed this proposal with his wife, but she would not have anything to say to him about it. Wei however kept dropping his suggestions day after day, and Fu was quite taken in by what he said, and told his mother of it. His mother became very angry, and abused her son, and Fu lost his temper too, and began to take no more care of his own property than if it belonged to some one else, and at the same time Wei invited him to go and gamble, and thus Fu soon got rid of the value of all the rice which he had in his granary. His wife saw what was going on, but did not like to speak about it, but when all the grain was exhausted, his mother asked his wife about it, and she let out all the truth. She was in great distress, but she did not know what to do, and so she went to live apart. Luckily Fu's wife was a really good woman, and she supplied her mother-in-law with food morning and evening, and so Shao was no worse off than before. After the separation, Fu grew still more outrageous, and gave himself up entirely to dissolute and extravagant courses, and it was not long before he had lost every atom of his property at the gambling table, without the knowledge of his wife or of his mother. The moment he got hold of any money he squandered it, and there was nothing to be done for him. He then went to borrow money, giving a deed of sale of his wife as security, but no one would accept this pledge. However there was a man whose nickname was Hell-Fire Chao, who had escaped the clutches of the law after being at the head of a band of robbers, and he was now the bully of their district, and he was not in the least afraid of Fu's venturing to cheat him, and he therefore lent him money very readily: Fu took the money and got rid of it in a few days. He was in doubts how to manage to make his agreement void. Chao, in a great passion, came to ask Fu about it; Fu in a great fright handed her over to him, and Wei when he heard of it rejoiced greatly, and ran off to tell the Chiang family. This he did utterly to overset and ruin the family of Ch'in. Chiang was much distressed and went off to lay an information against Fu, and Fu hearing of this ran away to avoid further trouble. His wife had been deceived by some pretext or other, and it was not until she reached Chao's house that she knew that she had been sold. She wept and tried to think of some means of killing herself quietly, but Chao did his best to coax and persuade her, but she would not listen to him, and so he grew angry, in return for which she began to abuse him, which put him in a still greater passion, and he got a whip and beat her, but he could not make her submit to him, and in her despair she drew a silver bodkin from her hair and stabbed herself in the throat with it. Chao tried to save her, but her gullet was already pierced, and the blood gushed forth. Chao then bound a piece of silk round her throat, hoping that he would be able to bring her round to his wishes by degrees. The next day a warrant came for Chao's arrest, for which Chao did not care a bit, but the mandarin, hearing that Fu's wife had been severely wounded, gave orders that Chao should be beaten. The attendants looked each at the other, but none of them ventured to punish Chao. The Magistrate had long heard of Chao's ferocity, and this scene brought it home to him. He was perfectly furious, and ordered his executioner to put Chao to death, and this was done, and Chiang took his daughter home with him. From Chiang laying this accusation against Fu, Shao learnt that her son had been guilty of much that was discreditable, and this so affected her that it almost killed her, and she remained senseless for some time. Lu was by this time fifteen years old, and he was left alone without any one to take charge of him

Now Ch'in Chung before this had had a

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daughter by his first wife, whose name was Ta Niang, who had been married to a man who lived a long way off; this woman was of firm and resolute character, and when she returned to her own parents she was not at all satisfied with the manner in which they treated her, and with the gifts they gave her, and thus she ceased to be on good terms with her father and mother, and she always left them after a quarrel; and Chung for this reason hated his own daughter, and as she lived a long way off he would let years pass without going to ask after her. When Shao was about to die, as we said before, Wei sent for this woman to come and look after her step-mother, his object being to get up a dispute about the property between her and Lu. There was at this time a shopkeeper who lived in the same village as Ta Niang, and Wei employed him to take his message to her and to tell her that there was no one to oppose her claim to all the property. Some days passed, and Ta Niang arrived, accompanied by her little boy. She came into the house and found her young brother waiting on his sick mother. Altogether it formed a very melancholy scene, and she could not help feeling very sorrowful about it. She asked Lu what had become of Fu, and Lu told her all about it. When Ta Niang was told this, her passion almost choked her, and she cried, "Is there no real man in our family who will save us from the scorn and contempt of the neighbours? Why did you allow thieves to carry off our property in this way?" She then went into the kitchen and prepared a meal, which she first served to her stepmother, and then she provided for her brother and her son. As soon as the meal was over she carried her petition to the Magistrate, to accuse the gambling companions of her brother. When this came to the ears of the gamblers they were in a great fright, and collected a quantity of money wherewith to bribe Ta Niang to drop proceedings. Ta Niang took the money and went on with the case, and the Magistrate gave orders for their arrest, and each of them was severely beaten; but he made no enquiry about the houses and land that had been taken from the family. Ta Niang would not stay her anger, but took her brother Lu with her to the Prefect's office. This official was more severe to the gamblers, and Ta Niang persisted that she was a widow and very poor. The gamblers thereupon devised a plot in reference to the property, but Ta Niang was very energetic, and when the Prefect heard her story, he pitied her greatly, and he ordered the Magistrate to recover the property for her, and also to have Ch'in Fu punished as a warning to him not to offend again; and the Magistrate, having received his superior's orders, had the men flogged again, and after this the property lost at the gambling table was all returned. Ta Niang had long been a widow. She now sent her little boy home, telling him that he was to learn to be a merchant with his brother, and not to come back again, as long as she lived in her mother's house. She looked after her mother and taught her brother Lu, and was well spoken of abroad and at home. The old mother was now very comfortable, and got rid of all her sickness, but she left everything in charge of Ta Niang.

The scoundrelly part of the village used however to despise these women, and to treat them badly; so Ta Niang one day caught hold of a knife, and went to the houses where these fellows lived and called them all the bad names she could think of, and not one of them ventured to dissent. When a year had passed she was able to buy some more land and property, and she used moreover to send all kinds of good medicine and dainties to Ch'in Fu's wife, who had been sold. When she saw that her brother was grown up, she set the marriage brokers to find him a wife, but Wei told every one that the property of the Ch'iu family had got into Ta Niang's possession, and that there was not much chance of Ch'in Lu getting any of it. The neighbours believed it, and so it was not easy to make a match for Lu.

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Now there was a son of a mandarin, whose name was Fang Tzu Wên, attached to whose house was a very handsome garden. On either side of the path were beautiful flowers, and this path led to the ladies' apartments, and one day a man not knowing the road got into the harem by mistake. Fang, who was drinking there, was very angry, and taking the man for a thief, beat him until he was nearly dead. It was the spring equinox at the time, and Lu was just then returning from school, when Wei asked him to come for a stroll, and took him to this garden. Now Wei was an old friend of the gardener, and got him to let them in, and they visited all the pavilions and arbours. They suddently came to a place, where a pond was formed by a spring, over which ran a painted bridge on coloured piles, and then there was a lacquered door, and on looking inside this door the flowers appeared like embroidery. This was the garden of Fang's harem. Wei said to him, "Will you go in first? I want to see my aunt." Lu went on slowly, crossed the bridge and went in at the door, and found himself in a yard, but on hearing the sound of women laughing and talking together, he stopped still. A maid-servant came out and saw him, and at once ran away. Lu catching sight of the girl got in a fright too and bolted, and in a short time out came the master, who called to his servants to bring ropes and bind Lu. Lu seeing no other chance of escape, leaped into the water. Fang's rage was now changed to laughter, and he told the servants to pull him out. He found that the youth's dress and appearance was respectable, and so he bade him change his clothes and his shoes. He then led him into a pavilion and asked him his name. He was very civil to him and spoke to him gently, and shewed a very friendly disposition. Suddenly he ran in-doors; he came back shortly and taking hold of Lu's hands he led him across the bridge, and led him to the place where the maid-servant had met him. Lu could not understand this, and walked slowly, not liking to enter, but his host drew him in. Inside the bamboo garden fence there was a pretty woman looking at him. They sat down, and the maids poured out wine for them. Lu declined it with thanks, saying that he was too young to drink: "I have entered your harem by mistake, and your kindness in overlooking my fault is such that I cannot forget it, and I will only ask you to let me go soon, and the favour which I have to thank you for will be no small one." Fang would not listen to him, nor let him go, and in a short time the tables were covered with delicacies. When they had done eating Ch'in Lu got up again and said that he had eaten and drunk as much as he could; but Fang drew him back again into his seat and said with a laugh, "I have a musical instrument named Péh. If you can make a rhyme to it, I will let you go." Lu assented and asked him to repeat the verse. The other said, "The name of the Musical Instrument is unlike that of any other." Lu thought over it for a long time, and then made this rhyme,—

"Silver brings us to a state
From which none us can extricate."

Fang said with a laugh, you are a regular *Shih Tsung*. Lu did not understand what he meant.

Now Fang had a daughter named Hiu Liang, who was both pretty and clever, and she was in want of a good man to be her husband; she dreamt one night that a man came to her and said "Shih Tsung" will be your husband. She said, Where? He will tumble into the water to-morrow, said he. The next day she told her father, and all the family who heard of it said that it was very strange. Now Lu had exactly fulfilled the dream, and so Fang led him inside the ladies' apartments, and while he was there he told his wife and his daughter to come and look at him from behind the screen. Fang was very much pleased at Lu's working out the difficult rhyme. He said that this strophe was made by his daughter; but she was unable to make an

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antistrophe; and (said Fang) "Your having done so is a proof that heaven has predestined a match between you, and I am willing to offer her to you in marriage. There is no deficiency of rooms and apartments in our house, so that you need not take her away with you." Lu was all of a tremble, and thanked his friend obsequiously, but he refused the offer on the ground that he could not leave his sick mother. Fang told him to go home and settle it with her, and told the gardener to get Lu's wet clothes, and to saddle a horse for Lu and to take him home.

On his return he told his mother of his adventures. His mother said, this is unfortunate. She knew then for the first time of Wei's evil designs against the family and suspected him, and saw that good had come out of the evil, and so she was inclined to pardon him; still she told her son to keep the fellow at a distance. After a few days Fang sent to the old lady, to ask her intentions, but she would not consent; but Ta Niang did, and accordingly got two professional match-makers to take presents to the young lady, and it was not long before Lu took up his abode in Fang's house, and in a year's time he became a Hsiu Tsai, and got the name of being a good scholar.

Fang had a son younger than Lu's wife, who was almost grown up by this time, who was so deficient in politeness, that Lu one day took his wife away to his own home in a rage. His old mother had to use a staff to get about, and the management of the house was left to Ta Niang, and all the place was in beautiful order. When Ch'in's bride arrived, there were crowds of men-servants and maid-servants to receive her, just as if the house belonged to a rich man. Now Wei had noticed that they had broken with him, and he envied and hated them more than ever, and tried in vain to find some means of laying an information against them before the authorities. A case against a band of robbers had lately come to light, but the robbers had all made their escape. Wei determined to make it appear that Ch'in Lu had been the receiver of their stolen goods, and he succeeded so that Ch'in Lu was banished beyond the frontier. Fang spent money right and left in the case, but all that he could effect was that his daughter was not sent too. Ch'in Lu's property was all confiscated. On this Ta Niang took the accounts of the estate, shewing how it had been divided, to the Magistrate. In this record she had made it appear that a quantity of the richest land belonged to Ch'in Fu, and with this she and her mother-in-law could live happily.

Lu had no hopes of ever returning, and so he gave a writing of divorcement to his father-in-law and set out by himself. Some days brought him to one of the Northern Cities, and he stayed at one of the Inns to get his dinner; while there he noticed a beggar standing thoughtfully at the door of a camp. This beggar seemed very like his brother, and so he went up to him to make enquiries, and sure enough it was Ch'in Fu. Lu related how he had got there, and both brothers burst into tears. Lu drew some money from the inside of his garments and bade his brother go home. Fu took the money, weeping, and went.

When Lu arrived at his station beyond the borders, he was made a soldier in one of the camps, but they found that he was not a strong man, having been a student, and so they ordered him to keep the accounts. He lived with a number of other followers of his master, and they once asked him minutely about his circumstances, and Lu told them all his adventures. One of them cried with astonishment, "You are my son."

Now this man Ch'in Chung had been carried off by banditti and made to keep their horses, but when the banditti had disbanded, Ch'in Chung was left outside the frontier with no means of getting back home again, so he became a follower of one of the generals. He explained all this carefully to Lu, and so they both began to be sure that they were father and son, and at this they each covered their faces with their hands

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and wept, as did the bystanders. In a short time the general took prisoner some scores of the robbers, among whom was a man who had been head of the band to which Wei had falsely asserted Lu to belong. He wrote a confession, and the two Ch'ins went before the general, and on hearing their story he drew up a free pardon for Lu. The Emperor was memorialised and he decreed that all Ch'in's possessions were to be returned to him. The father and son were both delighted, and then Lu asked his Government if he had been sold as a slave. Ch'in Chung had not, he had become the general's servant of his own accord. He had moreover married twice, but nothing had come of it, and now he was a widower again. Lu and his father packed up their things to go home.

Fu had gone home after his brother had left him, and when he got there he knelt before his mother and prayed for pardon. Ta Niang begged the old lady to sit at the upper end of the hall, and then she got a stick and stood over him, and asked him if he would stand a beating, after which he could start a fresh account. "If you will not, as all your houses and property have been sold, you will have no place where you can as much as get a meal, and then you can go away again." Fu wept and bowed his head down to the ground, and said that he was ready to stand the thrashing; but Ta Niang threw down the stick on the ground and said, "You sold your wife, and what is the use of trying to correct a reprobate of that kind? but never mind, your case is still on record at the Magistrate's, and if you do anything wrong, I will revive it against you." Ta Niang then sent a man to inform the Chiang family. Fu's wife replied in a rage, "What have I to do with the Ch'ins, why bring news of this to me?" Ta Niang repeated her reply to Ch'in Fu, and called him to account about it. Ch'in Fu was much ashamed, but did not dare to speak up about it.

Half a year passed, and though Ta Niang provided Ch'in Fu with everything, she ordered him about as though he were her servant, and Ch'in Fu obeyed her very quietly, and when he was entrusted with money, he never ventured to appropriate it. Ta Niang having no fault to find with him, told his mother that she wished to get Fu's wife to come back again, but the old lady did not think that they could succeed. Ta Niang she said, would not agree with her, for if she had been willing to serve two husbands would she have tried to commit suicide in so painful a manner? it must have been her feeling for Ch'in Fu which influenced her. She thereupon took her brother with her to Chiang's house, he bearing an instrument of punishment on his back. Old Chiang and his wife abused him in the most violent manner, but Ta Niang bade him keep on his knees, and then she sent for his wife to come out and see him. She begged and prayed her to come out, but she would not consent, so Ta Niang went herself to find her and fetch her out. She was brought out, and when she came she pointed her finger at her husband and began to abuse him. Fu was so ashamed of himself that he longed for some place to creep into. His mother-in-law then raised him up. Ta Niang asked Ch'in Fu's wife when she intended to return home. Mrs. Ch'in Fu replied, "I have been continually in receipt of your bounty, and so I will follow your advice to-day, and will say nothing more about it, but I have no security that he will not sell me again; besides he has wiped off all sense of mercy or kindness I may have received from men, and how can I live with a disreputable black-hearted man of that kind? I will therefore ask that I may be allowed to have a separate room, and I only go there to wait on his mother, because that is just a shade better than becoming a nun." Ta Niang declared that Fu was deeply repentant, and it was settled that she should come the next day, and on the morrow she came in a cart. Fu's mother received her at the door and went down on her knees before her, whereat Mrs. Chin Fu went down

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on her knees too, and they mingled their tears together, until Ta Niang came out and stopped them. She brought them wine, she also made Ch'in Fu approach the table, and then, filling a glass of wine, said, "All the trouble which I have had in recovering the money has not been entirely on my own account, for my brother is now sorry for the mischief which he did, and his faithful wife has now come back to him, and so I will now hand you over all the accounts of the estate. I came here by myself and I will go away by myself." Ch'in and his wife on their knees by the side of the table and with grave and weeping faces implored her not to go, and finally prevailed on her to stay.

It was not long after this that the Emperor's edict in reference to Lu and his father was issued, and all the property reverted to Ch'in Chung, the ancient owner. Wei, the villain, was much astonished, never guessing the reason, and determined to find out some other means of circumventing them. A few days after this, one of the neighbours' houses to the left of Lu's house was burnt down, and Wei went to see what he could save, and when there he managed to conduct the fire to Lu's house by means of dry reeds. The wind was blowing strong at the time, and thus Lu's house was almost entirely burnt down. Only some two or three rooms were left in Lu's house, in which all the family had to live. In no long time Lu returned, that their former sorrow might be turned into joy. Now when he had been banished Fang took the letter of divorcement to Hui Niang, Lu's wife. She wept bitterly when this was shewn to her, tore it in half and threw it on the ground. Her father respected her determination, and did not try to force her inclinations; so when Lu got back and heard that she was still unmarried, he went off to his father's house in great joy. Fang knew that his house had been burnt down, and so wanted him to stay where he was, but Lu would not agree to this. It happened luckily that Ta Niang had a hoard of money concealed, which she now produced to pay for the repairs of the house which had been burnt. Ch'iu Fu took a spade to help in the building work, and while so employed he came on a hoard of buried money, and as soon as it was night he got his brother to help him, and they got at it. They found there a circular pit, ten feet in diameter, and the whole full of money, which had never been touched. On this they sent for a whole crowd of workmen to build them a magnificent house. The larger and smaller buildings were alike splendid, and altogether the house was as grand as if a line of nobles had always lived in it. Lu, in his gratitude to the general who had treated him with such kindness, sent him 1000 taels to redeem his father. Fu undertook to carry the money himself, and so started with one or two trusty servants, and Lu went to fetch his wife Hui Niang home. In no long time his brother returned with his father, to the great joy of all the family. During all the time that Ta Niang had lived with her mother, she had not allowed her son to come and see her, as she was afraid that people would think that she was trying to get the money of the Ch'in family for her own use. But when her father returned she was urgent to go back again to her own house. Her brothers objected, and her father had the house divided into three parts, so that his two sons might have one part apiece and his daughter the remaining part. Ta Niang still refused to stay. Her brothers said, with tears, "If it had not been for you, sister, we should not have been here to-day." When Ta Niang was pressed thus she consented, and sent a man to fetch her son, and she further removed all her possessions into this family dwelling-place.

Some one, one day, asked Ta Niang how it was that she had so strong an affection for her brothers who were only her half brothers. She replied, "It is only birds and beasts who know their mothers and do not know their fathers; are men to follow in a path of this sort?" Fu and Lu, hearing of

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this speech, wept—(in the usual manner.) They sent for workmen to put her house in order just in the same grand style as their own.

Wei now began to think: all the troubles I have tried to bring on them are turned to blessings. And so he was ashamed of himself and repented. Besides he saw that they had now grown rich, and so he thought it as well to be friendly with them. He determined to get into their house under the pretence of congratulating Ch'in Chung on his return, so he went bearing presents with him. Fu did not want to have anything to do with him, but the old gentleman did not like to repulse him, and accepted his fowls and wine. A piece of cloth was tied round the legs of the fowls, which did not prevent their getting away to the kitchen stove, the fire in the stove lighted the piece of cloth, on which they rushed to a whole pile of firewood. The pages and maid-servants took no notice, and thus the firewood caught fire and the kitchen was burnt down to the terror of all the family. Luckily a whole crowd of people were there, and thus the fire was soon extinguished, but everything in the kitchen was destroyed. Both brothers said that these presents were unlucky.

Shortly after this their father's birthday was celebrated, and on this occasion Wei sent them a sheep, but they would not receive it, but Wei refused to take it back, and tied it to a tree in the garden. That evening one of the pages was beaten by an upper servant, and the boy in a passion went to the tree and hung himself with the cord by which the sheep was tethered. On this the two brothers said, with a sigh, "Ah Wei's benefits are not so lucky as his malice." From this time forth, though Wei brought them all sorts of presents, they would not receive an atom, although they would bestow things on him. By the time he grew old, he lost all his money and became a beggar, The Ch'in family, however, always sent him food and clothes once a year.

THE BROTHERS.

Once upon a time there were two brothers, the eldest named Na, and the youngest Ch'eng. Their parents had a great affection for Ch'eng, and sent him to school in order that in time he might grow up a learned man; but they treated Na in a rather unkind manner, sending him daily to the neighbouring forest to cut wood for the family and not giving him an overabundance of food. Ch'eng, on the contrary, was petted and well fed. He was a most affectionate boy and it fretted him greatly to see the way in which Na was treated. Casting about how he might best help him, he one day resolved to carry him whatever was portable of his own dinner; and having concealed the food on his person, he accordingly stole away to the forest. Na was very pleased at his filial affection, but refused to take his brother's food. But Ch'eng persisted that he did not want it. "I've had more than I want, so eat it without any questions." Na ate it, and then said to his brother, "You must not do it again, for if this were to leak out, you would come to grief. If I only get one meal a day, I shall not die of hunger." Ch'eng replied, "You are by no means strong, and cannot stand much hard work." The following day, as soon as he had finished his breakfast, he set out for the hills to the place where his brother was at work, who was much astonished to see him, and asked him what he had come there for. "I am here to help you to collect firewood," said Ch'eng. Na asked him if any one had sent him? "No," said Ch'eng, "I came of my own accord." "Well," said Na, "even if you were strong enough to cut firewood, it is not a proper occupation for you, so run back home as quickly as you can." Ch'eng would not listen to him, but broke off pieces of wood with his hands and feet to help his brother. He said that the next day he would not fail to bring an axe with him; Na came forward to stop him, and found that his hands were already blistered and his shoes torn: Na said to his brother, "If you

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don't go home as quickly as you can, I will cut my own throat with the axe." Ch'eng was obliged to go after this threat, and his brother accompanied him half way home, and then returned to his labour. When he had finished his day's work he went to his brother's school and said to the master, "My brother is but a child, you ought to keep him shut up. The tigers and wolves in the hills are much to be dreaded." The master replied, "I do not know what became of him this forenoon, and I have flogged him for playing truant." Na went home and said to his brother, "You would not listen to what I said and so you have come in for the cane." Ch'eng laughed and denied it. The next day he got an axe and went again. His brother was astonished to see him, and said, "I told you that you were not to come, so why are you here?" Ch'eng made no answer, but continued to chop away as fast as he could until the sweat dropped off him, but he would not desist, but as soon as he had cut a load he went off without speaking to his brother. His master gave him another beating. Ch'eng then confessed his reason for staying away. The teacher looked at him with admiration, and after this did not interfere with him. His brother continued to try and hinder his coming, but he would not be stayed. One day, while Ch'eng and some others were cutting wood, suddenly out jumped a tiger. The wood-cutters in their fear all fell on their faces, but the tiger sprang on Ch'eng, and carried him off. The tiger, with this load slung over his shoulder, could not travel fast, and so Na ran after him, and struck the tiger on the thigh with his axe. The tiger in his agony leapt off, and Na lost sight of him. He burst into tears and went off home. The other wood-cutters tried to soothe him, but he wept all the more violently, "My brother," said he, "was a better brother than any other man's, and he has laid down his life for me. How can I survive him?" He took his axe and began to cut his throat; his companions stopped him at once, but the cut in his throat was an inch deep, and the blood ran from it in streams, his eyes closed and he seemed at the point of death. The wood-cutters tore strips off their clothes to bind the wound up, and carried him home. When Ch'eng's mother heard of it she wept and abused Na. "You have killed my son," said she, "and you think to atone for it by trying to cut your throat." Na replied feebly, "Do not be angry. If my brother is dead, I will never survive him." The wood-cutters laid Na on the bed, but the pain of his wound was so great that he could not sleep, or even lie down, and slept leaning against the wall. His father thought that he was going to die too, and so used to bring him little things to eat continually, and when this happened his step-mother used to strike him and abuse him and prevent his eating. This went on for three days, and Na became insensible, and was dying.

Now in the village there lived a priest, who had the power of going to the regions of the dead, and the ghost of Na met him on the road thither, and Na told him of his misfortunes which had happened in his life time, and asked him where his brother was to be found. The priest said that he did not know, but he took hold of Na by the hand and went back to find his brother for him. They arrived at the suburbs of a large city. Here a lictor met them, who came out of the city to them. The priest tried to stop him, to put some questions to him. The lictor drew out a paper like a warrant from his pocket, and examined it carefully. This paper contained a list of the names of several hundred men and women, but there was no criminal of the name of Ch'ang among them. The priest asked if Ch'ang Ch'êng's name was on any other man's warrant. "No," said the lictor, "I am in charge of all who come this way. No one else has charge of the matter." Na could not believe it, and got his friend to go into the city with him. In this city there were crowds of old ghosts and new ghosts

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going backwards and forwards, and among these were acquaintances of Na: He asked them if they had seen his brother, but they none of them knew anything about him. All of a sudden they all began to cry, "The god is coming." Na looked up into the sky and saw in the vault of heaven a man of great stature; a flood of radiance extended from him to the earth, until everything all round was pervaded with light. The Priest said to Na, "You are very fortunate. This god only comes to the abode of the dead once in a good many thousand years to help those who are in misery, and you being here to-day have a chance of seeing him." He then told Na to drop on his knees. All the ghosts were making a tremendous noise about him, clapping their hands together and crying with one voice, "Have compassion on us and help us in our misery." They made such a noise that the earth shook under them. The god, with a palm branch, scattered sweet dew all round. This dew was as minute as dust. Suddenly the cloud disappeared and the radiance faded, and the god had vanished. Na had felt the dew fall on his neck, and the pain of the axe wound ceased at once. The priest then led him away home. When he caught sight of his father's door, his guide left him, and Na, after having been insensible for two days, suddenly came to himself, and told his friends all his adventures; and informed them that Ch'eng was not dead. His stepmother declared that his story was all a lie, and began to revile him again. Na was overborne by this violence having no means of justifying himself, but when he put his hand up to his wound he found that it had disappeared, so he made an effort and got up to go and greet his father. He said to him, "I will go up above the cloud and below the sea, but I will find my brother. If I do not find him I will never return, and you must think of me as though I were dead." His father led him to a place where no one was about and they both wept, but Ch'ang did not venture to forbid his son to set out on his search. Whenever Na was in any crowded place, he would ask every one he met if they could tell him about his brother. His money soon ran short, and so he begged his way.

In a year's time he reached Nanking, his clothes were nothing but rags, torn in a hundred directions. He was going along the road with his head bent down, when a dozen riders passed him. He shrank to the side of the road to avoid them. There was one man among them who appeared to be an officer of some forty years of age. The others were his servants, were grandly dressed, and the horses were very spirited. Some were going before and others behind him. There was among them a young fellow who was riding a small pony, and he kept looking at Na. Na, seeing that this youth was the son of some great man, did not venture to stare back at him, but the youth stopped his pony and dismounted and called to him "Are you not my brother?" Na raised his head to look at him, and behold, it was Ch'eng! They seized each other's hands, and Na burst into tears and wept until he could not speak. Ch'eng also wept and asked his brother how he got to Nanking in such misery. Na recounted all his adventures, over which Ch'eng grieved still more. All the other horsemen also dismounted to see what the matter was, and when they learnt it, went off to inform their master. Their master told them to give Na a horse to ride, and thus they rode to the Mandarin's home. When they got there, Na asked his brother to relate his adventures.

"The tiger carried me away," said Ch'eng, "and left me on the road, but I do not know where. I slept on the ground that night, and the next day this Ni Ch'ang, who was passing that way from Nanking, seeing that I was a nice looking youth, had compassion on me. My senses, which had been rather stunned, gradually came back to me, and by the time he had asked me where I lived I was far enough away, and so he took me to his own home, and cured me of

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the tiger bites, and after a while I was quite restored. Now this officer had no children of his own, and so he adopted me, and I was just now out a ride with him." As they were talking Ch'ang came in; Na poured out a flood of thanks. Ch'eng went into the next room to get his brother some proper clothes, and then they sat down to eat and drink together. Ch'ang said to him, "You are a Kiangse man, are you not? Of how many persons does your family consist?" "No," said Na, "my father is a native of Shantung, but business has taken him to Kiangse." "I am a Shantung man too," said the officer; "what is the name of your native place?" "I have heard my father say that it is Tung Ch'ang," said Na. "Ah," said the 'millarion,' "I am a native of the same village; what took your father to Kiangse?" "My father's first wife was carried off by soldiers," said he, and our house being where a riot took place it was utterly destroyed, and so my father started in business in Kiangse, and having gradually become thoroughly accustomed to the place, he settled down there." Ch'ang then asked Na what his father's names were. Na told him, and then Ch'ang stared at him in astonishment, and then remained lost in thought with his head bent down for a while, and then turned away into an inner room. In a little while out came his mother, and both the youths paid her their respects. The lady then asked Na, "Are you the grandson of Ch'ang Ping Chih?" Na said, Yes. The old lady began to weep and said to her son, "This young man is your brother." Na and Ch'eng did not know what to make of it. The lady said, "I was married to your father for three years, when I was taken away from him to the north, and I was given to a military mandarin. After six months your eldest brother was born, and six months after this my master died. Your brother, because his supposed father was a man of rank, succeeded to his present office, which he is now going to resign, and we are very soon going to start for our own native village. I often produced our family pedigree and often sent men to Shantung, but I could find no trace of our family, for how could I know that your father had gone to Kiangse." She then said to her son, "You have adopted your own brother to be your son, which is a disappointment." Ch'ang said, "I often questioned Ch'eng on the subject, but he never said that he was a native of Shantung; I suppose that he is too young to remember." They then reckoned up their ages, Ch'ang was 41, Ch'eng only 16, and Na 20; Ch'ang was delighted to get these two brothers. They all lived together, and Ch'ang learnt how his younger brothers had got separated. He determined to go back to Shantung. Ch'ang's mother thought that Ch'eng's mother would object; but Ch'ang said, "If she will let us, we will all live together, but if she objects we will live apart, for there is no country where a man has not a father."

He sold off all his house and furniture, and fixed a day for starting for Kiangse. When they arrived at the place where the Ch'ang family lived, Ch'eng and Na rode on first with the news. Now Ch'ang's second wife had died just after Na had left him, and so old Ch'ang was left a solitary widower, as desolate as a shadow; when he saw Na suddenly come in, he was astonished and delighted, and when Ch'eng followed he was so pleased that he could not speak, and the tears began to run down from his eyes. They then told him that the millarion and his mother had come. The old man wiped his eyes and sat there dumbfoundered, not knowing whether to be glad or sorry. In a short time his son came in to salute him, and the old lady took him in her arms and they wept, and the news of what was going on caused the room to be filled by all the men and women about the place, and the old man did not know whether to stand or sit. Ch'eng, not seeing his mother, asked after her, and was told that she was dead. He was horror-struck and began to lament, but by the time he had had something to eat he recovered. Ch'ang having money rebuilt

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the house, and got a teacher to teach his two brothers. In the stables were horses, in the house were sounds of men, and in fact they became a great and wealthy family.

AN ACCOUNT OF THE PORCELAIN TOWER.

The following translation of an account of the famous tower at Nan-king (destroyed by the Tai-ping rebels) has some historical interest.

Old chronicles state that outside the Chü Pao (South) Gate of Nan-king there was a piece of ground called the Fou Tu, "floating map," and that from time immemorial a small shrine stood there which contained a pagoda known as the Pagoda of A Yu. This Pagoda too was a very ancient one. In the epoch of the three kingdoms in the reign of Ta Ti, and in the third of his title of Ch'ih Wa (A.D. 241), a Buddhist Temple was built there, and the Pagoda of A Yu was repaired at the same time, and the temple thus constructed was named the Chieu Chu Ssŭ (The Temple of the first time of building). Afterwards this temple and its halls were destroyed during the same dynasty, and the place was left bare and deserted. In the time of T'ai-k'ang of the Chin Dynasty (A.D. 280 to 290) a Lama priest named Lin Sa Ko had got the relics of another priest from Chang Kau Li and deposited them in this temple. Chieu Wiu Ti (A.D. 371 to 373) removed the Chieu Chü Temple to the Chi Ching Lu, and altered its name to that of the Chang Kang Ssŭ, and at the same time repaired the A Yu temple pagoda to the height of three stories, and deposited the priestly relics in the A Yu pagoda. In the time of the T'ang dynasty, during the reign of Kao Tsung under the title of Hsieu Ch'ing (A.D. 656-661), all the temples far and wide were repaired, and this temple's name was altered to T'ien Hú, (the temple of Heavenly Joy). In the time of Tai Tsu of the Sungs, who reigned under the title of Ch'ieu Teh (A.D. 963-968), the name of this temple was changed to Ssŭ Pei Ching Chung. In the reign of Shun Ti of the Yüan dynasty (A.D. 1333), the temple was burnt down; in the tenth year of Yung to A.D. 1413, the Emperor went to Peking, and in memory of the kindness he had received from the Empress his mother, the wife of the Emperor Tai Tsu, before he started he began to build the temple at noon of the 15th day of the 6th month, and by the 1st day of the 8th month of the 6th year of Hsüan Teh (1432) the work was finished, after 19 years' labour. Yung Lo Shen ordered Huang Li T'ai, the Vice President of the Board of Works, in accordance with a plan drawn in the Imperial Council, to build a porcelain tower of nine stories in height and of all colours, to be called the 1st Pagoda in the world, in order that all men might remember the virtues of the Empress. The height of the Pagoda was 32 chang 9 ft. 49. The top of it was made of the finest copper covered with gold, in order that the colour might remain unchanged for ever. To the peak at the top were attached dragon heads, to each of which hung eight iron chains bearing altogether 72 bells. There were 8 corners to each story, and to these stories were fixed 80 bells, so that the total number of bells was 152. On the outside of the nine stories were 128 lamps. The lowest story was octagonal in shape, and in the midst of the pagoda, were 12 transparent lamps, burning daily 64 catties of oil. From the top one could see to the highest heavens, in the middle of the pagoda one could see whether a man was good or bad, and drive away all calamities from the people. At top of the pagoda were two copper saucepans weighing 900 catties, and a shallow bowl weighing 430 catties. To the east of this pagoda was a road leading to the tomb of the Duke Yu T'ung Hai, and to the south the Great Rice Hong and the Kuo Fu Yüan, to the west The Coming Guest's (Lai Pin) bridge, and on the north the city moat. The enclosure was 9 *li* 13 feet in circumference, which shews the size of the temple. From the time that it was repaired by Yung Lo it would have lasted in its glory for

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5,000 years, and have commemorated Yung Lo's gratitude for 10,000, and so it had the name of Pao Téu Ssu. A tablet over the door stated that it was "the 1st pagoda in the world." The building, pagoda and temple cost altogether Taels 2,485,484. The nine iron rings at the top, were 63 feet in circumference, and the smaller ones fourteen, and these weighed altogether 3,600 catties. At the top was kept a pearl which shone at night, and another pearl which had magic powers against floods, and a third with power against fire, and a fourth against wind, and a fifth against dust. The gold at the top weighed 60 ounces. There was also there one picul of tea, and a thousand ounces of silver, and a piece of brimstone weighing 100 catties, also a precious stone worth a thousand strings of cash (of Yung Lo's reign); two bales of yellow satin, a prayer to Ti Tsang, and a prayer to Amida Buddha, a prayer to Shih Chia Buddha, and another to Chieh Yin Buddha; all these articles were deposited at the top of the temple. During the present dynasty an Imperial tablet was also placed there, bearing the words "There is no way of making a second copy, and Red Black and Spiritual Buddha." This tablet was suspended in front of the temple. In the 5th year of Chia Ching 1801, on the 15th of the 5th month about 3 a.m., the god of lightning pursued an insect of evil omen there, and followed it to this pagoda, and in a second three sides of the nine stories were damaged, the strength and power of the god being most majestic. Now the resources of Buddha are innumerable, and so it was impossible utterly to destroy it. The High Provincial Authorities memorialised the throne, requesting his majesty to make a grant to repair the pagoda, and the work was begun on the 6th of the 2nd month of the 7th year 1803, and the work was finished in four months, and the pagoda looked as good as new.

C. F. R. ALLEN.

OSTRICULTURE IN CHINA.

[The following paper has been sent to us by the well-known authority on Pisciculture, over whose signature it appears, with a request that any errors in style might be corrected previous to publication. It does not, however, appear to us that any minor defect of this sort affects its value, treating as it does on a novel subject; and we accordingly insert it very nearly as it was received.—ED. *C. R.*]

Oysters are found in great numbers on all the Coasts of China, where they are designated by the different names of Hao, Mao-ly, Ly-ko, Koo-pin, &c. The species are very numerous. Some large and wide are, according to the Sen-tsao-kang-mou, in the shape of an horse's-foot (Ma-ty); some are as small as the oysters of Ostend; others are lengthened (Yeon-ly), or entirely round (Nai-mao-ly), or having their anterior part near the hinge much enlarged and always covered with small stones or sand adherent to the shell (Chemao-ly). In the province of Fokien, a small kind named Tchin-tchou-hao (pearl-oyster) is much liked for its delicate taste. In the province of Kouang-tong, I have also discovered four different kinds of oysters, which, I believe, are not to be found in Europe. The Chinese have, on the nature and reproduction of oysters in general, very confused ideas. Some pretend that all the oysters in the North, as far as a certain latitude, have the valves always open towards the east, while

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the valves of the Southern oysters are turned towards the west; another asserts that the opening of the valves indicates only the sex of the animal; another says that the male oysters are easily recognised by the narrower shape of the shell near the hinge.

Two celebrated naturalists, of the time of the Ming dynasty, Ly-tche-tchin and Tchin-tchang-ky, after having endeavoured to prove in their works that all the beings created by Heaven are divided into male and female, come at length to this conclusion: that the oyster only makes an exception to this law, it being naturally inert; the *yin* cannot be united with the *yang*, and all the oysters are male with power of reproduction without the co-operation of the other sex; for this, they are named Mao-ly. This last idea is curious and not very different from the opinion adopted by modern science on the subject of the generation of oysters.

What is extraordinary is, that Chinese ostricultors generally ignore that oysters lay eggs at a certain epoch of the year, that these eggs hatch inside of the oyster, from whence one or two million of larvæ go out alive, and these larvæ are provided with a transitory apparatus of natation by means of which they spread away and search a solid body in which they catch and fix themselves. Then, the question arises how have they succeeded in making these oyster-beds (for fattening and breeding oysters) of which the origin certainly is traced up to an epoch anterior to the time when this art, according to Slure, was discovered amongst the Romans by Sergius Orata. The reply is simple. Conformably to their notions they have rationally used the experimental method to which they are indebted for so many useful discoveries and which is certainly the best one to improve surely and rapidly the natural sciences. It is probable that the first breeders were fishermen; that, having thrown stones in the places where they were accustomed to cast nests, they were surprised one day to see these stones covered with *naissain* (spawn) brought by the submarine current, and which afterwards was transformed into excellent oysters. Then, they have laid down other collectors, and studied the best means of giving to the *naissain* the facility of fixing and developing itself. Such was, without any doubt, the beginning of this industry so profitable to-day to the trade and public food supply of the Far East.

These are the rules followed in China for the construction of oyster-beds. They search a place on the coast, near natural oyster beds, at the mouth of a river where the water is a little brackish, and which receives the action of the tide and of a current sufficiently strong to renew the water around the oysters without injuring their vitality. The ground ought to be, as much as possible, sandy and clayish. A bottom that is too muddy is dangerous for oysters, and if it is too meagre, the fattening is slower. It is necessary that the shallow sea water covering the oysters be deep enough to shelter them from the direct rays of the sun. This place is to be also sheltered from the strong winds, and principally from the typhoons so devastating in this part of China.

After the place is selected about the fifth moon, viz. in May or June, they throw there some stones, tiles, crockery-ware rubbish or oyster shells; and the next year, at the same epoch, these collectors are raised again in order to see if any oysters are fixed on the surface. If this first essay is successful, the bed is constructed; if the contrary, they search another place or transport to the same place some oysters, three or four years old, with their collectors around, which, with a great number of other collectors, are carefully disposed, taking into consideration the direction of the currents. Twelve months after, these collectors are raised for examination.

The oyster beds are almost the same. When the choice of a good place for breeding is made, it is cleaned and receives the collectors gathering and fixing the *naissain*. Tiles are occasionally employed as collectors,

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but only in certain cases; for instance, when the bottom of the bed is entirely sandy and very solid. They make a free use of stones, rather large, rectangular, and disposed regularly at a certain distance so as to form a sort of paving. Near Ningpo, in the province of Tche-kiang, I have seen a bed in which the stones instead of being directly upon the ground, were fixed with cement on a wall two feet high, strong enough to resist the action of the tide and the currents.

In the oyster beds of Heukang, opposite to Macao, the ground is paved with granite-stones, rectangular, at a distance ten to fifteen centimetres one from another, and being thirty to forty centimetres in height, depth and breadth. Before using these stones, which are cut roughly, they are submitted to the fire in order to stifle all the noxious germs on the surface. Every month a certain number of these stones are raised, and after the mud and the grass are scraped off, they are put back in the same place. Between the interstices of the stones, some breeders throw a few old oyster shells. The bed of Heukang mentioned before is four hundred and ninety in length by two hundred in breadth, the medium depth of water is from one fathom to one and a half; the bottom being sandy and clayish.

The direction of the currents is from north to south. At the south there are some natural oyster beds near Taipa island. The water slightly brackish is preserved so by the West River, of which an arm comes from the south-west.

The oysters of this bed are magnificently large,* and become so fat that the colour and the shape of the animal are quite modified after a certain time. When they are so fat, at the end of the second or third year, they are picked off the stones on which thirty or forty are fixed; afterwards, they are opened and dried. This operation is performed twice every year, in April and September, but never in May, June, July and August.

In order to upraise the stones, the breeders use an instrument consisting of two long bamboos, fastened with a rope, at the extremity of which are fixed two sorts of iron tongs, with which the stones are held underneath without spoiling the oysters on the superior part of the stone.

The oysters being picked from the collectors are gathered in large baskets washed on the sea shore, and open with an iron instrument, a kind of a lengthened piece of which the superior tip is a very sharp hook and the inferior part a chisel. The stones after that are replaced and the shells thrown in the sea—a certain number of these shells are preserved to make manure or lime. Then the oysters are disposed in beds in baskets, sprinkled with salt, and brought to the establishment, where they receive the following preparations.

They put them in three iron basins, which are fitted in the hollows of a brick furnace having three fire doors by which the fuel necessary for baking is introduced. This furnace is about 1m. 20cm. in height, by 1m. in width and 2m. in length; another one smaller contiguous to the first is used for the preparation of the sauce named Hao Yeou or oyster sauce.

The oysters are boiled during half an hour, withdrawn from the basins and exposed to the sun on a rattan hurdle, which is placed upon a large brick trough; 2m. long, 1m. wide, 0.33m. high, in which it is possible to make a fire when it is gloomy. The oysters are considered as sufficiently dried when the weight is reduced to the half part, they may be preserved so, five or six days, if they are to be kept for a longer time, say for several months, they are dried on a moderate fire about two hours, or exposed to the sun during two days; the weight after that is reduced to two-thirds, and the primitive form is entirely changed. They are like a dried mushroom. The shade which at first was milky-white becomes brown; as for

* Some are green and a little prickly. The Chinese have classified them into white and red; the green oyster belongs to the first kind.

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the smell, it is rancid and also a little putrid.

The Chinese eat few fresh oysters, they pretend that they are a little cold for the stomach. According to the Sen tsao kang mou, the oyster's taste is slightly sweet and altogether salty, not containing any dangerous principle and being an excellent food for weakened persons. The same work recommends to eat them cooked, and when they are uncooked, to add a little ginger and vinegar.

The consumption of dried oysters is very large in China. The price varies according to the results of the year: in 1873-74 the first quality was sold at 28 taels the 60 kilogrammes; the 2d quality, 22 taels. Sometimes the value of the first quality is only 19 taels, if the gathering has been very abundant. I have tried often to taste this national dish, but each time I was obliged to renounce it on account of the rancid odour which nothing can modify,* and which probably proceeds from a fermentation of the animal which, as every one knows, is rapidly putrefied.

The oyster sauce Hao Yeou is rather good and could be used in other countries. This is the preparation. After the oysters are withdrawn from the three basins, a fourth basin is filled with their water, which is boiled to the reduction of half-part, it is done so until the entire exhaustion of the three basins water, and blackish sauce is obtained of which the taste is much appreciated by the Chinese. The price of it is from 40 to 90 francs the 69kos.; the sauce is often adulterated by addition of sea-water, salt and soy.

The oysters are to the Chinese not only a very good article of food but are also considered a therapeutic agent. In the Sen tsao kang mou it is stated that the oyster put on the fire with its shell gives, when it is open, water which is excellent to soften the skin and to cure freckles. The Chinese doctors make use also of the shells which are true calcareous-carbonate with a little sulphate and phosphate of lime. When they are wrapped with argil they are put on the fire to be calcined, or thrown in a basin with a small quantity of water and salt. After the colour of the shell becomes reddish, they bruise this shell into a powder named Mao-ly-fen, which is given to patients in cases of fever, want of appetite, inflammation of the skin, tumour and thrush of every sort.

Fossil oyster shells, which are very numerous in certain provinces, are used by inhabitants to make walls or manure.

Ostriculture gives in China the best results. For instance, the owner of the Heng-kang establishment has an average profit every year of seven or eight thousand taels, after deducting the expenses, which amount to from 1900 to 2000 taels. The staff is usually 8 men at the rate of 3 taels per month each man, who overlook the cleanliness of the bed and pursue the numerous enemies who in China, as in Europe, are implacable to oysters, such as periwinkles, finger fish, &c., but in this country, the most dangerous are firstly, shells, of which one named *Tchou mou lo*, a sort of whelk (purpura) provided, (it is said), with a gland secreting a viscous liquid which penetrating the oyster's half open valves reduces it to the disposition of its enemy; secondly, a fish which the fishermen call chang-yu-yu (eagle-head fish), which breaks the oyster and swallows it; thirdly, a coarse grass of the family of florides, reddish, which in a certain month appears on the coasts and in the space of some days can entirely destroy an oyster bed, if care of it be not taken. But what the breeders fear the most, it is the fall of too much rain which in altering the nature of the water causes damage by the death of a great number of oysters. On the other hand, if the dryness is too severe, the oysters suffer because they

* These oysters before having been cooked, were put several hours in tepid water; but the smell was not changed and strange to say, the water became green. The analysis of this water would be curious if it contains, as I think, some corrosive substance.

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are deprived of a part of the infusoria which they use as food, and of which the development is increased by the mixture of fresh water with sea water. The Chinese say also that the saline quality of water which varies according to the season and the year, ought to be examined carefully. When the choice of a place is made, too much chloride of sodium occurring unexpectedly in the waters washing the oyster beds, often injures them very much.

The atmospheric perturbations, the violent storms, the typhoons, have also a great influence on the oyster's breeding—therefore the causes of mortality are numerous; nevertheless almost all the Chinese ostricultors succeed, and to encourage them, the government has exonerated them from taxes.

The sea-shore and the waters washing it to a certain distance belong, in China, to the owner of the property situated on this shore. So that if any one desires to have an oyster bed constructed in such a place, it is necessary to apply to this owner, with whom a lease of ten, twenty or thirty years is concluded.

The site of the oyster bed named Ye-ly, is about two thousands metres, and has been let by a temple of Bonzes for the price of 240 francs by year during thirty years—this bed brings in the hands of its happy owner 28 or 30,000 francs a-year; at the expiration of the lease, viz. this year, the price of rent will be probably increased in proportion with the annual benefits.

The Ostricultors, as I have mentioned before, do not pay any taxes; but they are obliged, when the oysters are gathered, to give a certain sum of money, of which the amount varies, to the petty officials and the magistrate of the district where they purchase the permanent protection.

How is it that in France this industry the progress of which is so intimately connected with the question of public alimentation, has produced until now so few results? Should our oysters be less prolific than those in China? or are our waters and our climate not so suitable for their breeding? These suppositions are not probable. I believe more that the various methods employed by us until the present time, though emanating from the highest science, were not based upon the deep knowledge of the nature of its laws, and that we run after what it is necessary to do in order to go on rapidly and surely. When you read all the reports on the oyster beds of Arcachon, Marennes, Ile de Ré, &c., you remark painfully that we are making yet essays and are groping for, while in China ostriculture since many thousand years supplies to the public alimentation with one of the most precious resources, and that the oyster, the mollusc so hygienic and so tasteful, is now an article of food for every one—is it not there anything to borrow from the old experience of this people so observing and so practical. The bottom is what it is the less deficient to us. On our coasts, there are a great number of shores which only want to be fertilized. Let us then use them, and cultivate them according to the methods of which the superiority is warranted by a success of many thousand years.

DABRY DE THERSANT.

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CLASSICAL RHYMES.

—Carmen reprehendite quod non
Multa dies et multa litura coercuit atque
Perfectum decies non castigavit ad unguem.

I. 1. 2.—The Creepers.

The summer vale lay broad and fair,
The summer creepers blossomed there
To glorious green, and ye might hear
Birds' minstrelsy ring sweet and clear,
Whilst many a wandering wing would beat
For the dense copse's deep retreat.

The summer vale lay broad and fair,
Half blossomed-o'er with creepers there
And leafy tangle, thus it fell
I reaped them, and I wove full well
Of gauzy lawn, and household stuff,
And goodly garments store enough.

And now the maidens all may know
That to my olden home I go;
All things are ready, fresh, and fair,
Ordered alike with skill and care;
So now let all the maidens know
Homeward my steps are set to go!

I. 1. 7.—The Rabbit Catcher.

His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.

See where he stands, of mighty limb,
A yeoman stout, with martial air,
To set a net there's none like him,
Clang! Clang! he drives his stakes down square:
A brave and goodly man were this
To guard and shield his prince, I wis.

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He sets his gins where many tracks
Of scampering rabbits cross and twine,
Nor cunning handicraft he lacks,
This stalwart carl, as I divine:
There's not a prince in all the land
Need blush for such a friend at hand.

Within the forest's gloomy ways
He plies his trade with care and skill:
Ah! should'st thou fall on evil days
My prince, and times that presage ill,
Here find a man with heart, head, hand,
A bulwark in the troubled land.

I. v. 4.—The Country Lad.

Aft hae I roved by bonnie Doon,
To see the woodbine twine,
And ilka bird sang o' its love,
And sae did I o' mine.

It was a simple country lad,
A lad with homespun cloth to sell,
Who came to our town one day
That I remember, ah, too well!

No market drew his footsteps there
Nor barter for a goodwife's fee,
This country lad who looked so fair
Sought for no silk, he sought for me.

We wandered by the river side,
We chatted as the stream ran down,
Then, hand in hand, we crossed the ford,
And almost reached the little town.

"Not I," I cried, "who wish delay,
And yet—your wooing is but rough—
Nay, put that angry frown away,
In Autumn will be soon enough."

So when the golden Autumn came
I watched for you, ay, soon and late
I climbed upon the broken wall,
And looked towards the ancient gate.

You came not, and my tears ran down,
Nor morn nor even ceased to flow,
Then came a day, "I see, far off,
I see the form of one I know."

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I laughed aloud to greet you there,
I laughed aloud for very glee,
And in the Autumn evening fair,
You told once more your tale to me.

All charms, all portents, signs of luck
That hang about our destiny
Were kind, and full of hope for us,
And happy should the bridal be!

No more delay, but "Come," I cried,
"Myself and all I have is due
To you, sweet love; come, take me hence
To be your wife and live with you."

Yon mulberry tree, what time its leaves
Were fashioned by the Autumn's prime,
How glossy-fair it burgeoned there,
Nor recked of coming winter's rime.

Yon mulberry tree, this winter-tide,
Stands barren, empty, stript of all
Save a sad last few yellowing leaves
That slowly fade and slowly fall.

Ah! gentle dove in Summer noon
That coo'st upon the laden bough,
Be sober, winter comes full soon,
And thou shalt mourn as I do now.

Ah! simple girl, too fond, too fair,
Sweet household queen, poor village may,
Be wiser, shun the cruel love
That seeks you only to betray.

Yon lordling who, in clown's disguise,
Won you with many a wile and lie,
Lives blameless; you, of trustful eyes,
Are lost and base, creep home and die!*

Once more I stand beside the stream
And cross the ford, alone I cross;
Are three unhappy years a dream?
Am I the same as erst I was?

* When lovely woman stoops to folly,
And finds, too late, that men betray, &c.

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The same, the same, no wretched change
In me at least has had a part:
Ah! phantom husband, faithless man,
Ah! fickle love and double heart!

Three years! what tendance have you missed?
What toil too hard, what day too long?
Ah! sad reward of wasted faith,
And simple trust repaid with wrong.

Homeward! what home remains for me
But neighbours' laughter, brothers' scorn?
Or what to do but brood and grieve,
And curse the day that I was born?

Ah me! I had a vision rare,
Old age together, till death should part;
Three years have left me old, but where
The confidence of heart in heart?

The pleasant banks, the winding stream,
The marshy meadows loved in vain
But mind me of departed joys,
And tell of faith now turned to pain.

Ah! memories of my brighter days!
Ah! lovers' paths, the oaths we swore
Are broken, and sweet love that strays
Returneth never, nevermore!

CHINESE POETRY.

A LECTURE DELIVERED AT SHANGHAI.

A Chinaman and a poet. The two terms seem scarcely compatible according to our notions of what is congruous and fitting. That so cold-blooded, phlegmatic, and sensual a being as a Chinese, should possess sufficient taste or sentiment in his composition, wherein to generate or to keep alive the spirit of poetry, would appear at first sight to be simply impossible. Nevertheless poets and poetry will be found to occupy fully as important a place in Chinese literature as they do in Foreign. The language contains a term which precisely corresponds to the English word "verse," *i.e.* words arranged in metrical order, according to certain recognised rules; and metrical composition is in China regarded as an essential acquirement of the educated man. The Chinese mind moreover is particularly partial to poesy as an art, and the general reader will usually be found to prefer the poetic exposition of a subject to its treatment in matter-of-fact prose.

In advancing these propositions I refer of

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course to poetry in the strict sense of the term; and this may suggest the question as to how far our notions and those of the Chinese coincide as to what constitutes poetry. I have not had an opportunity of consulting all of the numerous treatises in Chinese upon the nature and uses of poetry; but taking the mere lexicographical definitions of the term, and divesting these of the obscurities incident to Chinese exposition, it will be found that their equivalent for the English word "verse" is described to be the spontaneous expression in language of the sentiments of the heart, and it is declared to be prompted by the perception of whatever attracts either the admiration or the sympathy, and to include within its range of subjects all phases and conditions of life, form, and scenery. These definitions I take it may be regarded as a simple reflex of what standard authors with us have advanced upon the same subject. As for instance, Shelley, who in his "Defence of Poetry" tells us, that poetry is the record of the best and happiest moments of the best and happiest minds; that in a general sense it may be defined to be the expression of the imagination; that to be a poet is to apprehend the true and the beautiful, in a word, the good which exists in the relation subsisting first between existence and perception, and secondly between perception and expression; that poetry represents those arrangements of language which are created by that imperial faculty whose throne is contained within the inviolable nature of man; and that a poem is the very image of life, expressed in its eternal truth; and so on.

This correspondence however between Chinese and Western notions as regards poetry cannot be said to extend much beyond the mere definition of its nature and objects. When relative character and style come to be taken into consideration, many indications of divergence attract the attention, and it becomes difficult nay impossible, to apply to the Chinese arts the nomenclature or criticism which are usually brought to bear in reference to European composition. It is not that there is any lack of conceptions essentially poetic in the productions of Chinese writers. Far from it; but their verse is so hampered by their rigid and complex rules of prosody and metrical construction, that the spirit of poetry has not had that free play which it has enjoyed amongst other peoples, and consequently fertility of subject and breadth of treatment have had to give place to artificial structure and rhythmical effect, the result being that poetry in China, is but a cramped and stunted representative of the sister art in other countries. In fact a Chinese poem bears very much the same relation towards an English or European production that a Chinese picture or article of furniture bears towards its foreign representative. Costliness of material, elaboration of construction and perfection of finish may similarly be seen in both. But whilst the one is so formed as to gratify the taste and suit the fashion or fancy, the other is put together according to strictly stereotyped designs, irrespective of any consideration for beauty or utility. This will appear more plainly as I proceed with my subject.

Before dilating upon the character and style of Chinese poetry, it is necessary to enter into a preliminary explanation, as to the mere rules of versification, which, as I have remarked, have such an important bearing upon poetical composition in the eyes of the Chinese. You are, of course, aware that the language is monosyllabic, and that its spoken form is represented by some four hundred and odd syllables, which, by means of inflections of tone, are multiplied into a sufficient number of sounds to meet all oral requirements. These tones the Chinese range under two general heads, the "even" or natural tone, and the "deflected." In regular verse the lines of which, as will be presently shewn, consist of so many monosyllables, or, in other words, feet, these tones must not only be assigned their proper place

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in each line, but the tones of the words or characters which make up the several lines must have a definite relation one towards the other. It is not easy to illustrate this peculiarity save to ears which are familiar with the language; but I may perhaps secure some apprehension of my meaning, if I employ the English words "yes" and "no" to represent respectively the even and deflected tones, and then recite a verse of four lines shewing the order in which these words, presuming them to be tones, must fall. For example,—

In a verse of five feet—

1, No, no,—yes, yes, no.
2, Yes, yes,—no, no, yes.
3, Yes, yes,—yes, no, no.
4, No, no,—no, yes, yes.

It will be observed that for every "no" or "yes" that occurs in the first line, the opposite words occur in the line following, and the same with the 3rd and 4th lines.

In a verse of seven feet the arrangement is as follows:—

1, No, no, yes, yes,—no, no, yes.
2, Yes, yes, no, no,—no, yes, yes.
3, Yes, yes, no, no,—yes, yes, no.
4, No, no, yes, yes,—no, no, yes.

Here it will be seen that the 1st and 3rd and 2nd and 4th lines are antithetically arranged. As I shall have to allude to this metrical disposition of the tones further on I will write the lines I have repeated upon this board for more easy reference. I should tell you that the tones should be disposed as I have described, only where the tone of the initial syllable is deflected. When the first line commences with an even tone the arrangement is the same in principle, the lines being simply transposed; less importance however appears to be attached to the tonic character of the 1st, 3rd and 5th syllables in a line of seven feet than upon that of the 2nd, 4th and 6th syllables. Exceptions to the rule may at times be admitted as regards the former, but any variation in respect to the latter is not tolerated. In the case of five-syllable verse the same rule holds good.

This peculiar arrangement of the tones in regular verse is thought by Sir John Davis (to whose valuable treatise on Chinese poetry I am largely indebted for the information I propose to give you this evening) to have been adopted with the view of avoiding a too frequent recurrence of the same tone, and possibly he may be right in his conjecture. I have not at any rate been able to discover any better reason for the rule.

But not only is it essential that the tones in lines of regular verse should be properly contrasted, but in order to constitute good poetry, it is likewise necessary that there should be a certain amount of antithesis or parallelism in the construction of the sentences and signification of the words between line and line. Chinese boys at the commencement of their studies are taught to learn by rote, lists of characters having more or less opposite meanings, as for example—

Heaven—Earth
Height of Heaven—Depth of Earth
Blue Hills—Green Waters
Long Rivers—Wide Seas
Moonlit night—Flowery morning
Dazzling Snow—Roaring Thunder
Willow Buds—Pine Spikes
Green Grass—Scarlet Flowers
Ancients Books—Famous Pictures
Drinking Wine—Preparing Tea

And so on.

Characters of this class, by virtue of some law which must have had its origin far back in the history of the language itself, are likewise ranged under opposite tones—"T'ien," Heaven, for instance, being even, and "Te" Earth, deflected, "Nan" Man even and "Nü" Woman deflected, &c.—so that the poet, when composing, has only to draw on the store-house of his memory for words which suit his rhythm to be pretty sure of finding them applicable in the matter of sense likewise. This antithesis is only important as regards the leading lines of short stanzas. The last two lines need not necessarily possess it.

Sir John Davis draws an interesting com-

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parison between this feature of Chinese versification and a precisely similar peculiarity which characterises Hebrew poetry, as described in a dissertation on the latter subject by Bishop Lowth, who gives the property the name of parallelism. What that is, will be best explained in Dr. Lowth's own words: "The correspondence of one verse or line with another, I call parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it, in sense, or similar to it in the form of grammatical construction, these I call parallel lines; and the words or phrases, answering one to another in the corresponding lines, parallel terms. Parallel lines may be reduced to three sorts; parallels *synonymous*, parallels *antithetic*, and parallels *synthetic*." Sir John Davis goes on to give translated examples of each kind of parallelism in Hebrew and Chinese maxims and verse; and as these present a most apt illustration of the particular feature which I am endeavouring to make clear to you, I venture to quote them for your information.

First, as regards synonymous parallels, which Dr. Lowth defines to be those that "correspond one to another by expressing the same sense in different but equivalent terms, when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same." One of the Hebrew examples given is as follows:—

"Because I called, and ye refused;
I stretched out my hand, and no one regarded:
But ye have defeated all my counsel;
And would not incline to my reproof:
I also will laugh at your calamity;
I will mock when your fear cometh."

"Bow the Heavens, O Jehovah, and descend;
Touch the mountains, and they shall smoke:
Dart forth thy lightnings, and scatter them;
Shoot out thine arrows, and consume them."

Examples from the Chinese follow, in which the parallelism seems even more exact than in the Hebrew owing to the peculiar structure of the Chinese language:—

"The white stone, unfractured, ranks as most precious;
The Blue lily, unblemished, emits the finest fragrance."

"The heart, when it is harassed, finds no place of rest;
The mind, in the midst of bitterness, thinks only of grief."

"Be not discontented, though your land be narrow, and your garden small;
"Be not disturbed, though your family be poor, and your means contracted."

The second kind of parallelism is the antithetic, when, according to Dr. Lowth's definition, "two lines correspond with one another by an opposition of terms and sentiments;" and he goes on to remark that "the degrees of antithesis are various, from an exact contraposition of word to word through the whole sentence, down to a general disparity with something of a contrariety in the two propositions." The following is an example of this feature in the Hebrew; taken from the Proverbs of Solomon, where such parallelisms abound; "The memory of the just is a blessing. But the name of the wicked shall rot." A corresponding instance will be found in the accompanying Chinese maxim: "Unsullied poverty is always happy: Impure wealth brings many sorrows." Here again it is worthy of notice that the Chinese example conveys the more perfect specimen of this peculiar species of parallelism.

The third sort of parallelism, namely the synthetic, is one in which there is a marked correspondence and equality in the construction of the lines, such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This style of parallelism is by far the most common amongst the Chinese,

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and it forms the chief characteristic feature in their poetry and is the source of much of its artificial beauty. The following specimen quoted will give a fair idea of the particular kind of parallelism referred to:—

"A hundred, a thousand, ten thousand
projects are hard to accomplish;
Five times, six times, ten years very easily
arrive:
Having found a day to be idle, be idle for
the day;
Having met with three cups to drink,
drink then the three cups."

This property of parallelism is not only a marked feature of Chinese poetry, but as may readily be understood it can be carried to a higher perfection in Chinese than in any other language, owing to the equality in the number of monosyllabic words which form couplets, and to the almost total absence of recurring particles such as those which encumber European composition.

I must not omit to notice another notable peculiarity of Chinese poetry for the discovery and illustration of which we are also indebted to Sir John Davis. I allude to the existence of a distinct pause essential to the correct recital of every line of regular verse. Let a Chinese be requested to read or recite a stanza of five feet to the line, and he will inevitably pause after the second word. So also in a line of seven feet, he will stop after the enunciation of the fourth word. Translation even of the most literal kind fails to exemplify this characteristic, so I have no alternative but to recite a line or two, in order to shew the way in which it takes effect. In doing so perhaps I shall more readily catch your ear and thus secure your apprehension if I resort once more to my previous expedient, and substitute the plain English words "yes" and "no" for Chinese syllables—as for instance:—(Refer *ante*, page 48).

Sir John Davis does not attempt to account for this cæsura or section of the measure in a poetic line, and the only explanation I can get of it from a Chinese of some literary pretensions is that it is necessary in order to maintain the rhythmical melody of the sentence. Sir John Davis to a certain extent ascribes the use of the pause to the constitution of the language, which is very much made up of compound terms, composed of two words, or characters, "which may be a noun with its adjective, a verb with its adverb, two nouns united, and so on, combinations which are always written or pronounced together;" and he remarks that the pause is never found to occur between two such cognate or correlative characters. That such compound terms exist and abound in Chinese is perfectly true, but I am inclined to think that their use is less a cause than an effect of the cæsural pause, it being the aim of the poet so to frame his lines as to distribute his compound as well as single words without interfering with the pause which the law of poetical rhythm demands. For example; in a line of seven syllables or words, the pause falling after the fourth word, he endeavours as a rule to introduce two compound terms or one compound term and two single words, then after the pause he brings in one compound word and one single to make up the remaining three feet. I must here give an example to illustrate my meaning, and those of my hearers who are conversant with the Chinese character (for I propose to write it on the board) will easily detect the studied disposition of the characters in each line:—

偷	尋	何	世
個	些	須	事
閒	樂	苦	忙
時	處	苦	忙
誦	酌	用	無
首	杯	心	了
詩	酒	機	期

For such of my hearers as are not fortunate enough to be ranged in the category of so-called Sinologues the following transla-

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tion of the verse may perhaps prove interesting :—

Life's at best a hurry-skurry,
Never ending;
Why then need one ever worry,
Heart's blood spending;
Better seek some place of pleasure
Wine cups among,
Better steal an hour of leisure,
To sing a song.

I may add, that in Chinese verse the cæsura is fixed and immoveable, and, in this feature, as Sir John Davis suggests, it bears some resemblance to the French alexandrine, as well as to that law of the Latin hexameter which seems to demand that in a line perfectly euphonic, the pause should occur after the first syllable of the third foot.

The next and last property of Chinese poetry which is worthy of notice is rhyme. This occurs in regular verse at the end of alternate couplets, commencing with the second line. In most cases the first final gives the rhyme to every alternate line throughout the entire stanza. The remainder of the lines appear to be subject to no rule and may end indifferently, so long as the characters are of the right tone. A Chinaman's appreciation of rhyme is however hardly so delicate as ours. Many characters, which to their ears are phonetically allied as regards the final sound, would scarcely strike us as coming under the category of rhymes.

I have thus attempted to describe the principal rules by which Chinese metrical construction is guided, and what I have advanced, it will I think be admitted, gives force to the remark with which I commenced, namely; that their laws of versification are of too artificial and rigid a character to afford that scope to the fancy, in giving itself expression, without which it can hardly soar into those higher regions of imagery, where the genius of the poet finds the fittest materials for his art.

I will now proceed to make a few remarks in elucidation of the character and spirit of Chinese Poetry.

Poetry in China doubtless had its origin in early ages, in the songs, odes and ballads which were chanted or recited on great state occasions or high sacrificial festivals; and the choicest of these were carefully collected by reigning sovereigns or influential men of the time as historical and political records of the periods in which they were composed. In the well-known compilation called the *Sheking* Confucius brought together the most favorite of these ancient national poems, and the whole collection forms at this moment one of the most sacred classics of China, the recognised model and text-book to this day for all standard composition in prose or verse. Every well-educated Chinese has the most celebrated pieces by heart, and there are constant allusions to them in modern composition of all kinds.

The Chinese themselves are accustomed to classify their various forms of poetry under four general heads. 1st, there is the "*She*," or regular verse, which is characterised by definite rules as regards rhyme, number of feet, and rhythmical adjustment of tones. Then there is the "*Tsze*," a species of composition which partakes of the natures of both prose and poetry, and in which the lines are of indeterminate length, but yet terminated by regularly recurring rhymes. Certain remissions and modulations of tone in each line are moreover essential, and which depend upon the particular ancient harmony selected as a model. The third kind is "*Ko*," which is a vulgar form of "*She*," and is intended to be recited or sung. Sir John Davis describes it as a sort of rhapsody. Lastly, there is the "*Foo*," which may be described as a kind of impassioned prose. The number of feet in each line is irregular, and rhyme recurs at intervals. Rhythm is not essential.

I should, I fear, tax your time and patience much beyond the limit of forbearance were I to proceed to give you specimens in the original Chinese of these several varieties of

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verse, neither would it be of much service for me to attempt to present them to you in a translated form, inasmuch as their distinguishing characteristics would of necessity disappear when disguised in a foreign garb. I shall therefore perhaps better secure your intelligent comprehension, if I simply range all Chinese Poetry under the general heads of Odes, Moral and Didactic Pieces, and Descriptive and Sentimental Rhymes, merely premising that these distinctions are not necessarily absolute, as they are often found to run one into the other, so as to render it difficult to separate them.

The Odes are, as I have said, classical, and are highly reverenced as models of literary composition. Only next to these in general estimation come the writings of Le Taepeh, Soo Tungpo and a host of other poets, the two mentioned being considered the most approved. The Tang Dynasty (9th and 10th centuries) is generally considered to have been the most flourishing era of this class of poetry, and it is a curious fact that in China as with the Western world, literature has had its sublime periods in the past, and that no room has been left in which modern writers can demonstrate their superiority over those of ancient days. Verse has always been a favorite vehicle with the Chinese for the inculcation of moral precepts and sage maxims. A notable instance of this use of versification is the "Sacred Edict," a series of sixteen apothegms written by Kanghe, the most renowned Emperor of the present Dynasty, for the moral instruction of his people, and which, originally framed in measured lines, was subsequently versified for familiar use. This edict is to this day recited with learned paraphrases twice a month by the local authorities, for the benefit of the people in cities of a certain grade. It is also a very common practice with the mandarins to publish official notifications in a versified form, and they usually end with the portentous refrain,

"And he who dares this edict disobey
For chance of mercy never needs to pray."

In their lighter literature moral reflections in rhyme may likewise frequently be met with, either introducing a new chapter or interspersed here and there in the text. These usually comment upon some incident previously described, or allude mysteriously to a denouement yet to appear, and to a Chinese reader they serve as a pleasant break to the thread of the story.

Descriptive verse constitutes by far the most important element of Chinese poetry, and to my mind forms its most attractive feature. The Chinese mind is highly appreciative of the romantic and picturesque, and the language abounds in figurative expressions derived from the most pleasing or striking objects and circumstances in nature. The following interesting examples of this I quote from Sir John Davis. "Spring dreams and autumnal clouds" mean flitting visions of happiness. Unattainable good is represented by "the moon's reflection in the wave." "Floating clouds obscuring the day" express the temporary shade thrown by detraction on an illustrious character. Difficulty of action is figured by "the grass and tangle in one's path;" Female beauty by the obvious and common semblance of a "fair flower." "Spring" is the emblem of joy; "autumn" of sorrow. Gladness is expressed by the "heart's flower being all full blown." The virtue of the female character is pictured under "the white gem, the pure crystal, the cold transparent ice." "The season when peach blossoms are in beauty," means that usually selected for marriage. Searchers after pleasure are depicted under the figure of "bees and butterflies amongst flowers," and so on. It is a favorite pastime with well-to-do and educated Chinese gentlemen, and at times even ladies, to meet at romantic spots, and compete in composing impromptu rhymes whilst pledging one another in wine. Indeed in China, as perhaps everywhere else, the poetical character has always been more or less associated with a love for the convivial cup. On the occasion alluded to

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the features of the surrounding scenery are invariably selected as subjects of experiment, and the result is often poetic in the extreme. The ideas of the poetasters are however very apt to run in a stereotyped round, in which natural objects, such as "the rising moon," "the dewy eve," "beetling cliffs," "blossoming peachtrees," "budding willows," "glassy tubes," "gentle zephyrs," "murmuring streams," "sighing pines," "timid wild fowl," "glittering sunsets," "splendid vistas," "twittering birds," &c., &c., take a prominent place.

Popular songs and ballads are common enough, but they hold a low rank in native literature, although they are far above our contempt on this account, inasmuch as they furnish here as in other countries an interesting clue to the legendary and historical lore of the country. The drama too enjoys a much lower estimation than it does with us, and although dramatic pieces are largely interspersed with songs, yet they are as a rule written in prose, so that the Chinese cannot be said to possess dramatic poetry in the strict sense of the term. They moreover do not recognise the distinction which we understand to exist between tragedy and comedy, although it is always possible of course for a translator to apply these terms according to the character of the composition which he selects. Satire cannot be said to be represented as a branch of poetry in Chinese literature. Doggerel verse is however a favorite vehicle for invective or ridicule, and anonymous lampoons in rhyme are constantly resorted to as a means of criticising or holding up to public contempt objectionable officials. There is no style of verse to which the name of Epic can properly be applied, nor need this be a matter of surprise, when it is remembered how unsuited the laboured construction of Chinese poetry would be for such long-sustained compositions. As Sir John Davis pertinently remarks it would be a tremendous effort to preserve nicely balanced couplets through the slow length of an epic poem, not to mention that when the task was completed it might weary the reader as much as it had disquieted the author, and bestow upon the first all the sleep of which it had deprived the second.

A few words in regard to the spirit which animates Chinese poetry, and I shall have done. In the eyes of educated Chinese, the essentials of poetic composition consist, as indeed they do in the estimation of most other peoples, in the justness of the sentiment or metaphor, the beauty of the imagery, and the harmony of the structure; but there can be no doubt that, owing to the singular construction of the language, a certain amount of prominence is accorded to the last-mentioned feature as contrasted with the others. With us foreigners on the other hand measure, rhythm, and rhyme, also form indispensable adjuncts to properly constructed verse; but these are subordinated in importance to design, style, and language. Indeed one of the beauties of versification, speaking generally, is "to make verse speak the language of prose without being prosaic, and to marshal the words in such an order as they might naturally take in falling from the lips of an extemporary (*sic*) speaker, yet harmoniously, elegantly, and without seeming to displace a syllable for the sake of the rhyme." (Cowper writes thus of Prior's verse.) The emotional element in fact is what we foreigners lay stress on, as contrasted with the artificial, and herein lies to my mind the difference between our composition and that of the Chinese, and, as a consequence, the difficulty of judging of their verse from our stand-point. Sir John Davis says, and with truth, "that Chinese poetry, unless submitted with some degree of allowance to the touch-stone of European taste, might possibly succeed but indifferently, and that the test, if it be not considerately applied, is not only an illiberal but an absurd one." Even with this reservation, however, it must be admitted that both taste, and imagination, in the sense that we attach to these terms, are to be found in

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abundance in Chinese verse, and that it possesses thoughts and imagery, which even our writers might study with advantage. An example or two may not be out of place here, although it must be remembered that these are only translations, in which much of the vividness and force of the original is of necessity lost.

Five mountain peaks, like so many fingers, rich tints blending,
Rising out of the plain like pillars half concealing the sky,—
By night, washing in the milky way, they pluck at the stars;
By day, exploring the zenith, they play with the clouds.
After a shower, like jewelled sprouts of bamboo, they stand in mid-air;
When the moon rises, they resemble pearls suspended in the palm of the hand,
One might imagine it was a mighty spirit stretching forth its arm,
And numbering China's islands in the distant main.

I cannot say much for the opening simile, which compares the peaks to the fingers of the human hand; but the last image is a bold one and well worthy of being regarded as essentially poetic.

My next specimen is supposed to describe a bed of chrysanthemum flowers:—

See their slender shadows pictured on the fence, whilst their feeble perfume scents the garden walk.
Their tints, here dark, there light, flash one against the other.
The dews falling strengthen their frames.
Hungry, they feed on air.
What can with their bright colors compete?
Chatting of them, one might pity their languor as of that of an invalid.
Delicate they open with constitutions at best autumnal.
Yet say not that they live to no purpose.
For did they not by their charms inspire Tao to poetry and conviviality?

Here again is a traveller's soliloquy:—

In my wanderings for 10,000 leagues,
How many uneasy thoughts prey upon my mind.
The hills and clouds piled one above the other
Are to me so many pictures of my accumulating sorrows.
On every side drop the leaves with a melancholy wail;
Hark at yon solitary wild fowl crossing the sky, how it cries with ever-increasing plaint.
Brooding over my cares, my tears fall like a cataract.
I contemplate the Mawei Hill, and unwittingly I am moved with indignation.*
I see in my mind's eye the banners and pennons filing along the mountain path.
The sun sinks in the west, and the wind makes the shadows quiver.
My horse stops at the precipitous turning. Why, oh why does he halt?
Here comes a cloud of sand filling the air and casting a gloom across the sky.
Few men I think would care to travel past this spot.
Cold rain is beaten by the wind across my face.

You will notice in this last piece how inconsequential and vague some of the lines are, and this I may observe is a very common attribute of Chinese poetry, and presents one of the chief difficulties in the way of effecting readable translations of it.

These three specimens, all of which I have taken at random out of Sir John Davis's work, will suffice to furnish a fair sample of the peculiar but not unpoetic character of the imagery indulged in by Chinese poets. But these strictly poetic properties of taste and imagination are only observable now and then, leaving the remainder of the composition only the more rugged and bald by contrast, very much in the same way as specks and nuggets of gold are to be seen

* He refers to the scene of the sacrifice of a beautiful Empress to popular clamour.

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scintillating here and there upon the surface of the natural rock, and throwing into the stronger relief its otherwise rough simplicity. My reading of Chinese poetry, I must confess, has been but limited, but judging from analogy, which one may safely do with a people of stereotyped ideas like the Chinese, I think I can confidently assert that the Chinese poem has yet to be found which will bear perusal from beginning to end with the sustained interest that enchains the attention when reading any one of the many European or American compositions which are familiar to all our minds. I refer here more particularly to Chinese verse in the original, which so many of our sinologues are now able to peruse without difficulty. As regards translations, there can be little hope of their ever becoming a vehicle for presenting Chinese poetry in an effective form to the foreign reader. I need not explain how the translation of poetry presents at best a choice of imperfections, except by good fortune too rare to be counted on, and you can all understand how poetry suffers by translation, even from one Western language into another, where there is always a certain degree of mutual relationship between the several tongues selected. But in the case of the Chinese the rules of prosody and construction are so diametrically opposed to any with which we foreigners are familiar, and their verse so teems with figurative allusions to historical or legendary incident, that any attempt to translate literally into (I will say for instance) English, must result more or less in nonsense, and in any event the most copious notes would be necessary in order to render the text matter at all intelligible. A versified translation becomes more presentable, but this can never be effected without sacrificing or wresting many of the most telling thoughts conveyed by the original, and introducing ideas and expressions which were never contemplated by the composer. I am aware that in venturing this opinion I run the risk of doing violence to the opinions of some who flatter themselves that they have translated Chinese poetry into English with success, or who can point out instances of translated verse which read marvellously like fair if not excellent poetry. I grant both positions as far as appearances go; but I maintain that the sacrifice I have described as inevitable must have been made to a greater or less degree. Let me take for instance, as being somewhat familiar to you, the attractive translations of Chinese lyrics (the simplest and consequently the most artless form of their poetry) lately published by a gentleman who has proved himself an ardent, and, I might add, as yet the most successful explorer in this branch of native literature. I refer to Mr. Stent. How smoothly his lines seem to run and how pleasant the ripple of his musical measures, as he wrests the quaint imagery of the original and clothes it in an English garb. His "Adventures of Tiny Rill," and "Changling's Flute" in particular strike upon the ear with all the finish of some of our cherished compositions. I have much pleasure in quoting an example or two as specimens.

From "Tiny Rill."

Over green fields and meadows on "Tiny Rill" ran;
(The little precocious coquette);—
She was pretty she knew, and thus early began
Gaily flirting with all that she met.

Her favours on both sides she'd gracefully shower,
Regardless to whom they might be—
One moment she'd kiss the sweet lips of a flower,
The next—lave the root of a tree.

She would leap from one rock to another in play,
Tumble down on her pebbly bed;
Like a Naiad, let the dazzling sun-smitten spray
Fall, in prismatic gems, round her head.

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Sometimes she would lash herself into rage
And rush roaring and seething along,
Till a bit of smooth ground would her anger assuage,
When she'd liquidly murmur a song.

From "Changling's Flute."

'Twas night—the tired soldiers were peacefully sleeping,
The low hum of voices was hushed in repose,

* * * * *

When a low mellow note on the night air came stealing,
So soothingly over the senses it fell,
So touchingly sweet, so soft and appealing
Like the musical notes of an aërial bell.

Now rising, now falling, now fuller and clearer,
Now liquidly soft, now a low wailing cry;
Now the cadences seem floating nearer and nearer,
Now dying away in a whispering sigh.

Whence came those sweet sounds? Who the unseen musician?
That breathes out his soul which floats on the night breeze—
In melodious sighs, in strains so Elysian
As to soften the hearts of rude soldiers like these.

This is unmistakeably charming. But I cannot persuade myself that the originals can possess all the prettinesses of imagery and expression which appear in their metrical versions. On the contrary, I am inclined to think that these owe much of their beauty rather to Mr. Stent's decided talent for versification and deep sympathy with his subject than to the intrinsic excellence of the originals, and that even were the originals submitted to Chinese criticism their qualities would be regarded as more commonplace than the translations would lead one to suppose. I say this subject to correction, not having had the opportunity of comparing the translations with the originals in the particular case referred to. But as regards Chinese poetry generally, more especially its classical and more finished specimens, I am convinced I am not far if at all mistaken in the estimate which I have ventured to lay down. At the same time I should be the last to discourage research in this important and interesting branch of native literature, or to induce you to conclude that because Chinese poetry is stilted and little understood it is not worth a better acquaintance. On the contrary, I am of opinion that those who endeavour to increase our familiarity with the intricacies and mysteries of the art in its celestial guise will deserve the thanks of every true-hearted philologist, and that they may perhaps prove the fortunate means of suggesting new thoughts and novel imagery to the minds of our Western writers, which, like the many acquisitions which we have already derived from the floral world of this little known country, may in the end prove to be treasures indeed.

W. H. MEDHURST.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Messrs. Trübner & Co. advertise a special number of their *American and Oriental Literary Record*, containing a Report of the proceedings at the Second International Congress of Orientalists held in London in 1874. This Report, if printed in 8vo. size would fill a volume of 500 pages, of ordinary "Review or Magazine type." It gives the Addresses of the Presidents of the different Section, *in full*, and also the Principal Papers

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read, *unabbreviated*. Only a limited number have been printed.

The two lectures on the Chinese language and literature delivered by Professor R. K. Douglas at the Royal Institution are to be published by Trübner & Co. in October next.

The *Oriental Magazine* has been converted into a weekly paper, for the discussion of subjects connected with the East. The first two numbers of the new series have reached us, and are quite up to the mark as regards matter and typography. A fair amount of space is devoted to Chinese subjects, and the new candidate for favour will, we hope, be adequately supported.

Fusang, or the Discovery of America by Chinese Buddhist Priests in the Fifth Century. By Charles G. Leland. London, Trübner & Co.

Mr. Leland has in this little work, attempted to prove that the country discovered by the Buddhist priest Hwei-Shin, and named by him Fusang is identical with New Mexico. Hwei-Shin's report was made about 499 A.D., and was first translated by De Guignes 1761. A few years since the late Professor Neumann of Munich undertook another translation, which Mr. Leland put into English under the professor's own supervision. The work is an interesting one, not the less that, while it satisfactorily answers *some* of the objections raised against Mr. Leland's hypothesis that Fusang was New Mexico, it still leaves the actual locality of the country indicated an open question. To readers in China, familiar with the discussion which has already taken place on the subject, the chief attraction of the volume will be Mr. Leland's rejoinder to Dr. Bretschneider's somewhat over-emphatic condemnation of the theory that Fusang was situated in America. To us, after a careful examination of the evidence on both sides, the three principal points which render it doubtful in our view are: 1, that no mention is made of an intervening ocean; 2, that horses are specifically mentioned as existing in the country whereas they were introduced into Mexico by the Spaniards; and 3, that the tradition of a "Kingdom of women" lying to the Eastward, does not accord with any known Mexican tradition. Mr. Leland has, we think, satisfactorily disposed of the botanical question, as regards its adversely affecting the question of identification, but he must also admit that it tells equally little in its favour. We can recommend Mr. Leland's work, though some carelessness is visible in places. Thus Mr. Sampson is alternately referred to as Mr. Simpson, and under his right name, while the Chinese spellings are indifferently according to the German and English systems.

The Council of the Royal Asiatic Society have resolved to memorialize the Government to sanction the transfer of the Buddhistic collection of sculptures at Lahore to London. The collection is said to be a most valuable one, as showing the traces of Greek influence on ancient Indian art.

Mr. H. W. Bellew, C.S.I., Surgeon-Major, Bengal Staff Corps, and author of "Journal of a Mission to Kandehar in 1857-8," "Grammar and Dictionary of the Pukkhto Language," "From the Indus to the Tigris," etc., has just returned from his great mission in Central Asia, and is preparing for the press a work entitled "Kashmir and Kashghar—a Narrative of the Journey of the Embassy to Kashghar in 1873-4." As Mr. Bellew has probably the most extensive acquaintance with Central Asia of any living European, his work cannot fail to be exceedingly interesting.—*Oriental Record*.

The second volume of Mr. Beames's "Comparative Grammar of the Modern Aryan Languages of India" is just out, and embraces copious dissertations on the nouns and pronouns of Hindee, Panjabee, Sindee, Gujaratee, Mahrathee, Oriya, and Bengalee.

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The work, when completed, will be one of the most learned and scholarly contributions to Indian literature produced since the rapid development in this century of the science of comparative philology.

We observe that the following work is advertised at Shanghai:—A Collection of Chinese Proverbs: Translated and Arranged by W. Scarborough, Wesleyan Missionary, Hankow. With an Introduction, &c. A copy has not yet reached us, but the Shanghai journals, while admitting the usefulness of the work, give some specimens of translations which strike us as somewhat odd.

We note the appearance of a "Confucian Copy-book," which is likely to be useful to beginners in Chinese. The copies are composed of the radicals only; there are seven parts, each containing 38 characters, which are repeated, copy-book fashion, in red ink on a number of pages, and the student is supposed to paint these over with black. To quote from the preface "The natives learn to write by the use of similar books, tracing these red lines with black ink, under the direction of a teacher. *Their* copy-books, however, are selections from their classics, and possess none of the advantages of this system. When one has learned to write the radicals with freedom, he can readily combine them to form other characters; common sense therefore points to the use of what the author has been pleased to term the *Confucian copy-book.*"—*News.*

The Anglo-Chinese Calendar Manual. (Second edition). By W. F. Mayers, Chinese Secretary, H.B.M.'s Legation, Peking.

Mr. Mayers has again placed students of Chinese and the Mercantile communities out here generally under considerable obligation, by bringing out a second and extended edition of his *Calendar Manual.* The new edition brings the date down to 1879, or ten years later than before. As Mr. Mayers remarks in his preface the "Hundred Years Calendar," published by Mr. Loureiro terminates with the current Chinese year, so that his own tables scarcely trench upon those already in print. The preliminary tables will be found not less useful than the body of the work, consisting of the cyclical table of years, the twelve branches and the ten stems, and a concordance of astronomical terms employed in designating years, with reference to the Cyclical periods. Mr. Mayers has also given the monthly terms employed by Sze-Ma-Tsien and thus afforded students an invaluable aid which though frequently sought in existing dictionaries is conspicious by its absence. The body of the work will be found as useful to the mercantile clerk as to the student of the language. Such problems as "what was the English date of the 7th day of the 6th moon of the last year of Tung Chih?" being of every-day occurrence with regard to native agreements, bonds, etc. We trust the *Calendar* will have a good sale. Messrs. Kelly & Co. of Shanghai, are the agents.

We learn that forty-two essays were sent in to compete for the prize offered for the best paper on the advantages of Christianity for the development of a state. It is noteworthy that the term 上帝 *Shang ti* was used for "god" in the majority, and exclusively in the best written ones. Of the minority a few used *Shang ti*, interchanged now and then with 神 *Shin*. The three best essays were written by a pupil of the Basle Mission, a preacher of the American Presbyterian Mission and another pupil of the Basle Mission respectively. Of these 20,000 copies will be printed, the expense being borne by the British Religious Tract Society, which pays two-thirds, and the American Tract Society, which pays one-third. Each mission, English, German and American, will receive a proportion gratis for distribution. Consequently essays using only *Shang ti* will be published; but an American missionary has suggested that a note be inserted, stating that some missionaries use only Shên.

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Why they should desire to exhibit such a disregard of scholarship it is hard to imagine.

We note as a matter of record the publication of a "*Report on the case of the Carisbrooke*," drawn up by Mr. Hayllar, Q.C., and addressed to the Hon. J. Gardiner Austin, the Administrator. The seizure of this vessel being a political act which has been fully discussed in the local journals, is beyond our scope of notice, and we therefore content ourselves by recording the issue of a most exhaustive summary of the affair.

We learn that Dr. Legge will in all probability be elected Professor of Chinese at Oxford, the difficulties which threatened to render the proposal abortive having been in the main overcome.

NOTES AND QUERIES.

NOTES.

CHINESE CASH.—In reply to the queries of "Collector:" his first example is the Che-tar-tsien of the Yüan Dynasty and reign of Woo-tsoong, A.D. 1308. inscribed with Mongolian characters. His second example I find no trace of. His third example is the Hor-tseuen, of the reign of the Usurper *Sin Wang*, A.D. 9; denomination, one tsien.

Canton. G. N.

QUERIES.

BOA CONSTRICTORS.—Can any one inform me what term is applied by the Southern Chinese to the Python or Boa tribe of serpents? H. C. C.

OIL USED IN PREPARING CHINESE TOBACCO.—I recently met with the statement that the (to some people) offensive odour of Chinese tobacco was due to the use of an oil with which the leaves were prepared previous to sale. Can any reader give me the Chinese name of this oil, and inform me in what district tobacco is chiefly cultivated?

R. S.

CHINESE PLUMAGERY.—In an old number of the *Shanghai Almanack and Miscellany* (1856), is an interesting article on Chinese plumagery or the art of ornamenting with feathers, in which the author Dr. Macgowan draws attention to the now extinct art of weaving feather fabrics, but asserts that metallic ornaments are still decorated with an overlay of feathers. I should be glad to know, if any "feather woven" goods are supposed to be still in existence, as also what place is the head-quarters of the allied art of decorating metals with feather mosaic. Dr. M. describes some pieces he has seen as of "indescribable beauty." I have seen only the somewhat coarse productions, used for women's head-gear, and should be glad to know where some of the finer specimens are to be procured.

HAN WEN-CHI.

ERRATA.

Vol. III., p. 344, line 8, for 12 meanings, read 21.

Vol. p. 347, line 23, for B.C. 1900 read B. C. 1600.

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OR,

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SEPTEMBER AND OCTOBER, 1875.

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CONTENTS OF No. 2.

		Page.
Chinese Explorations of the Indian Ocean During the Fifteenth Century, *(Continued from Vol. III., page* 331)	By W. F. Mayers	61
The Folk-lore of China, (*Continued from page* 9)		67
Confucian Cosmogony,	Rev. T. McClatchie, M.A.	84
The Rat and the Cat in Hades,	G. C. Stent	96
Pao-sye: The Cleopatra of China,	H. Kopsch	104
The Prisons of Canton,	J. G. Kerr, M.D.	115
Classical Rhymes,	A. Lister	123
Chinese Official Ranks, *(Continued from Vol. III., page* 379)	Rev. E. J. Eitel, Ph.D.	125
A Trip to the Hot Springs of Yung Mak,	A. N. B.	130
Short Notices of New Books and Literary Intelligence,		134
Notes and Queries on Eastern Matters:—		
An Anti-Opium Tract,	H.	136
Fees of Chinese Medical Attendants,	Medicus	137
Chinese Jessamine,	Jesse	137
The Chinese Penal Code, &c.,	Jurist	137
Books Wanted, Exchanges, &c.,		138

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THE CHINA REVIEW.

CHINESE EXPLORATIONS OF THE INDIAN OCEAN DURING THE FIFTEENTH CENTURY.

(Continued from Vol. III., page 331.)

III.

The second section of Hwang Sing-tsêng's work is devoted to Chên-lah or Cambodia, and is based almost exclusively on the data furnished by the *Sing Ch'a Shêng Lan*, the author of the *Yin Yai* having omitted all notice, curiously enough, of this once powerful and wealthy kingdom. The details presented in the text are by no means full, but additional information will be gathered from the Chronicles of the Ming dynasty and other sources to supply as far as possible what is wanting. The reader familiar with Rémusat's *Description de Cambodge* (*Nouv. Mél. As.* Tom. I. p. 71) will observe that the materials made use of in that writer's "*Avant-Propos*" are the same with those consulted in the present undertaking. No knowledge of the treatise translated by Rémusat, the *Chên-la Fêng T'u Ki*, is indicated in the compilation of Hwang Sing-tsêng or in his original authority.

II.—CHEN-LAH 眞臘.*—This country lies to the south of Chan-ch'êng, and on the east it is bounded by the sea. It occupies a preëminent place among the countries of the Southern Ocean. The city in which the king has his residence* is seventy *li* and upwards in circumference. There is in this city a river [embanked with] stone, twenty *chang* (about 270 feet) in breadth, and there are more than thirty palaces, all distinguished by magnificence and elegant adornment.

The natives, both men and women, wear their hair gathered in a knot, and dress in long garments. The productions of the country are fish, salt, elephants' tusks, and feathers. The grain produced is of the five kinds.

Wealth and luxury distinguish the national customs. The vessels used in eating and drinking are all of gold or silver. The climate is one of perpetual heat. At the season of the New Year, a display is made of apes, peacocks, white elephants, and rhinoceroses, in front of [lacuna], which is called the Feast of the Hundred Pagodas.† On the day of this feast incense is burnt and worship is offered to Buddha.

* See Note I.

* See Note II.

† 百塔之會. In the *Sing Ch'a*, the character 洲 is substituted for 會, as was also the case, doubtless, in the authority quoted from by Rémusat, who translates here: *l'Ile des Cent Tours*. It may be doubted whether he had justification for placing, as he does, the assemblage of animals *dans une maison de plaisance*.

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The punishments that are inflicted are these: 1° cutting off the nose; 2° amputating the feet; 3° branding and banishment; 4° dismembering; and a distinction is drawn between [other] foreigners 番人 and Chinese 唐人.*—*Obs.* If a foreigner slays a Chinese, he is put to death; but if a Chinese slays a foreigner, he is only fined a sum of money.—

The productions of the country consist in much bees'-wax, feathers of the peacock and the kingfisher, abundance of *suh hiang*,† *kiang hiang* (laka wood), and *ch'ên hiang* (garroo wood), of which last there are three different qualities. The best is designated *luh-yang* 綠洋; the second *san-yoh* 三藥; and the third *poh-lo* 勃羅. There is a tree in this country in growth like the pine. When it grows old, a gum exudes from it, which is called by the name of *tuh-nuh hiang*.* The odour of this is extremely delicate and penetrating. It is collected by the natives in calabashes. There is another tree, which has a flower resembling the *lin k'in*,† with leaves like the elm and a plum-like fruit. Its name is *ko pi-t'o*. Another tree, with a flower like the quince (or papaya, 木瓜), has leaves resembling those of the apricot and a fruit like the mulberry. It is called *pi-yeh*. There is another tree in appearance resembling the *an-lo* (mango), with leaves like those of the elm but with long stalks. It has a yellow flower and a green fruit. Its name is *su fang* (sappan); and it can be used in dyeing.

A fish is found in this country, with a snout like that of an elephant, which has the power of swallowing water and spirting it out again to a height. It has four feet, and is devoid of scales. Its name is *kien-t'ung*. Another [creature], like the *tsii* 鯽 fish in shape, has a parrot's bill and eight legs. It is called *fow-hu*.‡

The tribute sent from this country to China is despatched at no fixed periods.—*Obs.* In the 6th year of Hung Wu (A.D. 1373) the king, named Hu-'rh-na 忽兒那, sent his minister Nai-yih-ki-lang and others as bearers of a respectful missive

* In the Chronicles of the Ming Dynasty it is explained that "*T'ang-jen* is the designation given by all the foreign nations to the Chinese (華人). This is the rule throughout all the countries beyond the sea." The same rule holds good at the present day in all parts of the Malay Archipelago, where the Chinese settlers are accustomed to speak of their native country by no other name than *T'ong Shan* 唐山 "the Hills or Islands of T'ang." There can be little doubt that this designation owes its origin to the title of the T'ang dynasty. Through some error, or defect in his text, Rémusat translates here: "*Les chinois reçoivent des barbares le nom de gens de Hoa ou hommes de la fleur.*"

† 速香. This appears to be one of a number of the products derived from the 沉木 or eagle wood (*Aquilaria agallocha*, see Note III. to Part II.) According to the *Kéh Che King Yüan* Cyclopædia, (Book 57) the eagle wood (garroo) produces eight different kinds of scented preparations. Five of these are enumerated in Smith's *Chin. Mat. Med.* (p. 133). The remaining three are named 鷄舌香, 蜜香, and 沈香. Immediately following these, the 速香 is mentioned, being described as obtained in Chên-la (Cambodia) either from the freshly felled tree, when it is called 生速香, or from half-decayed trunks, when it receives the name of 熟香, or *Hwang shoh* 黃熟 (yellow preparation). This name, again, is identified by Smith with one of the preparations of the *Aquilaria*. It is seen at Canton in the form of a brownish powder, used in the preparation of incense.

* 篤耨香. This, according to F. P. Smith (*Chin. Mat. Med.*, p. 206), is "a terebinthinate substance, which may be sandarach, or a product of a Cambodian tree of the coniferous tribe."

† 林檎—a species of *Pyrus*, common in Northern China (Williams's Dictionary).

‡ Nothing is said in the *Sing Ch'a* of any of the natural productions enumerated above, and it is evident that the notices he has given have been compiled by Hwang Sing-tsêng from other sources. According to the *Ta Ts'ing Yih T'ung Che* 大清一統志, the great Geography of China and its tributaries compiled in the reign of K'ien Lung, both the *k'ien-t'ung* 建同 and the *fow-hu* 浮胡 are spoken of in the Chronicle of the Sui Dynasty (compiled about the middle of the 7th century A.D.), under the head of Chên-lah.

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making offering of tribute; but after this, tribute was not regularly sent.—The articles sent as tribute comprise elephants, tusks of ivory, sappan wood, black pepper, bees' wax, rhinoceros horns, ebony, sophora wood,* laka wood, precious stones, peacocks, copper.

Concluding Observation: It is a matter of wide repute that the [sovereigns of] Chên-lah derive their origin from the Kshatriyas.† During the reign K'ing Yüan of the Sung dynasty (A.D. 1195—1200) the country waged a great war with Chan-ch'êng, which kingdom it laid waste, and placed on the throne a [member of the royal] family of Chên-lah. At this time Chên-lah possessed wellnigh seventy thousand war elephants, and its territory extended for more than seven thousand *li*. This, indeed, may well be called [the most] wealthy and powerful among the kingdoms of the southern seas; and seeing how envoys have come from thence in successive embassies to the Chinese court, since the reign Hung Wu began, is it not shewn how far and wide the majesty and divine power of the sacred line have made themselves to be acknowledged!

Note I.—From the very scanty notices of Chên-lah given by Hwang Sing-tsêng or his original authority, it may be suspected that this country was not included within the scope of the missions of Chêng Ho and his immediate associates. This appears the more probable from the fact that their names are not included in the Ming Chronicle among the envoys who, from time to time, during the early part of the fifteenth century, were sent thither from the Court of China. The identification of Chên-lah with the kingdom to which the name Cambodia or Kamboja is commonly given in European literature has long been fully established; but the origin of its people and the successive stages of its development and decline remain still involved in much obscurity. The subject has been treated, so far as the materials at present accessible have allowed, with an industry and acuteness which deserve the highest admiration, by the late Lieut Garnier, in his "Voyage d'Exploration en Indo-Chine," Vol. I. chap. 5. All the data to be found in the Siamese, Anamese, and Chinese historical writers have there been collated for the purpose of reconstructing, so far as possible, the political history of the Indo-Chinese peninsula. Without going over once more the ground which has already been carefully traversed by the lamented French explorer, all that will be undertaken here is the addition from Chinese sources of a few notes explanatory of the text translated above, and of some details which are requisite for an adequate comprehension of the subject.

The Chinese annals derive the kingdom of Chên-lah from a state known in ancient times as Fu-nan 扶南, which, there is little reason to doubt, embraced within its limits the territory divided in more recent times between Cambodia and Siam, with possibly a portion of the Burmese empire as it later existed. Whether the domination eventually exercised over this region by the founders of the Cambodian sovereignty did not proceed from a centre of Hindoo civilization established in the islands of Sumatra and Java, is a question which remains to be solved by further researches. According to the *Yih T'ung Che* (B. 356), "Chên-lah was originally a state subject to Fu-nan, and was also known as Chan-lah 占臘. At a later period, it annexed Fu-nan and retained possession [of that country]. Its first intercourse with China took place in the reign Ta Yeh of the Sui dynasty (A.D. 605—616). Between the years A.D. 618 and 698 four embassies were sent from thence to the Court of China. Subsequently to A.D. 705 the country was divided into two. The portion lying to the South and near the sea, being flat and marshy, was called *Water* Chên-lah, and that to the North, being high and moun-

* *Hwang-hwa Muh.* Qy. *Sophora sp* 黃花木.

† See Note III.

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tainous, was called *Land* Chên-lah. These were afterwards again united to form one kingdom. In the reign Chên Ho of the Sung dynasty (A.D. 1111-1117) an ambassador with tribute was sent from thence to China; and at the beginning of the reign Süan Ho (A.D. 1119) investiture was granted to the sovereign as King of Chên-lah, on the same footing as the King of Chan-ch'êng. In the reign K'ing Yüan (A.D. 1195-1200) the King invaded Chan-ch'êng with a great army, and, having vanquished its forces, placed a native of Chên-lah on the throne of Chan-ch'éng. Hence, Chan-ch'éng was at that time subject to Chên-lah. Among its other subject States were Ts'an-pan 參半, Chên-li 眞里, Téng-lui-mei 登流眉, P'u-kan 滿甘, and others. There were more than sixty cities (or centres of population) under its sway, and its territory extended a distance of upwards of 7000 *li*."

The Chronicles of the Ming dynasty (B. 324) give the subsequent history of Chên-lah, at least as regards its intercourse with China, with greater fulness than the *Yih T'ung Che*. It is stated that "in the 3rd year of the reign Hung Wu (A.D. 1370) the emperor sent an envoy named Kwoh Chéng and others with a mandate addressed to the King of Chên-lah (announcing, most probably, the accession of the Ming dynasty to the sovereignty of China). In the following year the King of Pa Shan (Basan?) 巴山王 of that country, [named] Hu-'rh-na, sent an envoy to China with tribute and congratulations. On New Year's Day of the following year a mandate was issued [to the King of Chên-lah], bestowing upon him a copy of the Chinese State Calendar, together with gifts of silks and satins. Gifts were also conferred upon the envoy. In the 6th year (A.D. 1373) tribute was received. In 1379 the King, named Ts'an-ta-kan-wu-chê-ch'i-ta-che, sent an envoy with tribute, who was entertained as before. Tribute was again sent in the following year. In 1383 an envoy was sent from China as bearer of a duplicate tally-slip for official communications, which was given to the King, with authority to make prisoner of any envoy who should arrive from China with communications which should not agree with the tally, and which were therefore to be considered as fictitious. (Here follows a recital of numerous embassies interchanged). In the 6th and the 12th year of Yung Loh (A.D. 1408 and 1414) tribute was again sent; and, owing to the country having been repeatedly invaded and devastated by Chan-ch'êng, the envoy delayed his departure from China for a length of time. The Emperor sent one of his eunuchs to convoy him back to his own country, and issued a mandate to the King of Chan-ch'êng calling upon him to desist from his invasion and to make peace. Tribute was sent in A.D. 1417 and 1419. Between 1426 and 1456 envoys with tribute were also again sent, but after this period, no regularity was observed in the despatch of such missions."

In continuation of the data translated above, the Ming Chronicle proceeds to give a description of the country, which is almost identical with that presented in Hwang Sing-tsêng's compilation, with, however, a few additional details which appear to be drawn from the *Chên-la Fêng T'u Ki*. It concludes with the remark that "the name given to the country by its own people is Kan-puh-che 甘孛智, which sound has in later times been corruptly represented by the characters Kan-p'o-chê 甘破蔗. Subsequently to the [commencement of the] reign Wan-li (A.D. 1573-1619) the characters were once more changed into Tung-pu-chai 東埔寨." This statement is repeated in the sailing directions dating from the early part of the 17th century, which have already been referred to in the Notes to Part II. It is there stated that the alteration of the sound to Tung-pu-chai is due to corruption of the proper nomenclature by the sea-faring class; but, on the other hand, it may be questioned whether the sound *Tung* (signifying East) may not have

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been used with reference to one of the successive eastward removals of the capital of the kingdom. The Chinese navigator observes, in addition, that "on approaching the anchorage, nothing is seen but mud [or flat shores], whence comes the name that is given to these parts, of 'the mud-flats of Chên-lah.'" This well-known characteristic of the lower end of the Cambodian peninsula is equally noticed in the earliest European descriptions of the access to Kampot, the port which during the 17th and 18th century appears to have been the emporium for the trade between Cambodia and the junks of the China Sea and the Malay Archipelago. Sailing directions for the voyage to Kampot from Singapore were compiled in 1851 by Captain G. D. Bonnyman, who visited the port in command of a trading vessel. His supercargo, Mr. Helms, proceeded inland aud visited the royal residence then established at Udong (See Note II.). His account of the journey forms an interesting record of the condition of this moribund State, in the last years during which it was still enabled to maintain a faint semblance of independent authority. (See *Journal of the Indian Archipelago*, July, 1851).

Note II.—The scanty indications preserved in the Chinese historical works with reference to the capital of the kingdom of Chên-lah are in the highest degree disappointing, when placed in comparison with the descriptions of the wonderful ruins, marvels of colossal architecture and sculptured decoration, which now lie hidden in the forests that have resumed possession of the territory of this once flourishing and powerful State. The author of the *Chên-lah Fêng T'u Ki*, whe visited the country in A.D. 1295, mentions one particular, however, in his description of the capital which leaves little doubt that the city he describes was that the ruins of which are now known under the name of Angcor. He states (Rémusat's translation, p. 103): "La ville capitale peut avoir 20 li (deux lieues) de tour: elle a cinq portes, chacune double .... Au-delá des portes est un grand fossé, et au-delá du fossé, des boulevards de communication avec de grands ponts. De chaque côté du pont, il y a cinquante-quatre statues de pierre représentant des divinités; elles sont trés grandes; . . . . . les cinquante-quatre statues tiennent toutes un serpent à la main, comme pour défendre aux passans d'en approcher." The five gates of the city are still among the prominent features of the ruins of Angcor; but still more noticeable, in connection with the Chinese narrative, are the bridge and its lines of fifty-four gigantic figures, of which M. Garnier, in his splendid work (Vol. I., p. 61), gives a striking restoration. He states that in front of the west gate of the ancient city is a "Chaussée large de 15 metres et demi et percée à la base d'étroites ouvertures pour la circulation des eaux du fossé. De chaque côté de cette chaussée se trouvent cinquante-quatre géants assis faisant à l'extérieur. De leurs genoux et de leurs bras, ils soutiennent un long cordon de pierre, sculpté en forme de serpent." According to the historical notices gleaned by M. Garnier (apparently from Annamese records) Angcor was in fact the capital of the Cambodian empire during the greater part of the 14th century, although repeatedly taken and laid waste by Siamese inroads (Vol. I., p. 139). M. Garnier's authority further states that the King of Cambodia abandoned Angeor as his capital in 1388, in consequence of its liability to invasion by the Siamese, and fixed his residence at Basan or Boribun, and subsequently at Penom Penh. Basan is indicated conjecturally on M. Garnier's map (p. 136) as a tract of hilly country situated some distance to the south-west of Penom Penh, and comparatively near the coast. As will be seen in the Chinese extract given in Note I. above, the King, Hu-'rh-na by name, who entered into relations with China in A.D. 1371, was already at the time known as Pa Shan Wang (King or Prince of Basan). Whatever may

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have been the internal condition of the country at this period, it is plain that with the removal of the royal residence from Angcor an era of decadence set in, which was marked by successive shiftings of the seat of government, due, probably, to alternate encroachments by the Siamese and Anamese, between whom the vitality of the Cambodian kingdom became gradually extinguished. From the 17th century down to the year 1866, the royal residence was established at Udong, on the river Mekhong, but in the year last named it was removed once more to Penom Penh, somewhat lower down the stream, at a point of considerable commercial importance. The new capital was visited and described in the following year by Mr. H. G. Kennedy, at that time a member of Her Majesty's Consular Service in Siam, whose journey is described in a paper published in the Journal of the Royal Geographical Society for 1867. The events of this and the following year, by which the "protectorate" over the Kingdom of Cambodia was acquired by the able and aspiring agents of the Government of French Cochin China, are described in the works of Lieut. Garnier and M. de Carné.

Note III.—It is scarcely allowable to doubt that by the characters 刹利 employed in the text the writer indicates, according to the system consecrated by invariable Buddhist usage, the Sanskrit word Kshatriya, signifying the caste of warriors and kings. The introduction of a form of Hindoo civilization into Cambodia is testified, indeed, by the type of architecture and the religion which have left their indelible impress upon the country, far more strongly than by the mere fragments of tradition which are all that the records of neighbouring nations have preserved. The various legends relating to the constitution of the early Cambodian sovereignty are collected, so far as lay within his power, by Garnier (Vol. I. p. 114 *et seq.*), but the sudent of his work may find some advantage in having presented here an independent translation of the purely Chinese portion of these materials. The *T'ung Tien* 通典 of Tu Yeo (9th century A.D.) quoting from the historians of the Liang dynasty (6th century), has the following statement respecting the kingdom of Fu-nan (see above, Note I.): "The Kingdom of Fu-nan is on a great island in the sea to the west, lying south of the region of Jih-nan (Tonquin). It lies it may be some 7000 *li* south of Jih-nan, and 3000 *li* and upwards south-west of Lin-yi (Chan-ch'êng or Champa). Its territory is more than 3000 *li* in extent. In former times the sovereign was a woman, whose title (號) was Liu Yeh (Willow Leaf). She was young and powerful of frame, somewhat as a man. South [of her dominions] there was a man of the Kingdom of Ki 激, whose name was Hwên Tien 混塡. He came to attack Liu Yeh and subdued her. He thereupon took her to wife. Displeased with her nakedness, whereby her entire person was uncovered, he made her to clothe herself with a mantle of cotton cloth passed over the head, and he brought order into the affairs of her country. When the King Hwên Pan Kw'ang died, the people made his chief general Fan Shè Man their King. He was a man of valour and strength, who knew how to command, and he subdued the adjoining countries with his armed hosts, so they all yielded him allegiance. He took to himself the title of Great King of Fu-nan 扶南大王. He brought under his rule territories 5000 or 6000 *li* in extent. On his death, the kingdom fell into disorder, and the great general Fan Sün made himself king. This was at the time of the Wu and Tsin dynasties [in China]—A.D. 260. After this, there was a king whose family name 姓 was Kiao Chên Ju 嬌陳如 (Kaundinya ?), who was a Brahman of India. An oracle declared that he should he king of Fu-nan, whereupon he went to the South, to Pan-pan 盤盤. The people of Fu-nan heard this, and went forth to meet him, and made him king. On this he again changed the customs of the country, and brought in

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the usages of India." (*Yüan Kien Lui Han*, B. 233).

The authorities upon whom Garnier has relied for his extracts, containing the substance of the recital given above, appear not to have observed the apparent connection between the name 嬌陳如 and that of the Brahmin Kâundinya, written with the same character in the Chinese Buddhist translations, who is said to have been the first among the five earliest disciples of Shakyamuni. (See Hardy, *Manual of Buddhism*, p. 165; Eitel, *Handbook of Chinese Buddhism*, p. 54). In the same way Mâudgalyâyana, one of the most eminent among the disciples of Shâkyamuni, is reputed to have left traces of his residence in Chan-ch'êng (See Part II.), so it is not impossible that Hindoo immigration into Cambodia may have chosen an equally illustrious name to which to attach its earliest traditions. It is worthy of note that Kâundinya is said to have been in a previous form of existence a King of Magadha "known for his violent temper. His concubines once strayed to the hermitage of Kchântirishi, whereupon he had the hands and feet of the latter cut off. The stoic indifference exhibited by the rishi brought about his conversion" (Eitel, *Handbook*, p. 49). This may be compared with the punishment of cutting off the feet which the Chinese writers notice as in vogue in Cambodia.

According to Mr. Fergusson *(Tree and Serpent Worship)*, the immigration from Hindostan into the plains of Cambodia may not improbably have owed its impulse to the persecution of the Buddhists by the reviving power of the Brahmins in the 3rd and 4th centuries of the Christian era. The name of the country itself, Kamboja, it has long been observed, occurs among those of the inferior tribes of India subdued by the Aryan invaders (*cf.* authorities cited by Garnier, Vol. I., p. 105 *et seq.*)

W. F. Mayers.

THE FOLK-LORE OF CHINA.

(Continued from page 9.)

IV.—DREAMS *(Continued.)*

It does not appear that Chinese soothsayers, like their Western prototypes, divide dreams into distinct categories, or, to put it more accurately, that the fortune-telling books in circulation amongst the people agree in any standard of division. There is, however, a sort of natural order followed, as all such warnings may be divided into three classes:—those which portend good fortune, those which portend evil, and those to which no precise signification can be affixed. A very interesting paper on the subject of dreams recently appeared in the *Japan Mail*;* and from this it would appear that in many respects Chinese and Japanese belief are alike, though the latter people, true to their national character, have evinced a much greater talent for classification than their

* The following is a resumé of the article in question:—

During sleep the thoughts wander into various channels and are not within the control of the dreamer. There is an old Chinese book called "Shin-rai" which contains an account of an official named "Sen mu" who divined fortunes from dreams, therefore in ancient times dreams must have been deemed of importance.

Dreams are divided into five classes.

First,—are dreams of Gods and Idols, Ancients, Ancestors &c., and olden times.

Second.—Dreams of matters unthought of in waking hours; but these dreams are usually complete, and perfectly remembered upon awaking. This class of dreams is that from which fortunes are usually divined.

Third.—Dreams in accordance with daily thoughts and events past or present. These are not real dreams of fancy, but merely the thoughts of our waking hours continued in sleep.

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older rivals. Amongst good portents, in Chinese belief, are dreams of mounting upwards to the skies, meeting genii, or persons celebrated for their positions or acquirements, and of being present at convivial parties. To dream that one sees bats, turtles or tortoises, or that one is wounded by robbers (provided blood be not drawn) is also of good augury. These are also portents of good fortune to the Japanese; but while the latter consider that to dream of wearing new clothes or of having ulcers on the face is a sign of prosperity, these are both taken to auger impending ill fortune in China.* Of evil auguries common to the two countries are dreams of eating fruit, of breaking mirrors, or of seeing ants crawling over the house matting; to dream of the "sun or moon shedding tears of blood" is a sign of the approaching death of a parent; while to dream of having one's teeth pulled out implies impending unfriendliness on the part of relatives, and to dream of eating pears is an emblem of family broils. In both countries bad dreams should not be talked about at once—in China, until the morning meal has been taken, and in Japan until the mouth has been rinsed with water and ejected facing the East, an incantation being at the same time ejaculated. To dream of a bear is in China a sign that the dreamer will have a son; of a snake that he or she will have a daughter; while the appearance in a dream of a white mouse indicates the presence of treasure at the place where the animal is seen. Yet we must not be too hard on our Eastern friends. A half superstitious belief in the prophetic nature

Fourth.—Dreams of impossibilities. These originate from a wearied mind or body and are useless for divination.

Fifth. — This class contains miscellaneous dreams, such as receiving gifts, outwitting opponents, or being guilty of "sharp practices."

There are various spells, charms and other means to avert the evil influences of unlucky dreams. One of these is to write certain Chinese characters on a piece of paper and paste it on the ceiling of a sleeping room; *Shu ya jin*, the god of night, (the Morpheus of Japan) is herein addressed.

The Tapir is said to "eat dreams." If sketched on screens, or on the paper wrapper of the pillows, or used as a design in the patterns of the bed quilts, dreams will be warded off. Those who awake in a state of fright after horrible dreams are to call out, "Tapir come eat, Tapir come eat."

The following are of good portent to dream of. Those mentioned in the text are not included.

A summer scene with green Wistaria.—In the first dream of the new year to see a hawk (or falcon) or to see egg plant (*Nasubi.*)—To dream of fine weather succeeding a storm.—Placing large stones in a garden.—Climbing cliffs.—To be buried in the earth, dead or alive.—Of planting trees.—Digging drains.—Of land slips.—Of being in a cave.—Trees growing from the mats of a room.—Crossing the sea.—Chewing unboiled rice.—Having one's hair dressed.—Praying at a Shrine.—The hair growing white.—Seeing *nobori* (flags on bamboo poles.)—Sitting in an elevated room.—One's own body giving forth radiance.—To have side-arms at hand (swords &c.)—Removing to a newly-built house.—Wearing a hat of hemp *mino yasa* or *kasa*.—Women wearing a sword.—Wearing a *Kamori* (head dress).—Cleaning out a well.—Of rice bags.—Of spitting out gold and silver.—Seeing a looking-glass.—Of sweeping away cobwebs.—A ship in full sail.—Riding in carriages.—Travelling on a wide road.—Crossing a bridge.—Drinking milk.—Of a funeral.—Of archery (targets, bows and arrows.)—Collecting wild flowers.—Rice raining from the skies.—Drinking water from a valley.—Of *Tori i* (perches at Shintô shrines.)—Of rainy weather.—Receiving a present of a fan.—Being in prison.—Scattering seed.—Climbing hills.—Gathering dragon flies.—Being stung by a centipede.—Horsemanship.—Cats and rats.—Bathing.

The following are unlucky subjects to dream of:—

Frosty weather.—Black lowering clouds.—Mulberry trees broken.—Eating persimmons.—Giving a friend a sword.—The hair falling out.—Perspiring violently.—Catching cold, or coughing.—Eating wheat flour jelly (*ame.*)—Playing on *tsusumi* (small drum).—Meeting a crowd of people.—Using a walking stick.

Females who dream of swallowing the sun or moon bring forth children who become remarkable characters in history. The mother of Nichi ren sho nin dreamed she swallowed the sun, hence the boy's name.—The mother of Hideyoshi, when ençeinte, had a similar dream, from which the child was named Hideyoshi maro.

To dream of the Ni-ô-son or of folding up screens is a sign of old age.—Dreaming of running water is an emblem of family happiness, (peace between husband and wife.)—If the outer shutters are split, it is an indication that the servants are faithless and will desert the dreamer's service.—To dream of getting wet from a sudden shower of rain, foretells an invitation to a feast.

* Amongst the Japanese, in order to produce dreams of an absent friend or lover, it is recommended to turn the sleeves of the bed-quilt to the foot of the bed.

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of dreams lingers throughout Europe, and a few decades will doubtless find China and Japan as generally incredulous of its existing beliefs in such matters as we assume to be ourselves.

V.—CHARMS, SPELLS, AMULETS AND DIVINATIONS.

The subjects to be dealt with under the above heading afford an *embarras de richesses*. Next to the belief in the prophetic nature of dreams none probably is more widespread than that in charms and kindred matters. The ancient British Druids attempted to cure the generality of diseases by charms and incantations,* and the so-called Doctors of modern China follow a similar custom hallowed by a still greater antiquity. But in addition to these, the universal belief in the influence of demons and evil spirits upon the every-day life of mortals has led to the devising of such numerous preservatives that the makers and vendors of such wares find constant employment. I propose to deal in the first instance with charms involving a certain amount of preparation, classing articles worn about the person under the head of amulets.

The superstitious regard paid to mirrors as regards their preservative qualities has been noticed in a previous chapter. This probably arises from the fact that in China it is regarded as an all-efficacious charm for household purposes against the attacks of evil spirits. Nor are magic mirrors, similar in their use to the ink mirror employed by modern Egyptian necromancers, unknown to the Chinese. At Canton, only a year or two since, a native was exhibiting for the small sum of 30 cash (about 2½d.) a jewel stated to possess magical qualities. In it the curious spectator saw various figures such as a beggar, a mandarin, a woman &c., and was assured that his or her own future condition would be the same as that of the counterfeit thus seen. There exists a belief in many parts of the Empire that the pointed roof or corner of a house's gable end may exert an unpleasant influence upon the dwelling in nearest proximity. To counteract this therefore a concave brass mirror—those of glass are still *articles de luxe* in most districts—set in a wooden frame, is arranged on the wall or roof of the threatened building so as to catch and reflect back the evil influences in question. I can find no trace of any similar practice in Western countries. Small brass mirrors hung near a bed are also all-efficacious to ward off evil influences.

It is possible, that, though everybody knows how fire-crackers are used by the Chinese to frighten off evil spirits, all readers are not aware that they are charms pure and simple; the original intention of their manufacture being to imitate the crackling of burning bamboos which were supposed to frighten away a race of malignant demons called Shan siao—"beings in human shape, a foot or so in height, and by nature very fearless," or according to another account a bird with a nest as big as a five bushel measure.* Mr. W. F. Mayers, in his interesting article on gunpowder and firearms in China, in the Journal of the N. C. B. R. A. S. for 1869-70, ingeniously suggests that these demons are but the embodiment of the supernatural agency visible in the attacks of fever and ague to which the inhabitants of the swampy regions of Western China were, and still are, liable. I quote his remarks: "The Chinese themselves do not appear to have pursued any investigation respecting the origin or meaning of the term *Shan siao*, but, guided by the date of its appearance in literature and its foreign garb, we may with some confidence, ascribe the belief in this demon to an Indian parentage. As regards the myth itself, it may be permitted to hazard the speculation that fever and ague, lurking as it did and still does in the swampy regions of Western China, may, by a very familiar process, have become embodied in

* *Popular Antiquities*, Vol. III. p. 268.

* Journal of the N. C. B. Royal Asiatic Society, 1869-70, p. 78.

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the conception of a supernatural agency, and that the fires which native wisdom or foreign counsel might suggest as a prophylactic device may have been invested with magical attributes either by teachers who thought it best to fortify sanitary precautions with a cloak of fetishism, or else by the inherited tradition of succeeding ages. However this may be, the idea of exorcism, dating as far back as the sixth century, has remained inseparably connected with the use of firecrackers down to the present day." And in a note on the same page the writer adds that subsequently to an execution taking place at Canton in 1868 in a public square, the inhabitants of the locality were not satisfied until they had exorcised the ghost of the departed criminal by a protracted discharge of crackers. It is not difficult to trace a similar motive in the custom which obtains of honouring the departure of a popular resident in any place, in a similar manner. The crackers are to frighten away all demons from the traveller. Such a compliment is frequently paid to foreigners by their Chinese acquaintances in Hongkong. It may, I think, be taken as certain that crackers are charms pure and simple to the Chinese, their use as mere noise-producing fireworks being secondary to the idea of exorcism.

Charms of another sort are sometimes used by the Chinese. It is only three years since even H. E. Li Hung Chang, who is at this moment premier of China, *fired cannon* at the Peiho to make it cease inundating the surrounding country.* The Eagre or bore of the Tsien Tang river, which flows from the boundaries of Kiang-si, Fuhkien and Chihkeang to Hang-chow Bay, and takes its name "money-dyke" from the amount expended on its embankments,† has been treated with "charms" on several occasions, but as Chinese annals tell us, with very indifferent success. Prince Wu Shu (A.D. 930), made five hundred "daring archers" let fly six arrows apiece at the dreaded tidal wave as it came rolling onwards, and then after praying to Wu Tsz-si, the tutelary deity of the stream, put the key of the dyke water gate into an envelope, and threw it into the river: forthwith the waters retired. But as they would have retired in the ordinary course of events, even the Chinese did not consider the experiment a remarkable success. In 1131 the Emperor Kan Tsung sunk ten iron plates, each weighing over 130 lbs., in the river by way of charming the mischievous spirits of the waters, but charms and embankments were alike carried off by the resistless power of the tide. Experience however was not availed of in a case where superstition had firm hold, and time and time again has a similar experiment been tried—with, I need hardly say, similar success. Such practices, however, have not been quite unknown amongst ourselves, and even at the present day there are many springs in rural Britain supposed to be guarded by spirits who require charming in a very similar way. The crooked pins cast into St. Winifred's well in North Wales, the fourpenny pieces cast into that of Gwern Degla, the rags and clothes thrown into these of Strathfillan and Kenethmont in Scotland, and Benton (near Newcastle-upon-Tyne), and the common offering of three stones as a tribute to the spirit of the stream in Unst (Shetland), are, like the nosegays thrown into wells and fountains in honour of their presiding nymphs at the Roman *fontinalia*, or the cakes of bread-corn similarly offered of old to Juno in Laconia, evidences of a belief not at all unlike that which prompts Chinese acts of a similar nature.

The anti-demoniacal power ascribed to the wood and leafy branches of certain trees in our own folklore is matched by a similar Chinese belief. The elder, the rowan, the yew, and the mountain ash of rural England, or the Palasa (a species of mimosa) of India, are represented, in the Middle Kingdom, by the bamboo, peach and willow, which are

* *China Mail*, Sept. 19, 1872.

† Journal N. C. B. R. A. S. 1853-54, pp. 31 *et seq.*

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regarded as peculiarly powerful over goblins and imps. The dry Bamboo is supposed to attract devils. On the other hand a rod of green bamboo is carried at funerals by nearly related mourners for a contrary purpose. It is called the "dog-driving rod," and is supposed to be efficacious in driving away evil spirits who might stop the way of the departed. The willow is used both to drive away and to raise spirits, but in the former case a twig only must be used. The plum tree is also regarded as possessing mysterious virtues in the same direction, but is not thought equal to the willow. Two other plants are also supposed to be efficacious against evil spirits, and one of them the Fo yeung lak (火咉荬) is hung over doorways to prevent them from entering houses. We too, formerly put up holly at Christmas with a similar object, though it has now become a mere decoration, and there was a pretty Druidical superstition that the Sylvan spirits would take refuge in the evergreen branches from the chill winds and snows proper to the season.* It would be interesting to trace the superstitions connected with trees somewhat further, but I have not sufficient authorities at command.

Of the charms affixed to buildings, etc., the Chinese have a fair variety. The all-potent horseshoe is indeed not found nailed against doors and gables; but oddly enough a horse's hoof hung up in a house† has the same preservative virtues in native eyes. Chinese reverence for the dead has prevented the adoption of so horrible a charm as that known in France, Germany, Spain, and Ireland as "the hand of Glory" or dead man's hand, consisting actually of the dried hand of an executed criminal. But a nail that has been used in fastening up a coffin is a sovereign charm. This is sometimes beaten out into a rod or wire, and encased in silver worn as a ring round the ancles or wrists. The cat here makes her appearance, a clay image of poor pussy—with a bob-tail of course, after the Chinese model, —being frequently placed on the apex of a roof to ward off unpropitious influences. The conspicuous position thus accorded to the cat as a warder-off of evil fortune seems oddly paralleled, though not imitated, by the place accorded to the same animal in popular European folklore. I have already mentioned its evil repute amongst the Chinese as a harbinger of ill luck, and this agrees closely with the usual Western estimate, witches and cats being constantly associated, the former indeed being supposed to take upon themselves the shape of the latter at will. The old legend that the chariot of the Goddess Freya was drawn by cats, and that Holda was attended by maidens riding on cats, is referred by Mr. Kelly to a widespread belief in their weatherwise powers. In China the cat is supposed to be in league with the spirits of darkness, and as this includes meteorological prescience, it is propitiated accordingly, the cat's image becoming a popular "charm."

So too those nondescript animals which most people agree to call lions, and which may be seen keeping guard in such disconsolate attitudes on the roofs of most native buildings of importance, are mere charms. The Chinaman in fact, from his cradle upwards, seems to regard himself as ever environed by diabolical agencies, to combat which an all-pervading system of charms and amulets is a prime necessity. While we laugh at this superstition, it is perhaps only a too vivid realisation of the fact of the devil "going about like a roaring lion." It may be interesting to note here that our own custom of depositing coins, papers, &c., in the foundation stones of new buildings is matched by a similar custom in China. I am unable to trace the superstitious origin of the practice in our own case, but the Chinese place coins under the door-sill and under the kitchen fireplace, when building, simply for luck. In other cases, following out the usual notion of contrariety, these

* *Lancashire Folk-lore*, p. 256.
† *Chinese Repository*, Vol. VII., p. 393.

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and other charms are attached to the ridge-pole of the building.

"Cash-swords," a very common form of charm, are thus described. "What is commonly called a *Cash-sword* is considered very efficacious in keeping away evil spirits. It is often hung up on the front and the outside of the bridal bed-curtain, in a position parallel to the horizon. About the time of a woman's confinement, a cash-sword is sometimes taken and hung inside of the curtain. This sword is usually about two feet long, and is constructed out of three kinds of things, each of which is regarded as a preventive of evil spirits: 1st. Two iron rods, about two feet long, constitute the foundation of the sword. 2d. About one hundred cash, either ancient or modern (if ancient, or if all of the same emperor's reign, so much the better), are ingeniously fastened on these rods, concealing them from view. The rods are placed in the centre, and the coins are tied on the outside in two rows. 3d. Red cords or wires are used in tying on the cash. These three kinds, joined together in the shape of a sword, make a really formidable weapon, of which the maliciously-disposed spirits are exceedingly afraid!"*

The idea of an evil eye is no less common amongst the native population out here than it was and still is in Europe; and this belief, implicitly accepted as regards their own countrymen, is intensified as regards foreigners, owing to the outrageous stories circulated about us during recent excitements. I have often been amused in the North at the request not to stare at any child whose interesting appearance might have attracted my attention. In writing letters the Chinese invoke the person addressed, to cast a glance on the epistle "with the clear part of his eye" (or, as we should say, *white* of the eye) that is, take a favourable view of the matter talked of. A pregnant woman or a man whose wife is pregnant, is called "four-eyed," and children are guarded against being looked at by either, as it is thought the sight would be unlucky to the children and would cause sickness to them. The superstition as to the powers of an "evil eyė" may almost be deemed fundamental to humanity, as I have yet to read of a people amongst whom it does not find some degree of credence.

One of the commonest diagrams to be met with throughout China is the mystic *svastika* or "Thor's Hammer" 卐 (pronounced *wan* in Chinese and given as the archaic form of 萬). It is all-pervading, meeting the eye in all sorts of places, on the wrappers of medicines and sweetmeats, the stomachs or chests of idols, and the flanks of animals, upon dead walls, coins, etc. Dr. Eitel gives a most interesting account of this symbol in the 3rd volume of *Notes and Queries on China and Japan*.* It is ordinarily accepted as "the accumulation of lucky signs possessing ten thousand virtues, being one of the 65 mystic figures which are believed to be traceable in every one of the famous foot-prints of Buddha. This of course stamps its Buddhistic origin so far as the Chinese are concerned. Apropos of this symbol, known by us as the *fylfot*, a recent review of Mr. Waring's *Ceramic Art in Remote Ages* says:—"Another form of the cross which Mr. Waring has collected very completely is the fylfot. By some this is thought to be only a sort of Greek fret or meander pattern; but the evidence of its having been a symbol in past times of mystic significance is too strong to allow of its being reduced to a mere ornament. It has been identified with the Hammer of Thor, the Zeus or Thunderer of the Scandinavians. With the Buddhists this cross had the very opposite signification from that of the *tau* of the Egyptians or the cross of the Christians. General Cunningham is quoted, who says:—'The atheistical Swastikas received their name from their peculiar symbol, the *Swastika*, or Mystic Cross, which was typical of their belief in Swasti. This term is a compound of 'su'

Social Life of the Chinese, Vol. II., p. 313.

* *Notes and Queries on China and Japan*, Vol. III., p. 98.

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well, 'asti,' *it is*, meaning 'it is well;' or, as Wilson expresses it, 'so be it,' and implying complete resignation under all circumstances.' . . . . . To Mr. Waring's collection of facts regarding the Swastika, or fylfot, it may be added that a Hindoo woman, when she cleans out her simple cottage, and washes over the earthen floor with a thin coating of mud and cow-dung—the latter having, as coming from the cow, which is sacred, a highly purifying virtue—she usually forms the figure of a Swastika on the door-step. In the woman's mind it is supposed to be an efficacious charm to keep away evil from the house. Along with the fylfot we have the very similar figure of the *three* legs which we associate with the Isle of Man. Mr. Waring's book gives us many examples of this symbol. In some cases they are legs, but oftener they are merely three obtuse angles, or curves. This is also found in many parts of the world, as well as some examples which are given with five or six limbs. In such cases it is suggestive of a wheel; and there are a number of Buddhist symbols not unlike to these, which are understood to represent the 'Wheel of the Law,' or the Wheel of Buddha. It may be stated that a three-limbed figure of this kind is much used in the Punjaub, and other parts of India, by the Mohajin log—the banking or moneyed class—as a charm; they place it in their houses, and generally over the door." But Dr. Eitel makes a yet more interesting contribution to the subject in pointing out that Scandinavians, Danes, Germans and Englishmen still attach superstitious importance to this magic charm of their heathen forefathers, and of the Chinese Buddhists of to-day. To the present time the hammer of Thor is used amongst the German peasantry, and in Ireland, as a magical sign to dispel thunder.* The same symbol was frequently cast on bells during the Middle Ages, and many of them still bear this mark. Dr. E. mentions those of Appleby and Scotherne, Waldingham, Bishop's Norton and West Barkwith in Lincolnshire, Hathersage in Derbyshire, Maxborough in Yorkshire, and many more. That this symbol should thus be common to Buddhistic and Scandinavian mythology argues a common fount in ages long gone by; before the Aryan races had commenced their Westward wanderings or the Shang dynasty had ceased to reign in China—coeval in fact with Cadmus, the reputed father of Western letters.

The use of the *Pa-kwa* or "Eight diagrams"—a collection of strokes arranged in hexagonal form and familiar to the merest tyro in Chinese studies—as a charm to ward off evil influences is universal. It is made of all sizes and shapes, from large ones on boards one or two feet square, down to tiny medals for personal wear not larger than a sixpence. In the centre is the diagram of the Yang and Yin (male and female principle), or sometimes a concave metal or glass mirror. Coarsely executed boards of this description are placed perpendicularly on the highest part of the roof. More neatly carved specimens are hung up in the rooms. Go where one will, the inevitable *pa kwa*, carved, painted or written, is almost sure to ornament some portion of the premises. On some houses again will be seen "three arrows placed in an earthen tube, and laid on the side of the roof, the tube pointing towards some distant object—the arrows being fastened in their places by clay." Sometimes the representation of a lad sitting on a three-legged nondescript animal, with a bow in his hands, as if on the act of shooting an arrow, takes the place of or accompanies the other objects described.*

Stone slabs or pillars erected near the entrances of alleys leading into a main street, are supposed to ward off the evil influences proceeding from them. Mr. Doolittle states that in Foochow every family on the first day of the Chinese month nails up a few leaves of the sweet flag (*acorus gramin-*

* *Curious Myths of the Middle* Ages. Art., "Thor's Hammer."

* *Social Life of the Chinese*, Vol. 2, p. 311.

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cus) and artemesia on each side of the front doorway. They are held to represent swords, and so scare away evil spirits! Other charms, not personal, in Chinese use are red cloth worn in the pockets, or red silk braided into the hair of children; a knife that has been used to kill a fellow creature; the Chinese classics placed under the pillow or kept near the owner; knife-cash cast for the purpose and attached to the ridgepole; pieces of old fishing nets, of which demons are said to be especially afraid as they suppose them to be used by the priests to catch spirits; and gourd shells, which it is supposed will attract to their interior such diseases as small pox, measles, &c. which might otherwise attack children. Images or drawings of tigers, lizards, snakes, centipedes &c.—the list is almost inexhaustible—have similar virtues, more especially guarding children from colic and other infantile diseases.

Most people are acquainted with the cant expression about "taking a hair of the dog that bit you," now-a-days applied by those, who have drank too much overnight, to the morning glass supposed to re-steady the shaken nerves, but originating in a superstition common to both Europe and China. The idea on which it is based is that of the sympathy which a part of the body has with the whole. Thus a dog's virus being powerless on its own body, a person will by swallowing one of its hairs enjoy the immunity possessed by the animal it came from. In Devonshire we find the idea oddly reversed, as, when a child suffers from hooping cough, a hair from its head is put between slices of bread and butter and given to a dog, who thereupon, it is believed, gets the cough instead of the child. In the same country it is supposed that you can give a neighbour ague, by burying a dead man's hair under his threshold.* The fact of a dog's hair possessing mystic powers, in Chinese Hakka* belief, is illustrated by the following incident related to me by a distinguished sinologue in this Colony.

While on his missionary tours in the Canton province he was usually accompanied by a powerful dog, at which, in some of the villages he passed through, the children were somewhat frightened and once or twice very slightly bitten. In such a case the mother would run after him and beg for a hair from the dog's tail, as a charm against the evil one. The hair thus obtained would be put to the part bitten in the belief that the spirit which the fright suffered by the child had caused to pass into his person, would thereby be attracted from it.

My informant used sometimes, jokingly, to say to the applicant, "Oh! take a hair from the dog yourself," but not liking his looks, this offer was usually declined, and the alternative suggested brings into notice another curiously wide-spread superstition. He was asked *to spit in her hand*, as a charm against evil. Now the virtues claimed for this not very cleanly proceeding by the Chinese found thorough belief amongst the ancients, and survives to this day amongst the lower classes in England. Brand gives a most interesting chapter on this subject.† The Roman custom of lustrating an infant by spittle on the day of its being named, that of the Mandingoes who spit thrice in the child's face on the same occasion, and the custom of fishwomen at home who still "spit upon their handsel," or the first money they take in the day, all point to the same belief as that entertained by the Hakkas. There is still a rural English belief that spitting three times in a person's face is a charm against the evil eye. The Hebrew belief in the mystic properties of saliva is said to be of considerable antiquity, and we find our Saviour on two occasions (St. John ix. 6 and Mark vii. 33) using it in curing the blind.

* In France, an old woman told me to take a small piece of hair exactly at the top of my head and twist round a little slip of wood tightly, to cure a relaxed uvula, or sore throat.—Correspondent, *Notes and Queries*.

* The Hakkas are a separate, and it is believed older, race than the Cantonese. They speak a different dialect.

† *Popular Antiquities*, Vol. III, p. 259.

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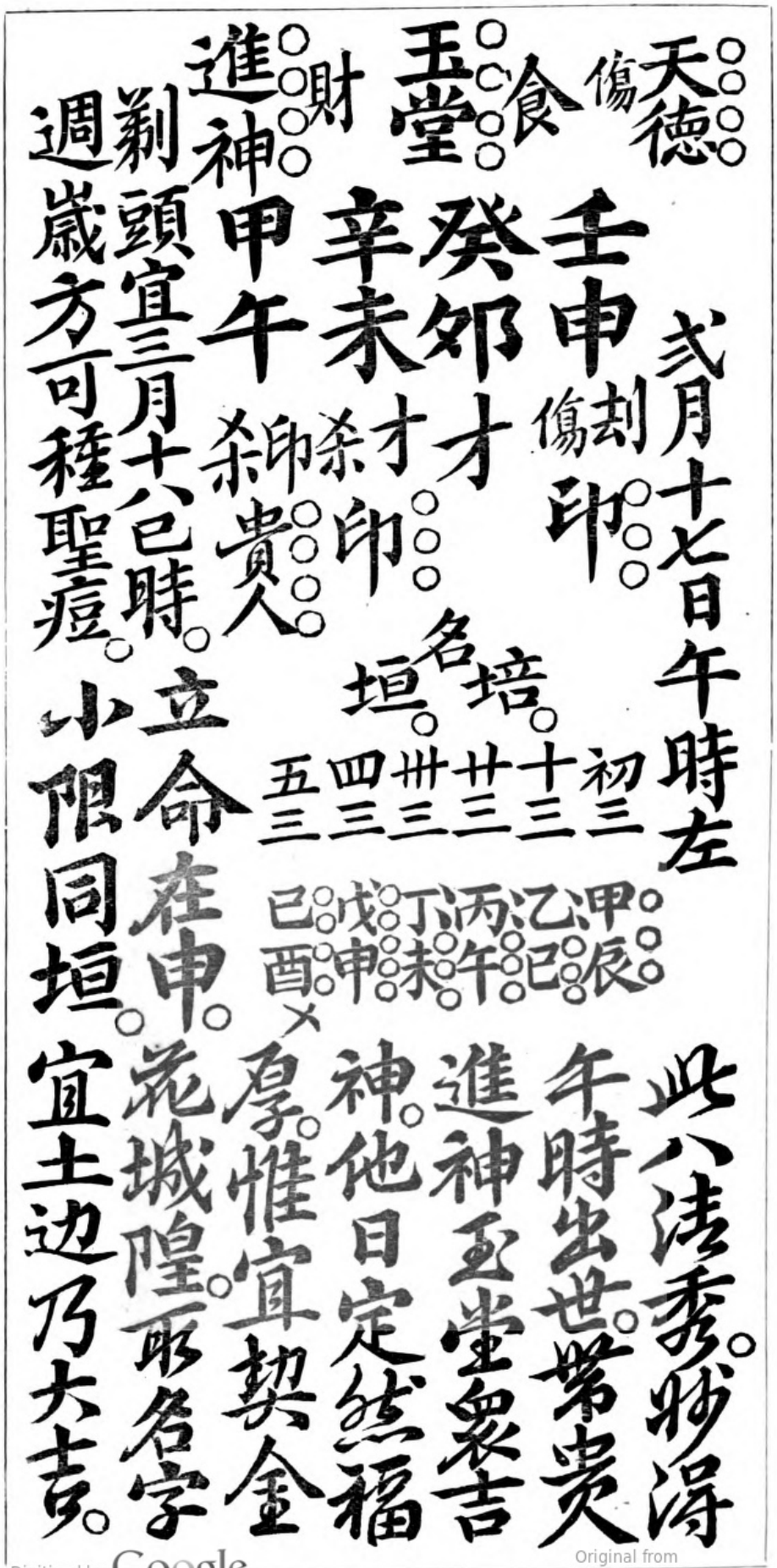

A FORTUNE TELLER'S CHARM.

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"Characts," or written charms, are as common in China as in Europe. We settle the origin of our own former confidence in their efficacy by a somewhat off-hand reference to the Jewish phylactery—a derivation I am inclined to doubt—but we have nothing that I know of to guide us in finding the *root* of the Chinese superstition. However that may be, the fact that written charms have ever been deemed efficacious, wherever the art of writing is known, is curious. Not a very long time ago the still warm body of a deceased male child was picked up in the streets of Hongkong, having affixed to its cap one of these charms, which had evidently been sold to the parents by one of the itinerant fortune-tellers who infest the city. It was kindly placed at my disposal by the Coroner, and a facsimile of it will be found on the previous page.

It is almost untranslateable, but if you bear in mind that the Chinese words refer to horary or astrological terms, the following will give you some idea of what it meant. The paper refers to an infant born in the *yam shan* year (1872), 2nd moon, 17th day, at noon; the character for "left" appended to the date signifies that the child is a male, that for right signifying a female.

"Being born in the *yam shan* year, *kwai mou* month and *kap ng* hour, the child is subject to the combined influence of these dates. Under *yam shan* it will be adverse to the influence of *koon* (officials) [that is an indication of evil], but will find powerful friends. He will have brothers who will impoverish him. According to the portents under the character *kwai mou*, he will always have plenty to eat and great wealth. Under *Sun mi* he will meet with counter influences from an evil spirit. *Kap ng* indicates that he will meet with good influences indicating wealth and powerful friends, but these good influences will be counteracted by an evil spirit.

"For 3 years, the first epoch under prediction, his fate is good. Thence to the age of 13, the first five years will be bad, the second five good; from 14 to 25 the first five years will be bad, the second very bad; from 26 to 33, five years will be bad, the latter five very good; thence to 43, good and very good fortune will be his fate. For five years after this his fate will be good, continuing till his death, which will happen before he is 53.

"The life of this child indicates purity and prosperity. His good fortune lies in being born at the hour of noon, as this indicates powerful friends and other good influences. His future life will be one of bliss, but he ought to adopt the Kum-fa goddess, in the municipal temple, as his spiritual mother. In selecting a name for him some character should be chosen having *To*, earth, as a component part. It will then be lucky. The date fixed for shaving the child should be the 18th day of the 3rd moon from 9 to 10 a.m. The child should be a year old before he is vaccinated."

So much for this written charm;—sad rubbish no doubt, but not much worse than the whining predictions of gypsy crones in enlightened Europe, and harmful chiefly in the widespread belief attached to its value.

The charm here given was written on red paper, that colour being supposed to be peculiarly obnoxious to evil spirits. Hence the red cloth and silken twist already noted. But charms on yellow paper are quite as numerous. Yellow is the Imperial colour; one of the five recognized in the Chinese cosmogony, and a superstitious value attaches to its use. "Sometimes a picture of an idol is printed or written upon this paper, or some Chinese characters, or various scrolls, are drawn on the paper with red or black ink. It is then pasted up over a door or on a bed-curtain, or it is worn in the hair, or put into a red bag and suspended from a button-hole, or it is burnt, and the ashes are mingled with tea or hot water, and drank as a specific against bad influences or spirits. An incredible number of these charms are used in the various ways indicated. Many houses have eight or ten or more on the

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front side or under the eaves. Immense numbers are burnt in idolatrous or superstitious ceremonies."* Similar charms are hung upon bed curtains, placed upon the ridge poles of houses, and hung over doorways. The veneration entertained for the written character in China is doubtless partially owing to the superstitious belief in the protective nature of written charms. The Biblical or at all events Talmudical authority for the use of Phylacteries seems to have indirectly produced a somewhat similar effect amongst the Hebrews. Brand gives numerous instances of the belief in written charms in England, and a gypsy charact sold within the last few years has come under the present writer's personal observation. In this case, as in all others, it may be truly said, that the more we enquire the less do we find the divergence between Chinese and Western beliefs and superstitions.

But amulets and charms worn about the person are, perhaps, even greater objects of importance in Chinese estimation than household or other charms. Retaining as we do the words, now applied to harmless trinkets worn on the watch-chain,† we are apt to forget the deep significance attached to them by our forefathers, and to somewhat unduly ignore the influence which a belief in their virtues once exercised over our own ancestors, and still exercises over people like the Chinese. I may here note that small trinkets, believed to be veritable amulets, are worn by the well-to-do Chinese just as among ourselves. The most popular form of charm is, both in China and England, a piece of money. Most boys have treasured a "lucky fourpenny" with a hole in it, and most Chinese babies have been the unconscious owners of "lucky cash" attached to them by a red string and bearing certain lucky characters inscribed on them. The cash chosen for this purpose are as a rule ancient. The older the cash the greater its virtue. Sometimes coins of this sort are tied on the wrists of a new-born child and worn by it for a considerable time. Similarly a number of cash belonging to the reigns of different Emperors are placed under the bed of a newly-married couple. Collectors of old coins frequently come across curious specimens of the numismatic art produced for this purpose, metals generally in China being favourite substances for amulets. One of the commonest amulets given to an only son is a small silver lock. The father collects a number of cash from the heads of a large number—strictly speaking a hundred—different families, and having exchanged them for silver has the latter converted into a native padlock which is used to fasten a silver chain or ring on the boy's neck.* This it is supposed will be respected by evil spirits, and will therefore contribute to the boy's longevity. Another popular amulet is made in the shape of a flattish silver hook with some fortunate inscription thereon. But most common of all are the little bells worn by the Chinese child of every degree in the Southernmost provinces and, more sparingly, used in the North also. The origin of the custom as regards Canton has been already given. But a belief in the occult qualities of bells is so wide-spread† that considerable doubt may reasonably exist whether, even if the legend be true, the Cantonese did not merely amplify an exist-

* *Social Life of the Chinese*, Vol. II. p. 308.

† Louis Napoleon in his will emphasizes the solemn declaration: "With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch." This piece of fetishism would appear to have formed yet another link between the imperial exile that has passed from our midst, and those Latin races whose cause he affected to represent, whose superstition he certainly shared.—*Chambers' Journal.*

* *Social Life of the Chinese*, Vol. II. p. 314.

† A correspondent of the Indian *Pioneer* says that, among the articles taken as fines from the Dufflas are certain gongs supposed to be very ancient, and which they appear to regard with the greatest reverence. For the edification of readers curious in such matters, we may observe that gongs, or bells, are also among the holy paraphernalia, or fetishes, of the Neilgherry Todas. A Duffla Chief would sooner part with half his kingdom than with his gong.

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ing practice by way of appeasing the Demon of the bell. It is at all events strange that our own ancestors should have credited bells with possessing occult powers to aid mankind in their combat with the spirits of darkness, while the Chinese propitiate the same enemies by wearing models of bells upon their clothes. But a yet more odd coincidence is found in the sixty-six bells attached to the Ephod of the Jewish High priest when engaged in sacerdotal ministration.* At the present day we give bells to babies mounted on a piece of coral—itself a celebrated charm since the days of Pliny, by whom it is noted as an amulet against fascination and able to preserve and fasten the teeth. Few substances, by the way, except metal are used by the Chinese as amulets, jade being almost the only exception. It would be interesting to ascertain whether the ear-ring was ever regarded in China, as by the Semitic races, as a sort of amulet or charm.

Divination is in China as popular as, and probably more respectable than, it was amongst the Israelites in the days of the witch of Endor, and it is not perhaps going too far to say that there is not a single means resorted to in the West by way of lifting the impenetrable veil which hides the future from curious mankind which is not known to and practised by the Chinese. From "Pinking the Bible" to using the Planchette, from tossing for odd and even to invoke spirits to actually speak through crafty media, the whole range of Western superstition in this regard is as familiar to the average Chinaman as to the most enthusiastic spiritualist at home. The coincidences of practice and belief are indeed so startling that many will doubtless see in them a sort of evidence either for their truthfulness, or for a common origin of evil. Divination by the *ka pui* has been already noted, together with that by bamboo slips. Cash and many other objects are similarly used, the mode of procedure in no way differing from our own. Such modes of consulting the gods are, however, every-day matters. It is when we come to the consulting of media, the use of a forked stick, writing on sand, and similar matters that the Chinese practice becomes startling in its resemblance to superstitions openly avowed at home. I would here remark that I am no spiritualist. But how, without any apparent connection with each other, such beliefs should at once be found in full force in the farthest East and the extreme West is puzzling. Is our Western spiritualism derived from China?

It is only within the last ten years that the attention of English readers has been markedly drawn to this singular agreement of Chinese with Western belief and practice —in the first instance, by the Rev. J. Doolittle, in a series of papers contributed originally to the *China Mail* and subsequently published in book form in 1867; and in the same and following years, more exhaustively, in *Notes and Queries on China and Japan*, by the Rev. E. J. Eitel, PH.D., whose thorough and scholarly papers on Chinese matters render him a high authority. Readers of that now defunct periodical will doubtless, in consideration of the papers in question being out of print and unknown to the majority of the home readers of this magazine, pardon my here transferring Dr. Eitel's remarks almost verbatim; the more so as any original account I could give would be but a mere variation in language:—

"A certain form of spirit-rapping is practised among the officials and literary classes of China. A spirit is sometimes made to appear, to communicate by writing revelations about the future, and questions are answered as regards the lucky or unlucky result of intended transactions, about success at impending examinations, about progeny to be expected, and so forth. The pencil to be used by the spirit must be made from the twig of a peach-tree. But this twig should be cut off a branch pointing towards the East, and before cutting the

* Kitto's *Cyclopædia of Bib. Lit.*, Art. *Bell.*

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twig the following magic formula consisting of four lines (with four syllables each) has to be pronounced: 'Magic pencil most efficacious, daily possessing subtle strength, now I take thee, to reveal clearly everything.'* After the recitation of this formula, a compound character is to be carved into the back of the tree. This character is composed of two radicals, of which the upper one signifies water from clouds; the lower one means demon, which indicates that the spirit to be conjured up resides in the clouds. The other characters† 'the mysteries of Heaven wondrously mastered' refer to the revelations which the pencil is expected to communicate under the direction of the spirit. When this compound character has been cut into the bark of the peach-tree, a twig from one of its eastern branches, which moreover must have a little curvature at its end in the form of a hook, is cut off and fitted into a small piece of wood of about six inches length, which is intended for being laid on the palms of the medium acting at the ceremony. Every one who intends to witness it, has to purify himself by fasting and ablutions and to dress in perfectly clean clothes. In the hall where the ceremony is to take place two long tables are placed together. On the upper table sacrifices are placed, consisting of wine, fruit and and confectionery, while the other table is to be covered with fine red sand, which should be rolled even and smooth by a small bamboo-roller, so that characters can be traced in the sand without difficulty. All these preparations should be finished before night-fall, when a petition to the Great Royal Bodhisattwa‡ is to be written on a card, informing this Deity that sacrifices are prepared, and requesting that one of the great spirits wandering through the clouds* should be sent to the house of the petitioner whose name and address is mentioned minutely to prevent any mistake. This card, together with a quantity of gold paper, is conveyed to the temple of the above-mentioned Deity, and burnt before the idol's shrine. On returning to his own house the petitioner writes his address, as given on that card, on a slip of paper which he pastes on one of the door-posts.

"Later in the evening two or three of the company assembled go to the door, burn there some gold paper and make then an indefinite number of bows and prostrations, receiving as it were the spirit on entering the house. Having conducted him into the hall, an arm-chair is moved to the table whilst incense and candles are lighted. At the same time the medium approaches, the handle of the magic pencil resting on the palms of both hands, but so that the end of the twig touches the surface of the table strewn with sand. He places his outspread hands near the head of the table and addressing the spirit with becoming reverence says: 'Great spirit, if you have arrived, be pleased to write the character "arrived" on this table.' Immediately the magic pencil begins to move and the required character appears legibly written in the sand, whereupon all assembled request the spirit to sit on the large arm-chair, whilst the Deity, that is supposed to have conducted him thither, is likewise politely asked to sit down on another chair. The whole company now bow and prostrate themselves before the seats of both spirits, and some pour out wine and burn gold paper. Then the medium approaches again with the magic pencil on the palms of his hands, whilst all assembled say with one voice: 'Great spirit, what was your august surname, what your honourable name, what offices were you invested with, and under which dynasty did you live on earth?' Immediately the magic pencil is seen moving and answers to these questions appear

* 機筆靈靈日有精神我今取爾用事指明.
† 妙奪天機.
‡ (大王菩薩.)

* (雲遊大仙.)

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written in the sand. After this every one of the assembled may put a question one after the other, but each question is to be written on a slip of paper and burnt together with some gold paper. As soon as each paper is fairly consumed by the fire, the magic pencil writes down the answer to it, generally in poetical form, and each sentence is followed by the character* 'I have done,' whereupon the pencil ceases to move. Then all assembled try to read the characters aloud. If they fail to decipher them, the pencil moves again and writes the same sentence more distinctly, until it is intelligible. As soon as one of the assembly succeeds in deciphering a sentence, the magic pencil moves again and writes on the sand the two characters† 'that's it.' When a sentence is finished in this way, the sand on the table has to be smoothed again with a bamboo-roller, and whilst this is being done the whole company address flattering speeches to the spirit, praising his poetical talents, to which the magic pencil replies by writing on the table the characters‡ 'it's ridiculous.' If any one present behaves improperly, displaying a want of reverence, the spirit writes down some sentences containing a sharp rebuke. The motions of the pencil are quite extraordinary and apparently not produced by the medium on whose open palms the handle of the pencil rests, and who merely follows the spontaneous movements of the magic pencil. In this way conversation is kept up without flagging until midnight (when the male principle begins to be active). Then the spirit breaks off the conversation and addressing the whole company writes on the table: 'Gentlemen, I am much obliged for your liberal presents, but now I must beg leave to depart.'§ To this all persons present reply saying: 'Please, great spirit, stop a little longer,' but the spirit jots down as if in a great hurry the two characters* 'excuse me, I am off.' Then all assembled say, 'If there was any want of respect or attention, great spirit, we beseech thee forgive us this sin.' All walk then to the house-door burning gold-paper, and there take leave of the spirit with many bows and prostrations.

"I proceed now to point out another form of spiritualism by which more especially the lower classes of Chinese society allow themselves to be blinded. There are somnambules in China,† and no matter whether they be real clairvoyants under the influence of animal magnetism, or merely clever impostors, they are at least in the South of China everywhere to be found, enjoying the entire confidence of the mass of the people, and holding a position very much like that of the witch at Endor who conjured up Samuel before Saul, or like those priests in the temple of Pluto and Cora at Acharaca, who used to prescribe to their patients the remedies revealed to them in their dreams; in some respects also like those oracles which were obtained at the lake Aornos, and in which those consulted called up the spirits of the dead (see Smith, *Dict. of Antiquities*, on Oracles). The fact is that, at least as far as I am aware, somnambulism in China is generally made subservient to necromancy. The Chinese mind is so deeply impressed with the stability of family-ties, that even death is not considered as separating a man or woman from their respective families, and it is, therefore, the common belief of the people that the ancestors of each family, though living in Hades, are continually watching the interests and welfare of all their descendants that live on earth. Consequently if a family be in great distress on account of the severe illness of some one of its members, or in doubt with regard to the

* 成.
† 是也.
‡ 見笑.
§ 蒙諸君厚禮我今要請別而去.

* 請去.
† 曉迷魂法者).

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advisability of an intended marriage, or anxious to know if a certain site chosen for a tomb would ensure rest and peace to the soul of a deceased relative,—on each of these subjects the Chinese feel a craving desire to consult the spirits of their ancestors. Now as the Chinese well know that it is not so easy to influence those spirits and to induce them to submit to consultations and cross-examinations, there is a class of people, chiefly women, who make it their profession to conjure up spirits from the dead, and to act as the mediums in the consultations to be held with them. These women are called *shang-p'o* in Canton city, whilst in other parts of the province they are usually known by the name of *sin-p'o*.* If there be any family in trouble or anxiety for some one or other of the reasons mentioned above, a somnambule is sent for. No preparations are required, no sacrifices are to be offered, except that some incense sticks are lighted and put into that niche dedicated to the spirit of the hearth,† which may be seen in every Chinese house in the wall over the cooking range. When the somnambule arrives at the house, she is received by the female portion of its inmates and conducted to some quiet back room. No man is allowed to be present, especially no scholar, and great care is to be taken, that no copy of the Chinese classics, among which the 'great learning'‡ is most dreaded by the somnambules, should be left lying about in the room. If any of these precautions are neglected the somnambule will declare it impossible to hold any conversation with the spirits. When all is ready she ascertains first the nature of the difficulty under which the family labours, and the name and sex of the ancestor whose spirit is to be conjured up. As soon as she has learned these particulars she seats herself on a low stool and crouches down on it, so that her head rests on her knees. Then she utters in a low and measured tone the following incantation:—

'Ye sisters three—ye ladies four,
'O! lead me now to Hades' door!
'What would ye do in Hades? Speak!
'My kindred only would I seek—
'My kindred seek, one word to say.
'Then quickly lead me back, I humbly pray.'

"This incantation she repeats three times, and soon after she has spoken it for the third time a sudden change seems to come over her body. Her arms drop down, her limbs are one after the other seized by a sort of torpor, convulsions shake her all over, and cold sweat covers her face and temples. At last she seems fast asleep and now questions may be put to her. 'What do you see?' she may be asked. 'I see nothing,' is the answer, 'it is all dark and chilly.' After a while she is again asked, 'what do you see now?' 'Now,' she replies, 'now it is lighter; yes, at a distance I see pagodas and towers and palaces and houses.' 'Do you see any human being?' 'No, I cannot see distinctly; yes, now I see them, there are men and women with pale sallow complexions, and one approaches me, speaks to me!' 'How is that person dressed?' Then the somnambule describes the dress and the whole appearance of that person, and her description coincides exactly with all that her employers can remember with regard to the peculiarities in dress and general appearance of the deceased relative whose spirit is being conjured up. The identity of the person required being thus established, questions may now be put as to the particular difficulties on account of which the family want to consult the spirit of their ancestor. This spirit, however, is not made to appear, but the somnambule pretending to see it and to be in conversation with it, acts as interpreter, and answers all questions in the name of that spirit and with an unnatural shrill voice. When the curiosity of the audience has been thus satisfied they try to awake the somnambule by shouting her name three times into her ears. Soon her

*(仙婆).
†(司命灶君).
‡(大學).

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body begins to tremble, one limb after another seems to shake off its torpor, the woman raises herself up, and goes through all the pantomimes of a person suddenly roused from a heavy sleep, expressing most dramatically an immense surprise at finding herself in such a place and in such circumstances. Then the somnambule falls speedily into her professional swagger, asks for her wages, which, according to the means of her employers, vary from five cents to five taels or more, and departs chuckling, I imagine, over the credulity of her deluded victims.

"In conclusion I may remark that the deity to which the above given incantation is addressed, is supposed to be that popular deity which is commonly called 'the seven sisters.'* By some it is considered identical with the spirit of the Wega in Lyra,† by others it is identified with the spirit of the Pleiades; ‡ and this latter explanation I consider to be most plausible, because the Pleiades are in Chinese colloquial called 'the star of the seven ladies.'§"

Another mode of divination employed is by means of a small image carved out of willow wood (See *supra* for qualities attributed to this wood). The medium is in this case also a woman. A recent writer thus describes the *modus operandi:* "The image is first exposed to the dew for forty-nine nights, when after the performance of certain ceremonies it is believed to have the power of speaking. The image is laid upon the stomach of the woman to whom it belongs, and she by means of it pretends to be the medium of communication between the dead and the living. She sometimes sends the image into the world of spirits to find the person about whom intelligence is sought; it then changes into an elf or sprite, and ostensibly departs on its errand. The spirit of the person enters the image, and gives the information sought after by the surviving relatives. The woman is supposed not to utter a word, the message seeming to proceed from the image. The questions are addressed to the medium, the replies appear to come from her stomach; there is probably a kind of ventriloquism employed, and the fact that the voice appears to proceed from the stomach undoubtedly assists the delusion; any way, there are scores and scores of these mediums implicitly believed in, and widows who desire to communicate with their deceased husbands, or people who desire any information about a future state, invariably resort to their aid." In Kwang-hsi there are wizards who use a magic water called *ku-tu.** They take this medicine and smear it on a grain of rice, which they throw away. The natives gravely believe that if any one is unfortunate enough to touch this grain of rice, he at once grows ill; his stomach swells, and continues to do so for a month or so until he at length bursts and out gush not bowels, but unboiled rice. If the *ku tu* is smeared on straw, the stomach of the person touching it, in like manner, becomes full of straw!

Mesmerism also has its Chinese votaries. A practice somewhat similar to our mesmerism and used to gain money by exhibitions on the 5th of the 8th moon, is very common in Canton. The performer reads with the person operated on certain incantations, *chou,*† whereupon the patient falls into a mesmeric sleep. During this sleep, although never taught the exercise, he can go through all sorts of tricks of fence—the native explanation being that the patient's soul having departed from the body, the spirit of a deceased fencing-master occupies the empty tenement.

Divination by Virgilian, Homeric or Biblical Lots, in which the book being opened at random the sense of the words covered by the thumb is held to be prophetic, finds an exact counterpart in a Chinese practice. The classical works (an odd coincidence, as the two most celebrated of Western classics

* (七姊). ‡ (昴星).
† (織女星). § (七姑星).

* 蠱毒. † 咒.

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give their names to the *Sortes Homericæ* and *Sortes Virgilianæ*)* are chiefly availed of for this purpose; but the Chinese pay more attention to the lucky or unlucky meaning of the particular characters touched than to the sense of the sentence in which they occur. Any one even but slightly acquainted with the written character of the language will easily conceive the vast field it presents for such purposes. Thus *nu*,† a woman, enters into the composition of a vast member of characters having an evil signification, and its presence in the word touched is therefore unlucky. The literary section of the community rather discourage frivolous appeals to such divinations, but are not above being guided by them in affairs which they deem important.

I have already referred to the omens deduced from bamboo slips selected or shaken out at random from a bamboo box. Fortune-tellers and joss-house keepers divine future events for their credulous clients in a somewhat similar way. A number of papers are prepared, marked with characters the same as those on the bamboo slips, but also having short sentences added indicative of good or ill luck. A slip being thrown out, the paper containing its character is referred to, and the sentence inscribed on it is accepted as the answer. Street fortune-tellers frequently train birds to select one or more from a heap of papers, each marked with a single ominous character. The fortune-teller then proceeds to explain the prophetic meaning hidden in the character thus chosen. Or, if he does not possess a trained bird, the client himself picks out a paper for similar interpretation. A very popular form of domestic divination is that already noted as availed of at the new year—going out into the street and accepting the first words heard as an omen.

Chiromancy or Divination by Palmistry has its votaries in China as in Europe, the predictions of our English gypsies being arrived at in very nearly the same way. The lines in the palm of the hand known as the "line of life or longevity," "line of fortune," "line of the stomach," bear similar names in the vocabulary of native chiromancers, the same line both in China and England being referred to as that of longevity. A native account says: "The lines indicate whether a man be spendthrift or the reverse; whether he will be lucky, wealthy, and prosperous, or attain high position; whether he will have children, their sex, and whether or not they will survive; and finally whether he will have more than one wife." The skin peeling from the palm of the hand (a common occurrence when a person unused to manual labour performs work which abrades or blisters the palms) is looked upon as an unlucky omen. The evil omen attached to white specks on the finger nails has been already noticed; but there does not appear to exist any practice of divination by this means such as was formerly practised in England under the name of Onychomancy or Onymancy.* Physiognomy is however much believed in by the Chinese, and auguries from the countenance—a form of divination which we all more or less unconsciously adopt, as witness such phrases as "he looks born to be hanged" &c.—are frequently drawn and believed in. The Chinese have a quaint way of dividing off the facial ages. At 30 years a man is said to have arrived at the epoch of the eyebrows; at 36 at that of the eyes, and so on, at the epoch of the nose, lips, cheek, bone, chin, &c.

Finally the "Divination by a green ivie leaf" recorded by an old writer,† in which

* Gibbon (*Decline and Fall of the Roman Empire*) says: "This mode of divination by accepting as an omen the first sacred words which in particular circumstances should be presented to the eye or ear was derived from the Pagans, and the Psalter or Bible was substituted for the poems of Homer or Virgil. From the fourth to the fourteenth century these *sortes sanctorum*, as they are styled, were repeatedly condemned by the decrees of councils, and repeatedly practised by Kings, Bishops and Saints."

† 女.

* *Pop. Antiquities*, Vol. III., p. 350.
† *Ibid.*, Vol. III., 357.

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the health or sickness for the coming twelve-months of the party practising it is divined by the green or black appearance of a leaf immersed in water for six days, is faintly paralleled by the ominous virtues attributed by the Chinese to the leaves of the juniper tree and pumelo plant. No doubt a fuller investigation than the present writer is able to institute would elucidate other points of agreement in this class of superstitions. But enough has been given to shew that the Chinese mind has for ages been subject to the same influences as obtain amongst ourselves, though happily in our case (with the exception of spiritualism) now only surviving amongst the lowest classes of the community.

(To be continued.)

CONFUCIAN COSMOGONY.

[The following paper is inserted in accordance with the rule which enjoins giving a fair hearing to both sides of a question. We trust, however, that any future contributions on the same subject will be devoid of undue personal references.—Ed. *C. R.*]

In the May-June number of the *China Review*, an Article appeared under the above heading, from the pen of the Rev. John Chalmers, M.A., purporting to be a review of my book on the subject. I do not think it advisable, as a general rule, to reply to criticisms (even when erroneous) made on one's own book in a fair and candid spirit; but the Article in question is so peculiar, both as to the style in which it is written, and the extraordinary mistakes with which it abounds from the first line to the last, that I think it necessary, in mere self-defence, not to let it pass altogether unnoticed. Mr. C. has shown a good deal of tact in heaping together in one mass the various statements I have made and *proved* during the last four years or so, and merely giving them all one general denial. This course, however, simply shows that he is conscious of the weakness of his own cause, and feels his inability to deal with my arguments and proofs in a straightforward manner. I shall, of course, confine my present remarks to the more immediate subject in hand, and only to the principal points touched upon, as it would require an entire number of the *China Review* to expose all the errors into which Mr. C. has fallen. I shall merely preface these remarks by stating that I translate 理 by "Fate," because this is not only the law by which every thing in the Kosmos is placed, and which all ought to obey, but it is also the *virtus* or Force which compels all to obey that law; and hence this word answers precisely to the Ἀνάγκη of the Stoics, while 命 answers to their Μοῖρα. To translate 理 by "Law" only would make perfect nonsense of the entire first part of the Section; moreover, Mr. C. says that his "Law" is "a mere abstraction," whereas Choo-tsze himself says that his "Fate (理) is *not* a mere abstraction; for, if it were, it would then resemble what the Buddhists call Nature." *Trans.* p. 39. To use "Law" in the sense of "Nature" would be tautology; 性 is "Nature."

Mr. C. thinks that the Diagram given in the *Sing-le-ta-tseuen* "has led me astray;" and, as it is most certainly the case that any error made here must be fatal to a right understanding of Confucian Cosmogony, I shall commence at this point. Confucianism is merely the worship of *animated* nature; and therefore these circles may be used to

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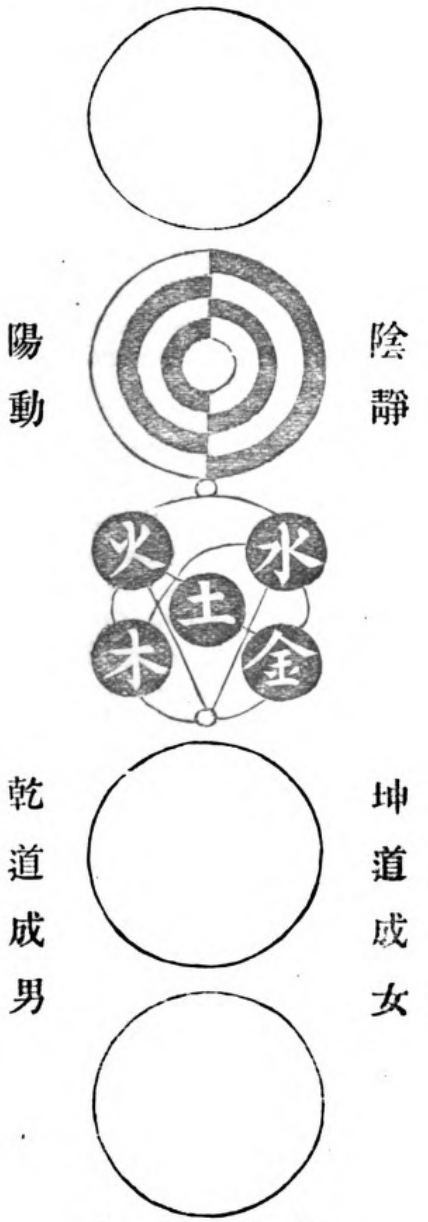
explain that system with as much precision as any proposition in Euclid. If however the least mistake be made here, in *the very foundation* of the system, the superstructure is, of course, *not* Confucianism. Chow Lëen-Khe's circles are as follows:—



I. The first circle in this series I have marked in my book "無極 or The Infinite" *alone*. Mr. C. says that I thus contradict Choo-He, because this one circle "is called Infinite *and Great Extreme;*" in proof of which he adduces the formulary 無極而太極; evidently considering that the word "and" (而) in this sentence means that the *two* things, viz., "The Infinite," and also "The Great Extreme," are *both* contained in this one plain circle. Now, if Mr. C. had only read my translation with ordinary care before proceeding to review it, he could never have committed so great a mistake.

The Great Origin of all things, Choo-tsze tells us, is an Eternal Fate inherent in eternal Air, the primordial matter of the Confucianists; and these two, he says, "*can never be separated from each other.*" Trans. p. 13. In the formed world, treated of in Part II., he designates *both* of these eternally united, but nevertheless totally distinct principles, by *the same name*, viz. "The Great Extreme" (p. 25), as all the philosophers previous to Chow-tsze had done. The first, or "*Incorporeal* Great Extreme" is designated the 至理 or Supreme Fate (*Sing-le &c.*, Sec. I. p. 7.); and the second, or "*Corporeal* Great Extreme," is the Air (氣), which divides into Light and Darkness, or *Yin* and *Yang*, by the power of the Incorporeal Great Extreme or Fate inherent in it. Now, it was in consequence of the ambiguity arising from thus giving two distinct, yet eternally united principles, the *same* designation; and the consequent danger of confounding the Incorporeal Great Extreme, with the Air or matter in which it is inherent, that Chow-tsze (like Melissus of Samos) designated this Incorporeal Great Extreme, "The Infinite," in order to establish it's "immateriality" beyond a doubt; and he thus confined the designation "Great Extreme" to the Air in which this "Infinite," or "Fate," or "Incorporeal Great Extreme" is inherent, and from which it never can be separated. "The Great Extreme," says Choo-tsze, "is not confined to place, has no bodily form, and no single place can contain it;" and he adds, that it

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is *this* Great Extreme, and *not* the Air in which he is inherent, that Chow-tsze designated "The Infinite" (p. 31). Hence, restoring the designation "The Great Extreme" for "The Infinite" in the Chinese sentence above quoted, it will read, according to Mr. C.'s interpretation, "The Incorporeal Great Extreme *and* the Incorporeal Great Extreme," as the designation of the first circle, which is simply nonsense. Choo-tsze states that Chow-tsze gave the designation "The Infinite" to the "*virtus* of Heaven, Earth, Man and all things," which is inherent in the Air from which they are all made, and which itself "*does not* move or rest," (pp. 33, 35) as Mr. C. says it does; but which possessing the power of *producing* motion and rest, confers these powers upon the Air or Matter in which he is inherent (pp. 23, 39, 45). Hence the phrase "Infinite *and* Great Extreme" means that "the Infinite" or Incorporeal Great Extreme (as Choo-tsze himself states) is "in the midst of" the Air or Corporeal Great Extreme, and cannot be separated from it (p. 39, 43); and also, that this Fate or Incorporeal Great Extreme existed before the Corporeal Great Extreme or the Air assumed "bodily form," (p. 43). The designation "the Infinite" further implies that this Incorporeal Extreme is "without form or similitude," and has therefore no "bodily form," (p. 31, 39); bodily form belonging to the Air in which it is inherent. The true Great Extreme then is the Air, the "bodily form"; and Chow-tsze, "lest any one should seek a second Great Extreme beyond the true one" (p. 43), or the Air, (as Mr. C. does), altered the name of the first or Incorporeal Great Extreme or Fate into "The Infinite," and confined the designation "The Great Extreme" to the second or Corporeal Great Extreme, or the Air in which he is inherent; and he used the word 而 *between these two principles*, to express the inseparable union between the Incorporeal Principle or the Infinite, and the Air or Corporeal Great Extreme in which the former is inherent, of which he is "undoubtedly Lord" (p. 19), and through which he acts, giving it motion, guiding and directing it; or, as Choo-tsze says, resting upon it "as a man rides upon a horse." The Air or *Shang-te* is the horse, and Fate or "The Infinite" is the "undoubted Lord" who rules and guides him; so that every act attributed to *Shang-te*, such as "conferring the virtuous nature," &c., is really, as Choo-tsze expressly states, the act of the supreme Fate, using *Shang-te* as his demiurge (p. 11). Mr. C. therefore, by his erroneous interpretation, defeats the very object which Chow-tsze had in view.

The second circle is unquestionably the Air, or the rider's horse, as the Chinese description on either side clearly shows. Mr. C. himself marks it "Light and Darkness;" that is, the 氣 or Air. See also my second circle in Plate III. This circle represents the universe which is formed from and within it (*Trans.* pp. 25, 37). The left or Eastern Hermisphere is the *Yang* or Light, and the place of motion, which is conferred upon it by the inherent immaterial principle or first circle (p. 23), which is therefore designated the 本體. The right or Western Hemisphere is the *Yin* or Darkness, and is the place of rest or *vis inertiæ*. Hence the first or plain circle, being the Immaterial Principle, is "The Infinite" *alone* as I marked it; which designation is given to it *instead* of "The Incorporeal Great Extreme," and the 而 represents the inseparable union between *these two circles*. Thus, "Infinite *and* Great Extreme" does not mean that *both* these names are given to the first circle, as Mr. C. supposes, but that the first circle is "The Infinite" of Chow-tsze, "而" which is eternally united to "the Great Extreme" or the second circle, which is the Air, and which being thus endowed with the power of motion divides into *Yin* and *Yang* Air by its revolutions on its axis (p. 37, par. 25, and *Theol. of Chinese*, p. 82). Hence, as we are told that Fate (first circle) is "the *root* of the Air," (p. 5), so are we informed (in the

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Chinese explanation) that "the *root* of the Great Extreme (Air) is the Infinite" *alone* (first circle). This phrase "Infinite and Great Extreme" therefore, although carefully explained by Choo-tsze himself, Mr. C. completely misunderstands, and so vitiates his whole Article from beginning to end. The translations founded on so glaring an error are of course worthless, and the whole essay founded upon it, is, so far as Confucian Cosmogony is concerned, not worth the paper upon which it is printed. Mr C.'s mistake gives us three things:—1, the Infinite; 2, a first Great Extreme *in the same circle;* and 3, a second Great Extreme, viz. the Air or second circle; that is to say, *two* Great Extremes together with the one Infinite, not a single trace of any such arrangement existing in the entire range of Confucian Cosmogony. In the Sing-le &c. Sec. 1, p. 44, we are told distinctly that Chow-tsze added "The Infinite" *alone*. The first circle therefore is, as I have marked it, "The Infinite" alone; the second is "The Great Extreme or the whole mass of Primordial Air;" and thus, my supposed "contradiction of Choo-tsze" falls to the ground. It really provokes a smile to notice the tone of the writer of the Article in question; to see the state of wrath into which he has worked himself at my supposed "blundering," and to read the indecorous expressions and ridicule which he heaps upon me, graciously assuring me at the same time that he extends to me the judgment of "Charity," when one sees plainly that all this excitement rests upon no other foundation than his own inability to interpret the simple sentence 無極而太極, which is the key-stone to the whole system of Confucian philosophy.

To this first or plain circle, various names are given; *e.g.*, 1. Fate; 2. (Incorporeal) Great Extreme; 3. Nature &c., &c. That this first circle is called SHIN *alone* is unquestionable; *e.g.*, "SHIN is the Adorning Fate." *Sing-le &c.*, Sec. V. p. 16. "SHIN is Fate." *Ibid.* p. 35. "The Great Extreme (Fate) is SHIN." *Ibid.* Sec. XI. p. 39. "Nature is SHIN." *Ibid.* p. 36. Choo-tsze's Origin of all things therefore, is one Eternal, Immaterial, Self-existent SHIN, inherent in eternal, generated primordial matter, viz. Air; and every particle of the whole universe is formed from this combination. This first or supreme SHIN is stated to be, as I have proved from the very words of the Confucian philosophers themselves, the *one* SHIN which Confucius says "Adorns the Myriad of things;" and we are told further that this SHIN is totally distinct and different from the Demon-*shin* which is the twofold Air or *second* circle; *e.g.*, "This SHIN is *not* the *Shin* of Demon-*shin* (鬼神); it is the SHIN which adorns the Myriad of things." *Trans.* pp. 137, 138. All this is distinctly shown in the notes to my translation (p. 125 &c.); but Mr. C. either deliberately suppresses these plain statements of the Confucianists themselves, or else he is ignorant of the fact that they are quoted in the very book which he professes to review. He seems to place himself in the position of the person who, being told that *facts* were against a certain theory of his, merely replied "so much the worse for the facts." Choo-tsze states that Fate (first circle) is the Great Incorporeal Vacuum or Space in which the animated world (second circle) revolves; (*Trans.* p. 9), and this Great Vacuum is designated SHIN *alone*; is "The Infinite" *alone*; and is totally distinct and different, although never separated from the Demon-*shin* or second circle; *e.g.*, "Demon-*shin* are the *energetic powers* of the two Airs (second circle) . . . SHIN (first circle) is the designation of the Adorning and responding Great Vacuum." 性理精義 Sec. II. p. 12.* "The designation the Great Vacuum is the very same as the designation The Infinite."† *Sing-le-ta-*

* 鬼神者二氣之良能也 . . . .
神者太虛妙應之目 &c
† 太虛之說本是說無極.

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tseuen, Sec. V. p. 4. "SHIN is the designation of that which adorns the myriad of things." *Confucius; Yih King.* Lastly, this SHIN or Fate is an indivisible Unity. "Because of its (second circle's) *one* SHIN (first circle), it is called the Great Extreme." *Yih King.* Mr. C. (p. 345 note) denies this statement of the Confucianists, because, as he says, there are "ten thousand" Fates, and Choo-tsze, he adds, "*illustrates the distribution of*" this Fate "by the figure of water of which we may have a bowl full," &c. The sentence I have marked in italics shows Mr. C.'s misapprehension of the philosopher's meaning. Choo-tsze says that Fate resembles "the whole body of water in a sea, from which if we take up a ladle full, or two buckets full, *still it is all the same water.*" Trans. p. 7. Here Choo-tsze states clearly that all the various Fates are in reality but *one* Fate, just as the water in the bowls &c. is all the *one* water of the sea. Mr. C., instead of quoting the exact words of the passage, gives his own version of it, *omits the last sentence altogether*, and so, misrepresents Choo-tsze. To translate 理 in this passage by "Law" would be absurd. But, stranger still, Mr. C. also omits altogether another simile used by Choo-tsze to illustrate this doctrine of the perfect Unity of Fate or the supreme SHIN. On page 29, a disciple asks about Fate being Unity and yet pervading all things; whether this Fate can be divided into portions? To this Choo-tsze replies, that "there is but *one* Great Extreme and each of the myriad of things has received it, each having within it an entire and complete Great Extreme; as, for example, the Moon in heaven is *one*, and when it is scattered amongst the rivers and canals, then it is seen in each; yet, *we cannot say that the Moon is divided.*" As Choo-tsze designates both circles by the same name, viz., "Great Extreme," another enquirer, to make assurance doubly sure, asks him which of the two circles he means here, Fate or Air; to which the philosopher replies that he "*refers to Fate*" (first circle), p. 43. Hence we are told regarding this Fate or SHIN, that "Form (second circle) is divisible, but SHIN *cannot be divided.*" *Sing-le* &c. Sec. XI. p. 39. This is the Fate or first circle which rides upon the second circle or the ever-changing Air "as a man rides upon a horse;" *e.g.*, "SHIN is the Lord of Change, and hence he is Omnipresent," &c. And the note explains that "this SHIN is Fate, and Change is the *Yin-yang*" Air. *Ibid.* Sec. XII. p. 24. Here then we correct a very simple statement which Mr. C., as usual, misinterprets (see page 351). This one SHIN or first circle is inherent in and cannot be separated from Khëen-khwăn or the *Yin-yang* Air which is the second circle, just as Khëen-khwăn cannot be separated from their "Six Children," three sons and their three wives, which are the triplications of their substance. Hence Choo-tsze, speaking of this Fate or Unity, says: "That which is designated the Great Extreme (first circle) *can neither be separated from* nor *confounded with* the *Yin* and *Yang*" (*i.e.* Khëen-khwăn; second circle). Mr. C.'s interpretation confounds them as if they were "*one word;*" that is, he makes the Immaterial principle and the matter or Air in which he is inherent *one and the same thing.* The first circle is "Unity and therefore SHIN;" the second circle or twofold Air forms "the two places" in which the first circle is inherent, and these "Two places" are the male and female or Khëen-khwăn by whose transmutations all things are generated by the power of the inherent Divine "Reason" or SHIN, the supreme soul of the whole universe. This will enable Mr. C. to understand the *only* passage in the Yih King in which 至 is applied to this SHIN, showing how unnecessary any adjective is to "make this term definite." The nominative case in that sentence is not "he," and there is no mention whatever in it of "the tortoise." The Air in which the 至神 or supreme God is inherent is the nominative case in the sentence. The word SHIN therefore is here a *substantive*, while in the passage in my

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translation (p. 39) it is an *adjective*. Mr. C. seems to forget his Chinese Grammar here. Strange to say, Mr. C. by his translation admits that the "transmutation" of the *second* circle is carried on by the power of the *first*; that is, by Fate or SHIN, the perfect *Unity* and not "*one*" as he translates; and these "transmutations" are the very "Horses and Cows" &c. of Confucius which he tries in vain to get rid of. I may mention here another extraordinary mistake on p. 350. I translate 天命, "the heavenly decree (Fate)." Mr. C. alters this and translates "Heaven's decree=God's decree." Now if Mr. C. had made himself properly acquainted with the subject of Cosmogony before venturing to alter my translation without (as his custom is) assigning any reason beyond *sic volo sic jubeo*, he would have known that 天 in this sentence is an *adjective*, and that the 天命 is the *first* circle or the 天理 "Heavenly Fate" mentioned in Trans. p. 1. This Choo-tsze himself expressly tells us in his Works, Sec. XLII. p. 1, where he states that Heaven, and 命, and Nature, and Fate, are all *one and the same*, viz. the first circle. 天 therefore is here an adjective, and refers to the *first* Heaven depicted in Plate III. fig. 4. *Trans.* Mr. C. says that I am "strangely oblivious" that "Heaven has more than one meaning in Chinese," but he learned from my translation the fact that this word has three applications, viz. to the first, second, and third circles, Plate III.; and he himself here confounds the first "Heaven" with the second "Heaven" or the Air, his own *Shang-te*, in consequence of his fundamental error, and so makes a serious mistake in translation. And further, he here unwittingly testifies to the fact that the first circle or Fate *is* "God;" going farther however than I could venture, for by the word "God," with a capital, Mr. C. means Jehovah. So great is the confusion which arises from an inability to translate 無極而太極. Wherever Mr. C. sees a 天 he immediately infers that it must be the *second* 天 or *Shang-te*, thus being himself "strangely oblivious" that there are *three* Heavens, and that the *second* one or the Demiurge is his "God," the third 天 being the "azure Heaven," the body of his "God," and the first 天 being the one indivisible Unity or SHIN, the Divine "Reason" and "Virtuous Nature" inherent in the Mind of his "God," and which, as Choo-tsze says, "*makes him to be a Mind.*" Thus "Reason," which is the superior principle in Man, is also the superior principle in the second circle which is the animated world or *Shang-te*. This confusion of mind is also apparent in the remarks on the passage quoted by Mr. C. on p. 347. "There is nothing in the world more excellent than Law, therefore Law is named Ti." (How can a *law* be called "*God?*"). Now this Fate, which Mr. C. here absurdly translates "Law," is, as I have abundantly shown, the first circle or 天, than which Choo-tsze here says, *there is nothing in the world more excellent*. He is, as the philosopher constantly affirms, "the Lord" of the second circle or *Shang-te*; hence he here says that this supreme SHIN, being the true Lord of all creation, the *title* (名之), not "name," rightly belongs to him. He is the true Ruler of the world, who rides upon *Shang-te* as a man rides upon a horse. Mr. C. by his interpretation seeks to make the man and the horse *one and the same*. Of the correctness of my statement however, there is a remarkable illustration in Hosea ii. 16. Jehovah is there spoken of as being addressed as "Baali" or "my Baal;" but who would infer from this that Jehovah and Baal were the same God; or, think it lawful to fill the Bible with "Baal" as "an *excellent term*" for Jehovah? The 名 "Baal" is used here precisely as 帝 is used in the passage under consideration, as a mere *title* signifying "Lord;" but, in neither case is the god Baal or the god Shang-te intended. Mr. C. must study Cosmogony closely for some years to come, if he really wishes to understand it thoroughly.

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To sum up then, we have here one single SHIN, the first and Supreme power of the whole Kosmos, corresponding in the most minute particulars to the Supreme or First Theos (or Deus) of the western philosophers. Both this Theos and this SHIN are equally said to be Fate, Reason, Incorporeal Reason, an Immoveable Mover, Nature, The Great Vacuum, an Indivisible Unity, &c., &c. What difference, therefore, can be found between these two? Would any philologist, with these facts before him, refuse as a scientific man to acknowledge that these two are *identical?* If SHIN "means spirit," then Theos "means spirit," and ought to have been so translated in the New Testament; but if Theos means "God," then unquestionably SHIN means "God" also, although the word "spirit" may be *printed after it* thousands of times and in a thousand dictionaries. This method of scientific research is as far above a mere contention about "*terms*," as the Heaven is above the Earth; and in my opinion, is the only possible way by which we can discover what the word 神 really means. A standard by which to determine the exact meaning of this and other important words there must be, and that standard is certainly Cosmogony. The question is a scientific, and not *necessarily* a religious one, and therefore should be investigated as such. Mr. C. asserts that I wrote my book to "vilify" the "excellent term Shang-te;" I merely reply that even the *words* "the *term* Shang-te" do not occur in the book from the first page to the last. The translation was first made more than twenty years ago with the exception of a few paragraphs at the end, which were added afterwards.

II. We now come to the second Circle, marked by the Chinese philosophers *Yin* and *Yang*, Motion and Rest; and hence this second Circle is the Air or *material* Great Extreme of Choo-tsze. *Trans.* p. 25, par. 3. This Circle is generated by, or in Mr C.'s strange terminology, "is the result of" the first Circle. Who would speak of a son being "the *result*" of his father? When completed, this Circle is the world (p. 37.), the matter of which is eternal, although the form is ever changing. The left side or the Eastern Hemisphere is the Light, the subtile *ether*, and is designated *Shin* or god, and 魂 or Mind; for Mind, like this second *Shin*, is "the pure and bright portion of the Air," and is both *Yin* and *Yang*, that is, *animus* and *anima* (Choo-tsze; Sec. 44, p. 2.) This *Shin* or Mind is the national soul of the world, and is called 帝 or 上帝, because it is the ruling power of the Kosmos (*Yih King*, Vol. ii. p. 2, Imp. Ed.); it is endowed with its powers of "understanding and sensation" by the first Circle or Fate, the one indivisible Unity or first SHIN inherent in it, and which "makes this Mind to be a Mind." *Trans.* pp. 15, 63. This left Hemisphere is the Khëen of the Yih King (see third Circle), who is the *second* "Heaven," and is "Light, and Father, and Prince (or Model Man; the "*Sapiens*" of the Stoics). *Yih King*, Vol. ii. p. 2. Hence the explanation of this third Circle is "the male and the female are the one Great Extreme." See Mr. C.'s description of this circle, not a word of which is in the text; he is not aware that the third and fourth circles are *included* in the one Great Extreme or second circle, from and within which they are generated. The "Myriad of things" are also stated in the text to be "the one Great Extreme." Here are Mr. C.'s dreaded Horses and Cows &c. all back again, and coming out of the second circle with *Shang-te*, his wife, three sons and their three wives. Mr. C. had better purchase a large Noah's Ark and compare its contents with those of this second circle or *ovum mundi*, and then perhaps he may understand who his *Shang-te* really is. The right side of this circle or the Western Hemisphere, is the darkness, the subtile *Air*, and is designated 鬼 or Demon; this is the *anima* or sentient soul, the *Yin* portion of Mind, and hence "Mind is the Great Extreme" or entire second circle. *Choo-tsze, Works*, Sec. 44 pp. 1, 2.

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The "Incorporeal Reason" or "Virtuous Nature," or first Circle, can never be separated from this Mind or *Shang-te*, or he would cease to be Mind; and Reason or Fate would then have nothing to act as its Demiurge in order to create the world from the grosser matter in which this Demiurgic Mind is inherent. The next process in the formation of the Kosmos is that this Mind, or double soul, or Demon-*shin* generates a body for himself from the grosser matter, which is mixed up with him in this second Circle, and of which I have made a third Circle in order to show the body and soul of *Shang-te* more clearly, uniting both by a hyphen to show that they form the one complete being, see Plate III. Choo-tsze states (*Trans.* p. 59) the Heaven and Earth are but one *Yin* and *Yang* thing, originally generated by the *Yin-Yang* Air." This *Yin-Yang* Air or Khëen-khwăn is more ethereal than the body generated by it, and hence Choo-tsze states that "Heaven and Earth are corporeal, Khëen-Khwăn are incorporeal: Heaven and Earth are the body of Khëen-Khwăn, and Khëen-Khwăn are the nature (soul and *anima*) of Heaven and Earth," (p. 71). Here then we correct Mr. C.'s second translation on p. 351. The *Yin-Yang* there is Shang-te's *body* or Heaven and Earth, and Khëen-Khwăn is *Shang-te* himself, the "incorporeal *Yin-Yang*" or Demon-*shin*, the twofold Mind or soul of the world. Mr. C., bent if possible on relieving his "God" from his true position as Demiurge, makes another remarkable attempt to do so on p. 347. He there quotes a passage from Choo-tsze thus: "Now-a-days people only explain Ti (in the Classics) to be the Ruling Power and say he has no form or similitude (Works, Sec. 34)." Here Mr. C. stops; and on the ground of this statement asserts that *Shang-te* was without doubt "immaterial in Choo-foo-tsze's time." But in order to prove this point, Mr. C. has taken the liberty of omitting the next four characters in the text, viz. 恐也不得 "*which I fear is inadmissible.*" What Choo-tsze really says (allowing Mr. C.'s translation) is, "Now-a-days people only explain Ti to be the Ruling Power, and say that he (*i.e.* the Ruling Power or Shang-te) has no form or similitude, *which I fear is inadmissible.*" Of course by such means as this one can even "prove black to be white," as Mr. C. says that I do; but who would condescend to use such unscrupulous means? *Shang-te* therefore must remain where *all* the Confucianists without exception place him, as the Demiurgic Mind who frames his body the world, under the guidance of the 至 神 or first Circle. He is the *second* Shin, or the "material" *Shin* of Mr. C.'s preceding paragraph, that is, the Demon-*shin* or second Circle; and he holds a middle place in the Kosmos, being, as Choo-tsze distinctly states, more material than the Supreme SHIN or Fate, (which is the only immaterial Being in the whole universe), but being "more spiritual" when compared with his body the visible Heaven or world. Hence as this Shang-te *complete* is the animated world, so is he also the first Man, Sage, and Emperor; the "*Summus Imperator*" of Regis, and the "*Supreme Empereur*" of the early Jesuit Missionaries. Choo-tsze says (Pandects): "The expressions the generation of Heaven, the generation of Earth; the *completing* the Demon (*i.e. anima*), the *completing* the 帝 (*i.e.* the *shin* of Demon-*shin* or Shang-te), mean the same as this, 'The Great Extreme (second Circle) moving and resting generated the *Yin* and *Yang*." Hence we are told distinctly that "The Sage is *the complete body of the Great Extreme.*" *Sing-le* &c. Sec. i. p. 35. "That which *makes Man to be Man*, is, that his Fate (virtuous nature) is the Fate (first Circle) inherent in Heaven and Earth, and his Air (twofold soul) is the Air of Heaven and Earth." *Trans.* p. 15. Thus the Mind Shang-te, or the *second Shin*, pervades the whole universe; "Man obtains it and *then it is the Mind of Man*: Things obtain it and *then it is the Mind of things*: Grass, Trees,

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Birds and Beasts obtain it, and *then it is the Mind of Grass, Trees, Birds and Beasts:* this is just the ONE MIND of Heaven and Earth," p. 65. "The Mind of the people is the Mind of Heaven" (*Shang-te*). *Sing-le &c.* Sec. V. p. 32. The idea of *two* Minds therefore, is a mere invention of Mr. C.'s to escape from the fact that the Mind of Man, Birds, Beasts, &c., is *Shang-te himself.* Choo-tsze positively asserts that there is only *one.* This Mind Shang-te therefore is the *shin* of Alcohol; but Mr. C. does not seem to recognise his own "God." Hence *Shang-te*, including all the *shin*, is, as I have shown (p. 131), a mere compound of creatures worshipped as a creator; and Mr. C's invention about the Chow Dynasty worship falls to the ground, being based upon a translation which no mere tyro in Chinese would endorse (p. 345 *note*). As *Shang-te* under his title "Mind" is the Mind of Man, so also under his designation *Kwei-shin* or Demon-god is he the twofold Mind or soul in Man; *e.g.*, The Demon-*shin* of my own body, the Demon-*shin* which are the objects of sacrifice, and the Demon-*shin* which is the pivot of Motion in the Air (second Circle) *are the same.*" *Theol. of Chinese*, pp. 12, 16, 17, and *Chung Yung.* Choo-tsze states (Sec. 51, p. 22) that in man the rational soul is *Shin*, and the sentient soul or *anima* is Demon; and that therefore he is *one half* Shin, and *one half* Demon; before death, "神爲主," the *Shin* or rational soul is Lord; and after death "鬼爲主" the Demon or *anima* is Lord. These phrases prove that my translation of 爲主, p. 69, is strictly correct, while Mr. C.'s (p. 346) has no foundation whatever, being merely invented to relieve *Shang-te* from his true position as Demiurge. See also Williams *in loco;* Dr. Legge's Mencius, p. 241, note; and Mr. C.'s *own translation* of 爲 謂 on p. 347. I may mention here that 謂 "means" =*is;* and 似, in consequence of the *two* 字, is equal to "is;" the entire statement precisely according with Choo-tsze's doctrine that "Heaven is the Sage and the Sage is Heaven." The "*Mind of Heaven and Earth*" is the subject of this paragraph (p. 63 *Trans.*)

Here again we have abundant proof that *Shin* means "god," and not "spirit;" for, ether assuredly is *not* spirit in our sense of the word, nor is the rational soul which is made from it, spirit; it is a *material* thing. This second *Shin* is Light and Ether, and I have *proved* that Oriental nations consider "the Light and Ether to be God." The Sanscrit *Deva* is the Light, and thus agrees exactly with the Chinese *Shin*, and all Sanscrit scholars state that *Deva* means "God;" *e.g.*, Moore's *Hindu Pantheon*, p. 7. Now this *Shin* or Mind, the rational soul of the Great Extreme (Second Circle), is called 帝 or *Shang-te*, the ruling power; man's rational soul is this very same *Shin* or Mind, which is also called *his* 主宰 or ruling power, and these two are positively stated to be *one and the same*, for "it was not possible that there should be *two* Lords and Governors" in the Kosmos.* (Legge's *Notions &c.* p. 52 *note*). Mr. C. says that 帝 *means* "God," *i.e.* Jehovah; here then we have the rational soul of *Shang-te* or the Sage (Second Circle) called not only "God," but Jehovah Himself according to Mr. C.'s interpretation. What then becomes of Mr. C.'s denial that Western philosophers called the soul "God?" I have brought the most indubitable evidence to prove this fact, but Mr. C. merely replies by ridicule, his usual resource in every dilemma. Perhaps Mr. C. would try to translate the passage from Cicero (*Trans.* p. 159.) into Chinese. If he translates "Deus" by *Shin*, then *Shin* means "God" although the soul in man is so called; if he translates it by 帝, then he admits that the soul in man is *Shang-te.* In fact, according to Mr. C.'s own method of reasoning, 帝 means *spirit* because the ra-

* 天地一氣, 如人百骸一體, 上帝乃天之主宰, 人心亦身之主宰, 主宰豈容有二.

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tional soul of the world is so called; for "the soul is *spirit* and not God, therefore 帝 *means* spirit and not God." How then can Mr. C. say "*my* 帝;" or "the 帝 of Abraham," &c., when 帝 here distinctly means the Ruler of the body? This form of argument against *Shin* meaning "God," therefore, falls to the ground. 帝, as any tyro with a Lexicon could discover in a few minutes, simply means Ruler or Emperor; and hence it must be the word *Shin* which means "God." To all classical scholars the fact of the soul in man being called *Shin* or the Divinity within, would be the strongest proof that *Shin* is equivalent to Theos and Deus; is that which pervades the τὸ πᾶν; is the generic term for God in Chinese; and therefore *must* be used to teach *pure* Monotheism just as the Apostles used Theos and rejected the *phallic* Jupiter, which latter name Origen says the early Christians would never endure to use in consequence of its connection, like *Shang-te*, with impurity. That 太一 or *Shang-te* is the Great Extreme or second Circle, the primordial Air, see *Theol. of Chinese*, p. 82. The term 一 is the first of the cardinal numbers, and is *never* used alone, as our word "One" is, in the sense of *person*. Hence 太一 is "the Supreme *number* one (1.), *i.e. Monad*. But to put an end to the absurdity of the *Shang-te* of Confucius being anything more than the first Man, Sage, and Emperor deified, let us take the very highest title given to him viz. 昊天. That this is his highest and most ancient title, see Legge's *Notions* &c. pp. 25,163: Proleg. to She King; *Theol. of Chin.* p. 271. This, it is admitted by all, is the being who is sacrificed to at "the round hillock" or alter of Heaven at Peking. Who then is this "Most High;" this "God over all blessed for ever" &c., &c.? Let the Confucianists themselves tell us; "The myriad of people, and the myriad of things are the same; hence the Sage is assuredly not different from 昊天. *Most assuredly then*, the Sage is *one and the same with* 昊天." * *Sing-le &c.*, Sec. ix. p. 12. The 一道 here is the strongest form for expressing exact coincidence. And whence then thus this Demiurgic *Shang-te* or second Circle derive his power? They tell us again; † "The *virtus* by which the changing 昊天 generates things, and generates people, is not this designated the Supreme God (至神)? &c. *Ibid.* Sec. x. p. 21. *Shang-te* then, being the deified great Ancestor from whom the whole human race is sprung; the first man generated by the Supreme and only real SHIN; *we* can say, with S. Paul, what Mr. C. never can: "SHIN (God) whom ye ignorantly worship, Him declare we unto you . . . . as your own philosophers have said, '*we are His offspring*,'" &c. And we can, with the same delicacy as the Apostle, deny that this God is the soul in man, as the Stoics believed, by using his statement "*in Him* we live and move and have our being," not *he in us*, as the Divinity within. Mr. C., like *the whole heathen world*, rejects this first Father of all, and encourages the Chinese in worshipping the *second* god or the animated Heaven. This *Shang-te* is styled both Father and Mather in the Classics; he is therefore an Hermaphrodite and is the Baal of Babylon. From Babylon comes down that phallic worship, or representation of this God under two indecent symbols common to *the whole heathen world*. Khëen, the *Yang*, is the *membrum virile*, and the Linga of the Hindoos; Khwăn, the *Yin*, is the *pudendum muliebre*, and is the Yoni of the Hindoos, and the Juno of the Greeks and Romans. (See *China Review, Nov. and Dec.* 1872, p. 156, where Faber and Origen are both quoted on this subject.) Mr. C. tries to evade the force of all this by charg-

* 萬民與萬物同則聖人固不異乎昊天者矣然則聖人與昊天爲一道.

† 移昊天生兆物之德而生兆民則豈不謂至神者乎.

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ing me with "grossness of mind," where Choo-tsze and the classics are all "refinement and purity;" and as "gratuitously introducing impurity in connection with sacred names." Now, Mr. C. could have referred to Chinese dictionaries and seen whether my translations were correct or not. He had the passages from the Yih King by *Confucius himself*, and the same statements reiterated by *Choo-tsze himself* in my translation; hence, Mr. C. either was incapable of understanding these Chinese sentences although he had a translation in his hand; and could not discover who made these statements; and then, what shall we say as to his knowledge of Chinese after so many years study? Or else, by his unjustifiably personal remarks quoted above, he has gained for himself the unenviable notoriety of being the *first* missionary who has ever used such unscrupulous means to gloss over the filthy impurity of heathen phallic worship.*

But how does Mr. C. himself propose to deal with this heathen phallos? I give his own words, p. 353. "Now if we remember that Khëen and Khwăn in their highest application denote two immaterial conceptions, otherwise expressed by Father and Mother; and, if we substitute Son for Mother, we have here more than the names of the Holy Trinity." Now, in the first place, these two "*immaterial conceptions*" are the second Circle or the Air; and secondly, they have three sons and three daughters, as Confucius himself expressly states. What does Mr. C. propose to do with this family of *Shang-te?* In the third place, I have shown in my notes that the Unity, Nous, and ψυχη were the Platonic Triad; so that Khëen or Mind corresponds to the second hypostasis (so called) which was the Platonic λογος on which the Platonists of the second and third conturies after Christ endeavoured to graft the Christian λογος. But no heretics of whom we read in Ecclesiastical History ever ventured to change the sex of the female power of nature, and raise *her* to the λογος; *that* heresy has been now, for the first time, broached by Mr. C. Philosophically considered then, this hypothesis is without a shadow of foundation; while from a religious point of view, it is perfectly horrifying.

As to the means which Mr. C. does not scruple to use to attain his aim I shall merely mention two further instances, viz., the supposed dialogue between Choo-tsze and myself; and the table of terms, p. 346. With regard to the first supposed contradiction I have proved that the second circle or the primordial Air is *Shang-te* body and soul, and that the first circle is Fate who is the Lord of the second circle. Mr. C.'s gloss I have shown to be inadmissible. With regard to the second, Choo-tsze says (p. 49. *Trans.*): "Now, in speaking of the Great Extreme, to say that its Matter (其物) is designated God (*Shin*) . . . I also fear is not correct." Mr. C. here takes out the word "Matter" from the middle of the sentence and alters the statement thus: "The philosopher says, 'I fear it is not correct to say that the Great Extreme is something called *Shin*;'" and then, putting the word "Matter," thus removed from the text, into my mouth, he makes me reply, "By something you mean Matter, which is not *Shin*." An easy way of course to manufacture a contradiction; but what book in the world could not be travestied if dealt with in this unscrupulous manner? As to the third, the two parts are both Choo-tsze's *own* words, which I have merely translated. The *Shin* in the first clause (p. 113) is in the *Yin-*

* We must confess ourselves totally unable to follow Mr. McClatchie in this connection. He seems to confuse sexual *distinction* with phallicism—a *somewhat* different matter. The pages of the *Review* are not suitable for a lengthened discussion on the question; but we may remark that no symbol recognized as phallic by the best writers on the subject is to be found in Chinese use. Nor can we accept the dictum that phallic worship is common to the whole heathen world. A worship of the dual (sexual) principle of creative power, or at least a belief in its existence, pervaded the systems of ancient heathendom. But we have yet to learn that a worship of the generative *emblems* which is "phallic worship" was common to them or has ever been even faintly manifested in China. —Ed. *C. R.*]

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Yang part of the Section, as Mr. C. might have seen by looking at the heading of the page, and is therefore the *Shin* of Demon-*shin* in the second circle; whereas the SHIN of the second clause is Fate or the first circle, which the Confucianists state positively must not be confounded with the *Shin* of the second circle, but which Mr. C. simply *suppresses*. Mr. C. is fully aware that he could not with any hope of success charge Choo-tsze with contradicting himself, which however would have been the more candid course to have adopted; he accordingly puts words into my mouth, which he is perfectly aware from the translation are Choo-tsze's *own* words; and, he is wholly unable to reconcile the apparent discrepancies which thus arise, merely in consequence of his own unacquaintance with Confucian Cosmogony.

On the same page Mr. C. gives, as he states, "the order in which the leading words of Choo-foo-tsze's philosophy stand;" and then by a method of reasoning peculiar to himself about "Mind," and mistaking who the 先生 of the passage he quotes is, he laboriously gets "the column complete." There is, however, one serious objection to this table, namely, that it is Mr. C.'s own invention, not a single trace of any such arrangement existing anywhere in Choo-tsze's works. Mr. C.'s incompetence to draw up such a table is clearly seen, *first*, from the omission of the "Adorning SHIN;" *secondly*, from the gratuitous invention of *two* Minds, whereas Choo-tsze states clearly that there is but *one*; and *thirdly*, from the Demon (鬼) of Cosmogony being wholly omitted. Mr. C. never having heard of Demon-gods, and not being aware that according to Orphic theology Jupiter's head is Heaven while his feet stretch down into Hades, and that therefore, like *Shang-te* he is half Demon, half God; also, not knowing apparently that, in several places in Homer, *all* the Gods including Jupiter are also called "Demons"; ventures to alter Confucian Cosmogony to suit his own want of knowledge; and that too in face of the fact that Choo-tsze has devoted an entire Section to the subject of Demon-*shin*. The effect of this misrepresentation of Choo-tsze's views is serious; for, in the second Circle it cuts off the entire of the right side or western hemisphere of the world, so that there is no darkness or night in the Kosmos according to Mr. C.; all is Light. Again, as this second circle is *Shang-te*, he cuts this Demon-god in two; and as it is also the Sage, he cuts off the *anima* and lower part of his body. The *Shin*, which Mr. C. puts down to the third place in his "complete column," is his "God" *Shang-te*, who is also "Mind" and "Air"; while his "Law" and "Nature" are precisely the same; being the first SHIN. So much for Mr. C.'s capability of interpreting Confucian Cosmogony.

Notwithstanding all this, Mr. C. has still such confidence in himself, that he volunteers to give me advice as to certain points mentioned. I can only say that from the position in which Mr. C. has placed himself as the writer of the Article in question, both as an incompetent translator, and as an uncandid reviewer, the rule I shall observe myself, and which I would also recommend to others with regard to following his advice, is simply,

Fœnum habet in cornu; longe fuge.

THOS. MCCLATCHIE.

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THE RAT AND THE CAT IN HADES.

Thrice the drum beats, and thrice the golden
bell,
Through "Spirit Land," booms forth its
awful knell;
Thrice cracks the whip,*—its sharp resound-
ing thong
Strikes terror in the breasts of that vast
throng.

Hushed is the court, no sound the stillness
breaks;
Each "spirit judge" his seat in silence
takes;
A constant stream of spirits come and go,
Some looking joyous, some o'erwhelmed with
woe.

On a high throne, where every eye can see,
The King of Hades† sits in majesty;
Around him throng his ministers of state;
Kneeling, before him, trembling spirits wait
To hear the words which tell them of their
fate.

Then spoke Yen Wang:—"Since the Al-
mighty Power
Struck heaven and earth from Chaos, till
this hour,
He destined *Me* His behests to fulfil;—
My acts are but the workings of *His* Will.
Having *His* power to help, *His* skill to
guide,
All earthly crimes I equably decide.
No mortal man can o'er "Dark Heaven"
deceive,
His puny skill the subtlest arts may weave
Poor human skill or wisdom, what are they?
Man's darkest plots to *Him* are bright as
day.
To serve *Him* He conferred that power on me,
And *I* also man's inmost heart can see;
Ere yet a crime is *thought*, that thought I
read,
And know the consequences of the *deed*.
The wish that *must* precede the fatal blow,
I, ere 'tis expressed in thought, already
know.
Sooner or later all on earth must be
Brought hither to receive their doom from
me;
Both good and bad before me must be tried—
According to their merits I'll decide.

While Yen Wang was speaking
A scratching and squeaking
Was heard at the door; and he cried, "Who
is that?"
A voice sharp and clear,
Piercing every ear,
Shrilly squeaked, "Let me in, I'm the ghost
of a rat!

* When the Emperor goes to sacrifice, an official, carrying a whip, stands on either side of the palace gate. It is the duty of these officials to "crack" their whips. This description of whip is called P'i-mang, 皮蟒, (leather snake). Its handle is about eighteen inches, and the lash upwards of six feet in length. When the whip is "cracked" it sounds like the report of a pistol, and can only be used for the noise it makes, adding—the Chinese say—to the impressiveness or majesty of the occasion. When Manchu Bannermen commit themselves they are flogged on the buttocks or legs with whips; 27 lashes, only, can be given at one sentence, though another 27 can be administered immediately after, or indeed any amount of 27's, each 27 being separately ordered.

† Yen Wang, 閻王.

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"Grant me admission;
I bring a petition;
I've suffered injustice, and hither have come.
Let me in, I implore,
Or I'll scratch down the door,
And nibble a hole through the head of the drum!"

"Admit the rat," exclaimed the king; "the meanest thing that crawls
Shall have its share of justice meted out within these halls."
The rat now entered shyly and advanced towards Yen Wang,
Throwing suspicious glances right and left upon the throng.

Then kneeling at his feet, it squeaked, "Your gracious Majesty,
Deign but to read this paper, and you will plainly see
That I've been foully"—"Yes, I know," the monarch quickly said;
Then opening the paper, its contents he loudly read.

"Complainant deponeth,
And publicly owneth,
He's the ghost of what once was a peaceable rat:
He further declareth,
And solemnly sweareth,
That his *body* was slain by a murderous cat."

"He is seven years of age, and during that time,
He avers he has never committed a crime;
But has lived in his hole at the foot of a wall,
Never poking his nose out till after night fall,
Then only to nibble a few grains of rice,
Pick a bone, or anything else he saw nice
(As for stealing, *en passant*, he'd scorn such a vice).
He admits that he *pilfered*, but never once *stole*,—
This fact may be proved by inspecting his hole.

"What complainant has suffered exceedeth belief,
Through wrongfully being put down as a thief;
When he's been chased as one, to his hole he has fled,
And many a time has gone hungry to bed.
He has often, e'en though he felt hunger's keen pangs,
Stopped at home, for fear of the cat's keener fangs.
When he *did* quit his hole, it was always at night,
And by stealth—even then too, he trembled with fright.

"Near to complainant's hole there lived a cat,
Of savage mien; well-clothed, well-fed, and fat;
When pleased, she'd purr and curl her long moustache,
When in a rage, her tail she'd fiercely lash.

"Her eyes were like two bells—like knives her claws;
Long sharp white teeth protruded from her jaws;
She frightened him, for when she mewed or swore,
To *him* it sounded like the tiger's roar.

"One night complainant went out for a stroll,
But scarcely had he left his peaceful hole,
When suddenly the cat with furious bound,
Sprang on, and hurled complainant to the ground.

"He vainly strove,—at length he grew so weak,
He could do nothing else but faintly squeak;
While she, the cat, each moment fiercer grew,
And bit complainant's back-bone through and through.

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"Then dashed him up and down in savage
play,
And clawed and mouthed him, till at last he
lay
A lifeless heap, bleeding at every pore;
Exhausted nature could endure no more.

"Head, legs, and ribs, nay, every bone she
crunched;
From nose to tail as savagely she munched
His palpitating flesh;—bone, hair and hide
Found a mausoleum in her inside.

"Complainant had no animosity
Against the cat, and therefore fails to see
Why she, to gratify a murderous whim,
Should, unprovoked, make sausage meat of
him.

"The law says, 'life for life.' Does not a
rat
Enjoy life just as keenly as a cat?*
'Tis not for base revenge complainant seeks;
'Tis but for justice that he loudly squeaks,
And humbly begs your majesty will send
A warrant off at once to apprehend
The cat, and bring her hither to be tried,
And bear what punishment you may decide.
Complainant squeaks for justice on the cat
For murdering
Your Unoffending,

RAT.

When Yen Wang had read
The petition, he said,
"Come hither, Horse Face—you too, Bul-
lock's Head;†
You'll both of you go to the house of the
Cat,
Bring her here on a warrant for murdering
Rat."

Bullock's Head and Horse Face
At once left the place,
And went on their way at a deuce of a pace;
For a whirlwind they strode,
Which both *sprite*fully rode,
Till at length they alighted at pussy's abode.

The unconcious cat
By the kitchen fire sat;
Her hind legs and breast she was cosily
warming;
She purred with enjoyment
At her pleasant employment,
For she was then busy her toilet performing.

Her enjoyment was brief,
It was soon turned to grief;
Bullock's Head and Horse Face now entered
and bound her,
Put a chain round her neck,
And at once hurried back
With the cat in her *deshabille** just as they
found her.

Once in the hall, the scene that met her view
Made pussy cock her back and spit and mew;
Her downy fur erewhile so smooth and bright
Now, in her fear, stood rigidly upright.
Of rats and mice she had encountered hosts,
She feared not them, but, ah! she feared
their ghosts;
And here were ghosts of every size and
shade,
Enough to make the stoutest feel afraid.
Rats, mice, pigs, sheep, cows, horses, cats
and dogs,
While every species of the human race
Were represented largely in this place.

On one side of the hall the wicked spirits
stood,
The other side was occupied by the spirits of
the good;
The cat looked on in wonder at such a con-
stant flow
Of spirits passing in and out and hurrying
to and fro.

* The idea conveyed in this sentence is not unlike Shylock's, "Hath not a Jew eyes, &c."

† 馬面 and 牛頭, attendants at the court of Yen Wang; apparently, from their duties, runners or lictors.

* As will be seen in the sequel, 'twas the *spirit* of the cat only that was taken, not the body, which the text leads one to infer.

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Yet everything was noiseless, no banging to
of doors:
No whispering; no shuffling sounds upon
those soundless floors;
Though not a word was spoken, the scenes
which transpired could
Not only be distinctly seen, but fully under-
stood.

Those who crossed the "golden bridge"
straightway to heaven went;
Those with "horns and feathers" to hell
forthwith were sent;
Those who on earth in wantonness had taken
human lives
For everlasting had to climb up mountains
made of knives.

Incendiaries wallowed in a lake of burning
fire;
Hacked and hewn to pieces were the slan-
derer and liar;
The wasteful and improvident, who made
improper use
Of wealth, were now with "Iron Dogs" and
"Copper Snakes" turned loose.

Boiled in wine were those who were partial
to the cup;
Cheats were, by two devils, in a mortar
pounded up;
Swindlers had their hearts torn out; but the
hateful brute
Who cursed his parents, had to tear his
tongue out by the root.

The cat looked on in silent wonder,
And frightened mien
Upon this scene;
When suddenly a noise like thunder
Through the hall reverberated;
Her hair with fright
Stood bolt upright;
Her stiffened tail with fear vibrated;
Her smellers bristled up with horror:
"What were they now preparing for
her?"

There was more yet in store,
For an opening door,
Whose hinges apparently hadn't been greased,
Made a harsh grating sound—
And the cat too jump'd round—
She was more and more with astonishment
seized.

Soon the whole room
Was enveloped in gloom,
For black clouds entered and rapidly spread
Like a ghostly pall
At the top of the hall;—
These were spirits of clouds which had long
been dead.

Then there arose a withering blast:
The cat shrivelled up with cold and fear,
As the ghost of a gust of wind swept past
And chilled with his presence the atmos-
phere.

Puss was cold from her nose
To the tips of her toes,
And her teeth they chattered like dominoes,
Or the rattling of dice,—
She appeared to breathe ice,
And the blood in her veins seemed to icicles
froze.

Bullock's Head and Horse Face now guarded
the door,
Hasty Foot* too assisted, with two devils
more.
One of the spirits now opened the case,
Which the cat listened to with a serious face.

When complainant's attorney his statement
had read,
The cat pulled out hers, and respectfully said,
As she modestly handed it up to Yen Wang,
"Read it, Sire, you will see who's right or
who's wrong."
Yen Wang took the paper without more ado,
And read, without pausing, the whole state-
ment through.

* 急脚, another of Yen-wang's lictors or attendants.

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'Twas worded thus: "Defendant is a cat—
"(Perhaps 'tis not necessary to mention that,
As all in this, or any other place,
Must be familiar with her form and face.)

"Defendant's duty is to do her best
To rid the world of vermin which infest
The homes of rich and poor—excepting those
Who have *us* there to drive away their foes.

"As for her private life, defendant swears
'Twas virtuous:—she daily said her prayers.*
She stayed at home, shunning the wicked wiles
Of lewd male cats who'd tempt her on the tiles.

"Defendant need not say rats are a curse;
They pilfer all they can, and what is worse,
They've no regard for all the housewife's toil—
What they can't eat or take away, they spoil.

"They nibble edicts, for they laugh at law;
Books of all kinds in wantonness they gnaw;
Their notions of religion are so lax
E'en at the altar's foot they leave their tracks.

"In kitchens great disturbance they create,
Hopping from pan to cup, from dish to plate;
Midst pots and kettles they kick up a clatter—
The food that's in them recklessly they scatter.

"Now in a box or cupboard they bite holes;
Now in the ground they're burrowing like moles;
Now in a drawer; now beneath the bed;
Anon they gallop madly overhead.

"Now from a basket they abstract the meat;
Now in a plate of rice they wipe their feet;
Now dip a filthy nose in some choice dish,
Or in a bowl of soup a long tail swish.†

"Matrons and cooks might grind their teeth with rage;
Exterminating war might swear to wage;
Buy poison—spread it carefully on meat—
The rats would come and sniff—they would'nt eat.

"Traps and "Brick-crushers"* near their holes were put;
As for the rats they wouldn't budge a foot—
They were too artful—plainly saw the *ruse*—
The daintiest bait was not a bit of use.

"They might perhaps stretch out a head and neck;
And just peep round—but quickly drew it back;
The rats were far too knowing to be caught
By any trap that ever yet was bought.

"Defendant's mistress long had borne their pranks;
At length, determining to thin their ranks
By hook or crook, she, as a last resource,
Sent for defendant, and she went, of course.

"She was well fed—nought was too good to give her;—
Nice chicken bones, meat, fish, and bullock's liver,
And other tit-bits, given on the sly,
Which here defendant need not specify.

"Defendant's mistress—one and all, in fact,
Treated her kindly, and their every act
Shewed for her welfare such solicitude,
As must ensure her lasting gratitude.

"The younger ladies made so much of her,
Her life was one continual state of purr;
Their gentle hands have oft defendant fed,
Their laps have often been defendant's bed.

* When a cat purrs, it is generally spoken of as "saying its prayers" 念佛 (Reciting the O-mi-to-fo).

† Vulg. for switch.

* A brick arranged at the entrance of a rat hole in such a manner, that the slightest touch will cause it to fall on the rat and crush it.

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"Defendant fought and skirmished night
and day;
The rats she could not catch she scared away;
All left the house, save one—*this* little
beast—
Who kept her hunting him a month at least.

"One night she caught him, and without
remorse,
Defendant made of him a lifeless corse;
This, in her hate, she munched up to a pulp,
And, though 'twas nauseous, swallowed at a
gulp.

"Complainant's cup of crime was not yet
filled—
No sooner had the wretched thief been killed,
Than his accursed, unhallowed ghost must
needs
Come hither and complain of *her* misdeeds.

"This if not promptly and severely checked,
Will make cats timid, and their tasks ne-
glect.
Defendant, Sire, looks up with confidence:
She did her duty—that is her sole defence."

When Yen Wang had read the defendant's
reply,
He foamed at the mouth, fire flashed from
his eye;
He cried, "You infernal old thief of a rat,
How dare you come hither reporting the cat.

"'Tis lucky your's isn't a capital crime
Or I'd skin you!—I'll let you off lightly this
time;
You shall therefore be banished—but that's
not the worst—
Drag him forth, and give him a sound whip-
ping first!"

On hearing his sentence, the rat slily sneaked
To the foot of the throne, where he plain-
tively squeaked,
"Is this just? Is a rat's life then counted
as nought?
Dark Heaven! to what a dilemma I'm
brought!

"I've been foully slain by defendant, in
sport,
And then, when I bring up my case to this
court,
To obtain satisfaction,—the cat gets off free,
And again does the punishment fall upon
me.

"Oh, Sire!" (here the rat kept on bumping
his head)
"Had I, like the cat there, with dainties been
fed,
I'd not have been caught, sire, I pledge you
my word,
By the sharpest old Mouser that ever yet
purred.

"Think you, Sire, I'd have ventured amongst
cats and traps,
For the sake of their nasty old leavings and
scraps?
I assure you I'd never have stirred from my
hole,
For only when tempted by hunger, I stole.

"Nature made me a thief;—I hadn't a
voice
In making myself;—I had therefore no
choice
But to pilfer, whene'er I by hunger was
driven,—
(Some are much better off, for *their* food is
given.)

"Whatever has breath *must* have something
to eat;
Life *must* be supported with grain, fish, or
meat."—
"Stop a bit," interrupted the cat in her turn,
"Since you must eat, like others, your food
you should earn;
(It seems that's a 'wrinkle' you yet have
to learn.)"

"Oh!" argued the rat; "then, according
to you,
Birds, beasts and reptiles earn their living
too?—

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Were it not that they gained it by rapine and theft,
There would shortly be devilish few of them left."

"Pooh, pooh!" mewed the cat, "how obtuse you must be!
Wherever there's *you* there must always be *me*;
Men hunt beasts and reptiles, but that you perceive,
Men, like *cats*, are sent hither to catch those who thieve."

Squeaked the rat, "One would fancy, to hear you thus mew,
That the world was created expressly for you!
(I confess that I hold quite a different view.)
Because there's a *sun* in the sky, why not swear
That the moon and the stars had no right to be there."

Yen Wang struck the table and bade them both cease,
Nor stop there and argue disturbing his peace;
"Do you know where you are? Do you think I'll allow
At the foot of my throne such an unseemly row?

"Birds, beasts and fishes, all things that have life,
To keep it, must wage a perpetual strife;
All strive to get food in the best way they can,
But they musn't, by any means, prey upon man.

"As it is amongst *you*, so 'tis also with men;
They prey on each other with sword, tongue or pen,—
The strong on the weak, the great on the small
The rich on the poor, and the king upon all.

"Flog the rat! Let him into the river* be hurled!
Take the ghost of the cat quickly back to the world.
From henceforth let rats and descendants of rats,
Be food for all cats and descendants of cats."

The Resuscitation of the Cat.

Meanwhile pussy's *body*, while this scene occurred,
Lay prone on the stove and never once stirred;
Her form was supine, her legs were outstretched—
She lay as she fell when her spirit was fetched.

Dame Wang came in soon after and saw her faithful mouser
To all appearance dead—she started back aghast;
She felt her heart, 'twas warm; she tried in vain to rouse her;
Disheartened with her efforts, she gave it up at last.

She gave vent to her sorrow in bitter lamentations;
She wrung her hands in anguish at seeing stark and stiff
The poor cat's corse, unheeding her endearing appellations;—
She'd give the world to hear her purr or give the faintest sniff.

"You were, when last I saw you, as playful as a kitten,
So full of life and health scarcely half-an-hour ago;
Now you're lying here, by death's hand rudely smitten;
I never thought to find you thus, poor puss! Ai ya! Ai yo!

* Actually, the "Forbidden River" 禁河, wherever that may be.

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"I was always in a tremble, for fear some
dog should worry
Or otherwise maltreat you, when you went
into the lane;
If I missed you for a minute, not a house but
I was in it,—
I never gave up searching till I had you
safe again."

Would nothing save her? Dame Wang
heaved a sigh;
To save her poor cat's life she'd grudge no
labour;
She'd call her spirit back, at least she'd try—
So off she went to some kind-hearted
neighbour
To borrow "paper cash;"—for this in-
gredient
In case of life or death is deemed expedient.
. . . . . .
The dame now proceeded to sacrifice:—
In a bowl of clean water she flung some rice;
She burnt in a dust-pan the paper cash;
Three joss-sticks also were burnt to an ash.

The branch of a peach-tree she placed at the
side
Of the corpse of the cat; then thrice she
cried,
"Five Gods! Five Gods! my prayers don't
spurn
But soon my poor cat's spirit return."

"Oh! spare my cat! Her life restore!
And priests my gratitude shall pour
Before your shrines in constant prayer.
Five Gods! Five Gods! my poor cat spare!"

Her prayer being ended, she closed to the
door;
The water and rice she poured out on the
floor;
The bowl she placed over the corpse of the
cat,—
This she struck with her thimble three times,
rat, tat, tat.

As her thimble each time hit the bowl a
sharp whack,
The dame at that moment called out "Puss,
come back!"
Her lips had scarce uttered the last plaintive
word,
When the old lady's prayers were not only
heard,
But answered as well;—this is how it oc-
curred:—

Just at this time Bullock's Head and Horse
Face
Were bringing the cat's spirit back to the
place;
This they put in the corpse, and, unseen by
the dame,
Departed at once in the same way they came.

The spirit no sooner had entered the cat,
Than she stretched out her legs, sneezed,
sniffed, winked and spat;
And ended by quietly sitting upright,
To, it's needless to say, the old lady's de-
light,

Who faced the north-west, and as she did so,
With closed hands recited her O-mi-to-fo!
Then thanked heaven and earth, and the five
gods as well,
For sending her cat's spirit safe back from
hell.

G. C. STENT.

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PAO-SYE: THE CLEOPATRA OF CHINA.

A STORY OF THE SEVENTH CENTURY B.C.

A wise man builds up the wall (of a city),
But a wise woman overthrows it.
Admirable may be the wise woman,
But she is (no better than) an owl.
A woman with a long tongue
Is (like) a stepping-stone to disorder.
(Disorder) does not come down from heaven,
It is produced by the woman.
Those from whom come no lessons, no instruction,
Are women and eunuchs.

She-King, Part III., Book III., Ode X., v. 3.

Before commencing our account of Pao-sye, it will not be amiss to premise her history with a few remarks on the events which took place at the close of King Hsüan's reign, and after King Yu,—the besotted admirer of our heroine—ascended the throne, B. C. 781.

In a previous chapter to the one now translated,* the reader is told how King Hsüan met the ghosts of Tu-pih and Tso-yü (two ministers whom he had most unrighteously put to death), while returning from a hunting excursion; of the imperilling of his life, illness, and return to his palace. Whenever he closed his eyes, these goblins always appeared before him, from which he augured that he would never rise again. As he refused all medicine his illness grew worse in the course of three days. Chow Kung, a faithful minister, had long ere this retired, and Chung Shou-pu was dead, so he summoned his old ministers Yin Chi-pu and Chao-hu, whom he appointed guardians to the heir-apparent. The ministers then prostrated themselves and expressed hopes of his recovery. Feeling his end was nigh at hand, he ordered the eunuchs to raise him up on his couch, and addressing the two ministers, said: "I have ever relied on the aid of my counsellors: during the six and forty years that I have been on the throne, the north has been subjugated, the south tranquillized and the whole kingdom restored to peace and repose. But, lo! I am now smitten with an illness from which I shall never recover. Now, the prince, Kung Nien, though no longer a youth, is inherently perverse and stupid. I charge you, therefore, that you, my ministers and others, will be united in your endeavours to support him, and protect the line of succession." The ministers thereupon prostrated themselves again on receiving this solemn charge.

Just as they were passing through the palace gate they met the astrologer Pih Yang-fu. Chao-hu, speaking in an undertone, said, "Do you know that I have all along been apprehensive that the words of the song* the street boys used to sing (alluding

* From the Lieh Kuo-chih,—a popular history of China embracing the period 827 to 225 B.C.

* As the moon (the sun's consort) becomes larger,
The sun gets smaller,
By *Ya* bows and *Ki* quivers
The Chow dynasty will fall.

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to a ditty the children of the town picked up in some mysterious way) foreboded strife and combat; and now that the King saw these ghosts fire red arrows from crimson bows, which gave rise to his fatal illness, it seems to me that the prognostic of the song is already answered,—the King is sure to die." The astrologer replied, "While watching the stars, I saw a most ill-omened meteor fall within the palace ground; greater disorder will follow yet, nor will the King's death appease the wrath to come." Yin Chi-pu, who was standing by, observed, "What Heaven decrees overmasters man, yet man's will has power against Heaven; but while you gentlemen are discussing the ways of Heaven, the affairs of men are neglected. It is our office here to watch them." When their conversation had ended they separated. A short while after a crowd of officers having collected round the palace gate to learn tidings of the King's health, and hearing he was worse, they would not venture to go home. That night the King expired. An edict was at once issued by Queen *Kiang*, commanding Yin Chi-pu and Chao-hu to assemble all the ministers to support the young prince in the celebration of the funeral obsequies; and, while standing in front of his father's coffin, he was proclaimed King. This was King Yu, who decreed that the following year should be the first of his reign. His wife, the daughter of the Earl of Shen, he made queen, and their child I-ch'iu, heir apparent. The queen's father he created Marquis of Shen.

The poor widowed Queen grieved so much over her bereavement, that after a short space of time she followed her lord to the grave.

King Yu was a man of most cruel, vicious and ungrateful disposition, combined with extraordinary impassiveness. Instead of observing the mourning rites for his father, he irreverently gave himself up to the pleasures of his harem, feasting aud drinking; showing an utter want of feeling or affection for his deceased parent. Since his mother was dead there was no one to restrain him, so revelry and licentiousness absorbed his whole attention, to the utter neglect of the affairs of state. His grandfather, the Marquis of Shen, frequently admonished him, but as he found he was unheeded he returned to his home in the state of Shen. The knell of the Chow dynasty had already tolled; its end was approaching; Yin Chi-pu and Chao-hu, and many other ministers, died one after the other, or withdrew. King Yu appointed Kuo-shih-fu, Chai Yung and Yin-chi-pu's son Yin-chiu to be his ministers and chief counsellors. They were however mere sycophants, covetous of increasing their own influence, and amassing wealth. Whatever the King desired they gave him, even to pandering to his follies. The only loyal man in the court was Ching Pih-yu, the minister of education, but the King placed no confidence in him and never employed him.

One day, while the King was holding his court, the feudatory chief presiding over Mount Ch'i announced in great trepidation, that a terrible earthquake had been felt the same day along the course of the three rivers, the Ching, Lo and Ho. The King was not the least perturbed at the account of these fearful convulsions of nature, and merely smiled with scorn, saying, "Earthquakes, and cleaving of hills, are daily occurrences: what occasion is there to report such things to me?" When the court rose the King went to another palace. As the ministers separated the astrologer, Pih Yang-fu, took Chao Shu-tai by the arm, and with a deep sigh exclaimed, "Those three rivers all rise in Mount Ch'i; is it possible that they should be convulsed?" "In times of yore, when the I river dried up, the Hsin dynasty came to an end, and when the waters of the Ho were lost the downfall of the Shangs followed. Now, as these three rivers all flow from one fountain, if that dries up, the mountain is sure to fall. Moreover Mount Ch'i is where the die of all the King's fortune is cast, thus the moment

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the mountain is rent the Chow dynasty will decay." "If, as you predict, great disorder is to befall the land, when will that happen?" asked Chao Shu-tai. Pih Yang-fu, counting on his fingers, said "In less than ten years." "But how can you tell?" rejoined the other. "When the measure of virtue is fulfilled, then comes reward; when the measure of iniquity is fulfilled, then comes retribution; in ten years this fulfilment will take place," replied the astrologer. "Since the emperor takes no interest in government and employs these artful ministers, I consider it my duty to remonstrate with him," said Chao Shu-tai, "and this duty I must fulfil." Pih Yang-fu however, told him he feared his words would be wasted. Conversation regarding the King's failings had frequently been held between these ministers, all of which had secretly been reported to Kuo Shih-fu, who, fearing Chao Shu-tai would really go to the King to expostulate, and impeach him as a traitorous minister, anticipated these laudable intentions by going straight to the King, to whom he disclosed the private conversation which had taken place between his two earnest ministers. He further added that they had been vilifying the court, and inventing strange stories to stir up the people. "Bah!" replied the King, "the incoherent talk of those stupid men is unworthy of notice; what is the use of listening to it?'

Now Chao Shu-tai, impelled by his patriotic spirit, was very anxious to go and appeal to the King, but no convenient opportunity offered.

Several days later an opportunity presented itself by the arrival of a despatch from the feudatory prince ruling over Mount Ch'i, reporting the drying up of the three rivers, and the breaking asunder of the mountain itself, whereby countless dwellings had been buried in its fall. King Yu showed no concern whatever on hearing of this appalling phenomenon, and, turning to his attendants, gave orders about procuring more virgins to replenish his seraglio. Chao Shu-tai availed himself of this chance, and prostrating himself before the King, said, "The rending of the hill and drying of the streams resemble the stopping of the flow of sap when the tree is decayed. The fall of this mountain is a dire omen to the government; and moreover, as Mount Ch'i is where the die of your Majesty's fortune is cast, its sudden overthrow is a most portentous event. Let me therefore implore your Majesty, as the only hope of turning aside the wrath of Heaven, to display more diligence in government, to take more interest in the people, and to seek virtuous ministers and wise counsellors. Rather seek after good and able men than after these lustful beauties." Kuo Shih-fu, who was present, retorted excitedly, "Has not the capital been established at Kao unto all ages? As to Mount Ch'i, it is like a cast-off sandal; of what consequence is it if it is fissured? Chao Shu-tai," he continued, addressing the King, "has long shown disrespect to the sovereign, and he now avails of this pretext to calumniate your Majesty; I hope he may be punished." The King answered, "You are right," and immediately degraded Chao Shu-tai, and banished him from the country. The exiled minister went to the land of Tsin, where he became the founder of the illustrious family of Chao.

Chao-ngoi and Chao-Tien of historical fame were his descendants; subsequently the land of Tsin was divided with the Chaos and Hans, but of this more anon.

Now when the minister, Pao Chiung,* on his arrival from the city of Pao, heard of the dismissal of the worthy Chao, he straightway went to the King to remonstrate, "My liege," he exclaimed, "if your Majesty is not awed by the wrath of Heaven, and virtuous ministers are thus expelled, the government must soon become a nihility, and the tutelary gods left unprotected." This outspoken language enraged the King, who ordered Pao Chiung to be cast into prison.

* Or Chiung of Pao.

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But it is now time to introduce the reader to our heroine, with a brief sketch of her antecedents.

Pao-sye was the offspring of a woman holding an inferior position in the palace on King Hsüan's accession to the throne, and, although unmarried, had conceived in some mysterious way and remained enceinte over forty years. When at last she did give birth to her child, the queen Kiang, viewing it as an uncanny creature, gave orders for it to be wrapped up in a mat and cast into the Tsing Shui river.

Her rescue was as miraculous as her birth. Owing to the words of the song sung by the street children, to which we have alluded, having been construed to predict the downfall of the Chow dynasty by strife and combat, in which *ya* bows and *ki* quivers were to play a prominent part, King Hsüan interdicted the sale of these weapons. A couple of unfortunate peasants, being ignorant of the prohibition, came into the city quite unsuspectingly, with a supply of these contraband articles and began offering them for sale. The woman was immediately seized and put to death by the King's order, but her husband escaped. Hearing, the next day, that a woman had been beheaded for selling bows, the man at once knew that it was his unfortunate wife, whereupon he fled into the wilderness to drown his grief. While wandering about he happened to come across the Tsing Shui river, when he espied a large flock of crows soaring round over an object floating on the river. As it neared him, he discovered the birds were pecking at something rolled up in a mat, from which he imagined he heard the cries of an infant issuing. This is strange, thought he; so, descending into the water, he got hold of the bundle, and on opening it out on the grass, behold there was a little girl rolled up in it.

"There is no knowing who has cast away this child," he said to himself; "and as she has been delivered from these rapacious birds, depend upon it she is of noble birth." So he took the little waif to the city of Pao, where he found a woman named Ta-sye, who undertook to nurse the child for three pieces of cloth. The infant he named Pao-sye, after the name of the city, and the christian name of its foster mother. The orphan grew apace, and by the time she was fourteen she was as tall, well formed, and developed as a girl of sixteen, and looked quite marriageable. Her eyes were perfectly beautiful, her lips were like coral, and teeth like pearls, while her raven locks fell in clouds down her neck; her fingers were like chiselled jade, and her complexion as fair as a flower or the moon itself. In fine, she was quite enough to bewitch a town or kingdom. It is not difficult to account for her not being married despite her ravishing beauty—first, Ta-sye lived in a very humble out-of-the-way place; and secondly, she was still of tender years.

It so happened that Pao-chiung's son, Hung-teh, was called to this village at harvest time, where he saw Pao-sye drawing water outside her house; and although she was dressed in very coarse attire, it was impossible to conceal her peerless beauty. Hung-teh was quite taken aback to find such loveliness in so poor and rustic a village. His thoughts dwelling on his father who was still lying in prison at the capital, where he had been for three years without being released, he said to himself mentally, "If I could only procure that beauty, and offer her to the king, I am convinced it would ransom my father out of jail. Accordingly he set to work, making inquiries about her name and other particulars, and then returned to his home. "Mother," he exclaimed, "father offended the king by being too out-spoken, so he cannot be likened to those unpardonable criminal offenders. Now, as the king has abandoned himself to his unbridled sensuality, and is buying up all the beautiful women to fill his harem, if I could purchase the lovely daughter of Ta-sye, whom I have lately seen, and pre-

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sent her as a tribute offering,* we might ransom my father from prison. It would be like Sau I-seng's plan to deliver King Wen from prison." "That is an excellent scheme my son," replied his mother, "and, if it can be carried out, cloth and gold shall not be spared. Go at once, and see what can be done." Hung-teh posted off to Sye's house, and eventually succeeded in buying the fair Pao-sye for 300 pieces of cloth. He at once took her home, had her bathed in a perfumed bath, nourished on the daintiest delicacies, dressed in the best of raiment, and instructed in etiquette and deportment.

In due course he took her to the capital, where, by means of a *douceur*, he managed to get into communication with Kuo-shih-fu, the King's chief counsellor, and begged him to tell the King that, "Since the minister Chiung knows that he must suffer death, his son Hung-teh, who dotes on his father, fearing he might never more see him alive, has been at great pains to obtain a beautiful maiden named Pao-sye, whom he desires to offer to your Majesty, in hopes of ransoming his father out of prison." "May I hope his prayer may be granted," added the minister. On hearing of this beauty, he ordered her to be brought up to the hall. After she had gone through her obeisance, the King turned his head to look at her, and at once discovered that he had never before set eyes on such rare gracefulness and beauty. The glance from her downcast eyes, as she looked at him, was penetrating and dazzling by its irradiance. The King was greatly pleased with her; for although countless virgins had been offered to him from all parts of the land, none were to be compared to Pao-sye.

No intimation was given to the Queen of this new acquisition, whom he consigned to a separate palace. Pao Chiung was pardoned and released at once, and all his titles and offices restored besides. That night the King and Pao-sye retired together, but it is needless here to advert to their connubial pleasures. It will suffice to say that they soon grew quite inseparable; if sitting, it would be with knees touching, or if standing, they would be shoulder to shoulder, while at meals they exchanged cups and platters. For ten days the King never held audience. The ministers would all assemble as usual, and wait wearily outside the door for his appearance, but they could not even get a glimpse of his shadow, and with sighs of regret for the King, would return home. This was now the fourth year of his reign. King Yu, ever since he obtained Pao-sye, grew so besotted over her that he never left the jewelled chamber, where she dwelt, for three months. As to his poor Queen, he never as much as went near her palace; but he soon heard of her state of mind. The poor woman's grief became unendurable; so one day she led all the concubines to the jewelled chamber, where she came right upon the King and Pao-sye sitting close together. Neither rose to salute her (as was Pao-sye's bounden duty.)

Queen Shen could control her anger no longer, and burst out into a fit of rage. "What low creature ventures here to sully the precincts of the palace?" she exclaimed.

The King, fearing the enraged Queen would do injury to his favourite, stept in front of her, and answered for her, saying, "This is a new concubine I have obtained; she has not yet received her title, and therefore has not been to pay her respects

* Père Cibot, in alluding to the ancient custom of making presents of women, thinks that Solomon was probably exposed to the same temptation, and that the princes, his neighbours, more alarmed at the increase of his power, than moved by the greatness of his wisdom, likewise sent girls to beguile him, under pretext of doing him honour and testifying their friendship. It is too much to believe, he says, that his wise man, *par excellence*, was so forgetful of himself in the decline of his age, as to assemble together at his court so many strangers, against the prohibition of the law; whereas, in assuming them to have been sent to him by the vassal princes, one can realize that having received from one, he placed himself in the position of being bound to receive from others, and one is less embarrassed to explain how, having fallen into the error of receiving them, he afterwards fell into all those held out to him by the perfidy of his idolaters.

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to you. Pray do not get angry." The Queen, vexed beyond measure, launched a tirade of maledictions at her, and then withdrew indignantly. As soon as the Queen had gone Pao-sye inquired, "Who was that person here just now?" "That was the Queen," replied the King; "to-morrow you must go and have audience of her." Pao-sye looked cross, but said nothing. The next day, however, she did not go to pay her respects as advised. All this time the Queen had been suffering much grief and mortification at the King's conduct. The young prince I-ch'iu, noticing her sorrow, knelt before her and said, "Honored mother, how is it that you, who rule over the palace, are so unhappy?" "Your father, the King," she replied, "has taken Pao-sye unto himself, and now no longer cares for his wife. By and by, this creature will get the mastery over his will, and we shall not be left space enough to set foot." Pao-sye's neglect to be presented, and her omission to rise when she saw the Queen, were also described in detail to her son, when, overcome by her feelings, she began to weep bitterly. "Mother," said the youthful prince, "this is an easy matter. To-morrow the King holds a levêe, and when he goes to court, you can send a lot of the women to pick flowers under the jewelled chamber, and when that mean slave comes out to look on, I will give her a regular basting, and take revenge for my mother. If the King blames anyone the fault will lie with me; you will not be concerned in any way." "My son, you must not be too rash; we must bide a bit and think of some other plan than that," said the Queen. The little prince looked crest-fallen at his mother's disapproval of this project and quitted the palace. Another night passed; early the next morning, when the King had gone to court, and the ministers to offer their congratulations, the young prince took a score or two of the female attendants from the palace and went below the jewelled chamber, where, without saying a word or asking leave, they began plucking the flowers in a ruthless way. A whole bevy of women rushed out from the jewelled chamber to stop them. "These flowers," they exclaimed, "were planted by order of the King, and are for his own and Lady Pao's amusement; if anything were to happen to them, the penalty would be great." The attendants following the prince retorted, "We have received our orders from the prince to gather flowers to offer to the Queen; who dares prevent us?"

Both sides set up a terrible wrangling, which so alarmed Pao-sye that she came down to see what it was all about. Her anger was rising, and she was on the point of giving vent to it, when unexpectedly, she encountered the young prince approaching her defiantly. She was quite unprepared; but they seemed to recognize one another as enemies by their mutual scowls, though they had never met before. Stepping up to her, the young prince very unceremoniously grasped hold of her hair and coronet, and holding her firmly, shouted, "Base slave! I should like to know what sort of a creature are you, untitled and unnamed, to venture to call yourself lady! Mere upstart! I'll teach you this very day to know who I am;" then closing his hand he began to pommel her vigorously. The attendants, fearing the King would visit them with the consequences, all fell on their knees before him and *Ko-towed*, exclaiming, "Oh prince, please spare her; no matter who is in the wrong, the prince alone will have to answer for it." Fearing he might really injure the fair Pao-sye, he let go his hold. Mortified and ashamed, and smarting from pain, Pao-sye retired to her chamber, and knowing very well that the prince was merely taking revenge for his mother, she burst into a flood of passionate tears. Her attendants tried to cousole her; "Do not fret and cry, my lady," they said, "the King will decide all." Scarcely had the sound of talking ceased, when the King, returning from the court, walked straight into the jewelled chamber.

Seeing Pao-sye sitting with her hair all

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dishevelled and crying, he inquired what was the matter. "My darling concubine, how is it that your hair is not yet dressed?"

Pao-sye caught hold of the King's sleeve, and bursting into another fit of crying, said, "The prince led a lot of attendants into the garden to pick flowers, and without any cause of offence on the part of your humble concubine, the moment he caught sight of her, the prince set upon me and commenced to beat and revile me. If it had not been for the implorations of my attendants, my life would scarcely have been left me. I pray, my lord, will decide the matter." As soon as she had ceased speaking, she began to sob and cry violently.

Now the King guessed very well what had given rise to this fracas, and said to her, "You know you would not call on the Queen; this is the cause of it. It is the Queen's doing, and not the prince's own idea, so don't blame the wrong person." "But the prince cherishes revenge for his mother," interrupted Pao-sye, "whose wish is not to stop short of killing me! Were my life alone to be sacrificed, there would be little cause for regret, but since the King has found favor with me, I shall shortly become a mother; thus my life involves the lives of two. I pray the King to let me leave the palace to secure the life of mother and child." "My darling," replied the King, "I beseech you to calm yourself. I have already decided what action to take." That same day he issued an edict, decreeing that as the prince I-ch'iu had been quilty of such gross unmannerly bravery, he was to be sent away to the land of Shên, to receive instruction in better manners under his grandfather, the offence of which he had been guilty being uncondonable. His teachers were further degraded and stript of their office.

The little prince, on hearing of his punishment, wanted to go and see the King, but orders had been given not to admit him, and so the little fellow was put into a carriage and taken to Shên. His mother, the Queen, not having seen him enter the palace for many days, began to make inquiries of her servants, when she learned of his banishment from the palace. Left alone, and bereft of her child, she became utterly unconsolable, and passed the days in weeping, murmuring against her husband, and thinking of her son.

Pao-sye, having now been favourite of the emperor over ten months, gave birth to a son. King Yu loved it as the most precious jewel, and it was named Pih-fu. He even began to harbour thoughts of divorcing his Queen, and raising Pao-sye to that rank, but he could find no real cause of complaint against his faithful wife, so it was difficult to moot the subject. His cunning minister, Kuo shih-fu guessed the current of his thoughts, and after deliberating with his colleague Yin Chiu, entered into private communication with Pao-sye on the question. "Since the Crown Prince has been banished to his mother's home," said they, "it seems a most favourable opportunity to make Pih-fu successor to the throne, and with your ladyship's persuasive powers inside the palace, and our united efforts outside, what is there that could not be accomplished?" Pao-sye was highly gratified, and answered, "I shall rely entirely on your endeavors. If you can get Pih-fu made crown prince, the nation will befriend you hereafter." From that time Pao-sye had the Queen's apartments watched by some of her confidential servants, day and night, both inside and outside the palace, so that even the rustling of a blade of grass was not unknown to her. The poor Queen was all this time living alone and companionless. One of the senior concubines, sympathizing with her distress, and reading the sorrow of her heart, knelt before her saying, "Since my lady thinks so much of the prince, why not despatch a letter to him, and send it secretly to the land of Shên, telling him to write a petition to the King, asking for forgiveness. If he found grace with the King, and he were ordered to return to you, mother and son would be once more united. How pleasant that would be!"

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"That is an excellent suggestion," said the Queen, "but I fear there is no one to carry the letter." "There need be no difficulty on that score," replied the concubine. "My mother is a doctress, and if your majesty will feign illness she could be summoned to attend, and would carry the letter to my brother, who would convey it to Shên; it would be certain to reach." The Queen gave her consent to this scheme, and a letter was penned, the purport of which was as follows: "The son of Heaven, being without principle, having allowed himself to be led away by that fiendish slave to whom he is besottedly devoted, has caused us to be separated, and now that she has had a child, he is more infatuated with her than ever. Write to the King professing to acknowledge your error, and say you are sorry and have reformed, and beg him to pardon you. If Heaven vouchsafes your return, and we meet again once more, we can devise some other plan against her." As soon as the letter had been penned, she retired to her chamber, and ordered the doctress to appear. Now despite all precautions to keep secrecy, Pao-sye had received early information of all that was going on. "This is sure to be a scheme for sending intelligence," said she to herself; "wait till the doctress leaves the palace, and she shall be searched; I will find out what is brewing." At the appointed time the doctress went to the palace, where she was initiated by the attendant as to the part she had to take. The Queen pretended to be ill, and as the physician was feeling her pulse, she drew the letter from under her pillow and gave it to the doctress, with injunctions to send it with all speed and without fail to the state of Shên, at the same time she presented her with two rolls of silk.

The doctress concealed the letter in her bosom, and taking the silk under her arm, hastened noiselessly out of the palace. At the gate she was stopped by the guard, who inquired from whom she had obtained the silk. "I have been attending on our lady the Queen, and she graciously gave them to me," replied the old dame. One of the guards asked if she had anything else, and on her giving a negative reply they were just on the point of letting her pass, when another guard interposed saying, "Unless you seach her how can you tell whether she has anything else or not?" So taking the doctress by the hand, they led her away to be searched. She became very nervous and agitated, and began to fumble about her clothes, which excited the suspicions of the eunuchs all the more. During the search the corner of the Queen's letter revealed itself. Without more ado they took the letter and the doctress to Pao-sye; she got into a great passion on reading the letter, and gave orders to have the doctress locked up in an empty room, and not to allow a word about it to escape outside. The two pieces of silk she deliberately snipped to shreds with her own hands, out of spite. When the King came in and saw the floor bestrewed with fragments of silk, he inquired what it was all about. With tears welling in her eyes, Pao-sye said, "Ever since my unlucky entrance into the palace, and the King was mistaken enough to find favour with me, the Queen's jealousy has known no bounds; and since I unhappily gave birth to a son, her hatred has grown more intense. She has now despatched a letter to the prince, which she concludes by saying that 'they will devise some other plan against me.' I am sure she has designs upon my life and that of my child; therefore, I pray the King to decide what is to be done for his concubine." Then, taking the letter, she showed it to the King, who at once recognized the Queen's hand-writing.

Enquiring who was the bearer of the letter he was told by Pao-sye, that it was the doctress whom she had detained, whereupon the King ordered her to be brought before him, and without listening to any excuses, drew his sword and slashed her in two.

That night, when Pao-sye was with the King, she said in a pettish and wheedling

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air, "I feel the life of your lowly handmaiden and child hangs in the hands of the prince." "How can that be?" replied the King; "it is I alone who have power, the prince has no authority." "But after a thousand autumns and ten thousand years," remarked Pao-sye, "the prince cannot fail to be king, and as the Queen does nothing all day but harbour revenge, and revile me, when her son comes upon the throne she will not allow him to provide me and my child as much space as would be required to bury us." As soon as she had ceased speaking she melted into a flood of tears.

King Yu now confessed to her that he had long thought of divorcing the Queen and deposing the prince, in favour of herself and child, but that he feared the ministers would not agree to it. "What was to be done in that case?" "Why," observed Pao-sye, "for a minister to hearken unto the King is submission, but for a King to listen to his ministers is anarchy. Communicate your intentions to the ministers, and let them deliberate over them." "Your are right," said the King. That same night Pao-sye sent a trusty messenger to the ministers Kuo Shih-fu and Yin Chiu, to tell them how to prepare their replies at the next day's council.

Early the following morning, after the ministers present at the court had gone through their obeisance, the King ordered the ministers to appear before him, to whom he read this announcement. The Queen, by her jealousy, hatred, and denunciations of the King, has proved herself unworthy to be the mother of the people; let her therefore be brought to trial and adjudged." Kuo Shih-fu replied, "The queen, being ruler over the six palaces, may not be adjudged, however great her guilt, (who in the empire was high enough to do so!); but if her moral excellence is unequal to her exalted rank, let the King issue a decree of divorce, and choose another queen of unblemished virtue to be the mother of the people, and an example to the nation. Such a step would redound to the happiness of all futurity." Yin Chiu, who was present, here interposed. "Your minister," he said, "has heard that the Lady Pao is a woman of spotless character, chaste and circumspect, and eminently fitted to be queen."

The King made no reply, but, alluding to the prince, asked, "As the prince is in Shên, if the queen is put away, how will it be with the prince?"

"Your minister" rejoined Kwo shih-fu, "has always heard that a mother can ennoble her son, or a son ennoble his mother; but since the prince has been sent to Shêu for his offences, he has utterly neglected to perform those filial duties imperatively due by a son to his father, and now that his mother is divorced, how could her child inherit? Your minister and others desire to give their allegiance to Pih-fu as crown prince."

The King was greatly pleased at this proposal, and immediately issued an edict consigning the queen to the "cold palace,"* disinheriting I-Chiu, and creating Pao-sye queen, and her son heir-apparent. It was further decreed that any persons venturing to bring letters of remonstrance were to be dealt with as cabalists, and summarily put to death. This took place during the ninth year of the reign of King Tu. Now both the military and civil officers were much disaffected on hearing of the Queen's divorce, but knowing that the King had fully determined to treat any remonstrance as an offence punishable by death, they held their peace. The old astrologer Pih Yang-fu, to whom the idea of divorce was repugnant, on hearing of the Queen's dethronement, exclaimed with a sigh, "Now that the sacred

* King Yu appears to have been the first monarch recorded in Chinese history to have repudiated his queen. The troubles which this divorce brought about, and the misfortunes which it drew upon the King himself, by the revolt of the feudatory princes, affords sufficient proof that it was regarded as an outrage against common law. When the wife or concubine of an Emperor is put away, she is relegated to the Leng Kung or Cold Palace.

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bonds of union are for ever severed, the dissolution of the dynasty is a mere matter of time;" so, pleading old age as an excuse, he sent in his resignation.

A great number of ministers followed his example, and many of them threw up their appointments without notice and left the kingdom. Yin Chin, Kuo Shih-fu and Tsai Kung-li, a mere set of varlets, rallied round the King, who now passed the day and night in amusing himself with his minion Pao-sye. Notwithstanding the successful realization of all her ambitious desires in usurping the Queen's place, and monopolizing the undivided affection of the King, Pao-sye was never seen to smile. The King, in his anxiety to do something to please her, ordered ministrels to play before her, while the women danced and sang, but none of these divertissments seemed to amuse her. One day the King asked her, "As music has no charms for you, what is there that you would like?" "There is nothing I care for," said she; then recollecting herself, she said, "Oh, I remember the noise of the rending of silk used to please me." "Why did you not say so before, my jewel," responded the infatuated King, "since that pleases you?" and immediately he ordered the treasurer to supply daily one hundred pieces of silk while the strongest of the lady's maids were ordered to tear them to pieces for her amusement.

Much silk was wasted in this wanton way, but strange to say, it never elicited a smile from her lips. "How is it," inquired the King, "that you never laugh?" "I was never given to laughing" said she, "even from my childhood." "In that case," said the King, "I must devise something to make you laugh;" and he at once gave notice that if any person, inside or outside the palace, could suggest anything to make the fair Pao-sye smile, he should be rewarded with a thousand ingots of gold. Kuo Shih-fu ventured to offer a suggestion. "In olden times," he commenced, "when the Kings were afraid of the encroachments of the Si Jung tribes, they built a score or so of beacons at the foot of the Li mountains (the present Lin-tung-hsien in Shen-si) and suspended as many large drums. Whenever the enemy crossed the borders, the wolves' dung* in the beacons was lighted, and the smoke ascending to the clouds served as a signal of danger, on seeing which' the feudatory princes would assemble their troops and hasten to the rescue, and as they came the drums were sounded to encourage them on. Now as the kingdom has been at peace these many years, the alarm beacons have long been extinguished. If the King wishes to make the Queen laugh he should go with her to the Li mountains, and have the beacons lighted. The feudatory chiefs will collect their soldiers, and advance with all speed, and when they find there is no cause of danger, the Queen is sure to smile at their consternation."

The King greatly approved of this scheme, and taking Pao-sye with him, they drove to the Li mountains to amuse themselves; and in the evening, while a banquet was held in the palace, they sent orders to have the beacons lighted. Chêng-peh Yu, the minister of education, happening to be at the court just at the time, on hearing of this insane order, was greatly alarmed, and went with all speed to the country palace. On his arrival he said to the King, "These beacons were established by the former Kings as a mutual and trustworthy signal of danger to the feudal princes. To light them now would be to trifle with the chiefs, and at some future time, when real danger was present, and the beacons are ignited, the feudatory chiefs would not believe the signal. What will be then left us to summon troops to aid in imminent danger?" The King was greatly enraged at Chêng. "The nation is now at peace, what occasion is there to raise troops?" he exclaimed. "The queen and I have come to Li palace for pleasure, and as there is nothing here to

* The smoke of wolves' dung is supposed to ascend in one unbroken column.

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dispel *ennui*, we intend to make sport of the feudal chiefs; whatever may happen hereafter is of no concern to the minister."

In spite of Chêng's counsel, the beacons were lighted, and the drums beat. The sound of the latter reverberated through the hills like thunder, and the flames illuminated the heavens. The feudatory princes within the demesne (in those days over 300 miles on each side), fearing the capital was in danger, one and all ordered their troops to muster and marched all night in haste to Mount Li. But on arrival they only heard the strains of music from a pavilion where King Yu and his consort were feasting and reveling. A messenger was sent to thank the feudatory chiefs, who said, "Happily there is no enemy, your trouble has been in vain." The chiefs looked at one another in amazement, furled their banners and returned. Pao-sye, who had been all this time looking from the verandah, was so amused at all the hurry-scurry and consternation about nothing, into which the chiefs had been thrown, that she could not refrain from clapping her hands and laughing aloud.

This animation so pleased the King, that he exclaimed exultingly, "When my darling concubine smiles, beauteousness bursts forth into flower." Kuo Shih-fu won the reward, and was paid the thousand pieces of gold. Hence the origin of the saying, "To buy a laugh for a thousand ingots," which has been handed down to the present age.

As soon as the Marquis of Shên heard that the Queen had been divorced in favour of Pao-sye, he wrote a letter of remonstrance to the King. "My liege," he commenced, "in days gone by, the besotted devotion of (the tyrant) Chieh for his favourite Mei-hsi, led to the downfall of the Hsia dynasty, and the mad infatuation of (the tyrant) Show for his concubine Ta-ch'i, caused the dissolution of the Shangs. Now your Majesty's repudiation of the Queen, in your infatuated confidence in Pao-sye, and the supercedure of the legitimate prince in favour of a concubine's son, are acts alike contrary to the divine law of conjugal union, and an outrage to every sentiment of parental affection. In these acts we see over again the doings of the reigns of Chieh and Show; and the miseries which befell the Hsia and Shang dynasties will inevitably follow in their train ere long. I pray, my liege, to revoke this anarchial mandate, and thus avert the disasters of a disruption of the Empire."

On reading this memorial, the King banged his fist on the table with rage, and angrily exclaimed, "This caitiff! how durst he address such treasonable language as this?"

"Ever since the banishment of the prince, the marquis has been harbouring revenge," remarked Kuo Shih-fu, "and now that he has heard of the divorce of the Queen, he evidently contemplates rebellion, to presume to expose your majesty's faults in this way."

"If that is the case," enquired the King, "what should be done with him?" "Until the Queen (his daughter) became consort," answered Kuo, "the marquis was a man of no worth whatever; and now both Queen and son have been disgraced, it would only be fitting to degrade him of his marquisate, and to reduce him to his former earldom, and at the same time despatch a force against him to chastise him, and so prevent further trouble hereafter." The King approving of these measures, issued a decree stripping the marquis of his rank, and further, ordered Kuo to take the command of an expedition of troops and war chariots to attack the army of Shen.

But their exploits (as well as the melancholy end of Pao-sye) must be made the subject of another chapter.

H. KOPSCH.

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THE PRISONS OF CANTON.

The institutions and customs of this great Empire have existed for many centuries and have crystalized into a form which may be regarded as essentially the same as it was ages ago. In being handed down from one generation to another, the modifying influences of time have been counteracted by the conservative tendencies of the people.

In tracing back to ancient times the history of prisons we find that during the Chow Dynasty, 1122-255 B.C., the "Chow-li" were issued, embracing regulations for the management, among others, of officers in charge of prisons. Previous to this time the Egyptians had a regular system of prison discipline, as may be seen in the account of Joseph, B.C. 1700, in Genesis x. ch. 22 v.

Whether there was any intercourse in those days between countries so widely separated as Egypt and China can only be a matter of conjecture, but we may suppose that those who controlled the affairs of their fellow-men found it necessary, either for the ends of justice or for the security of their power, to provide places of confinement for those who were dangerous to the public peace.

In considering the condition of Chinese prisons, it is to be noted that they are chiefly places of detention during the legal processes connected with trial, or preliminary to the infliction of punishment. They do not correspond to the penitentiaries of Western countries, where the confinement for a given number of years is the punishment awarded. The fact that a fixed period of service is the rule in Western prisons, is often referred to by Chinese prisoners, who have no time in the future to which they can look forward to with certain hope of release.

Since Canton is situated in two Districts, the Pwan-yü 番禺 and Nan-hai 南海, it contains two sets of prisons, one under the Magistrate of each District. These prisons are the same in every respect, except that those in Pwan-yü are all within the limits of the Magistrate's official residence, while those belonging to Nan-hai are partly within the Yamun and partly in neighbouring streets.

Chinese prisons may be divided into three classes—1st, the Great Prisons (大監 tai-kám); 2nd, the Inferior Prisons (羈所 ki-sho); and 3rd, the Police Prison (差館 chai-kun.)

I.—The Great Prison is designed for the confinement of such as are guilty of capital crimes. It is located on grounds of the official residence and is surrounded by a high wall, with a single entrance through the keepers' rooms.

Inside of this high wall, and separated from it by a paved alley six feet wide, is the wall of the prison proper. This alley entirely surrounds the prison, and from it are doorways which lead into the wards.

In the Nan-hai there are five wards, four of which are for men, and one for women, while the Pwan-yü consists of three, one of which (a small one) is for women.

Each ward consists of an open quadrangle, on the east and west sides of which are rooms

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for prisoners, and on the north an altar or temple for an idol. The area is 40 to 50 feet long by 20 to 25 wide, paved with stone, and in the centre of it is a pavilion or covered space, the roof of which rests on four posts. On each side the quadrangle are two rooms, which are separated from each other and from the open area by upright beams, like palisades, a few inches apart, leaving space for the admission of light and through which air has free circulation. The prisoners are admitted by day to the open area, but are locked up in their rooms at night. There are wooden floors, which extend partly over the rooms, on which the prisoners sleep. Pots, furnaces, a few stools, one or two beds, and rubbish compose the scanty supply of furniture.

For criminals confined in the great prison, there are several grades of punishment, which may be stated as follows:—1st, Ling Chi, or cutting up alive on the cross; 2nd, beheading; 3rd, strangulation on the cross; 4th, banishment 4000 li for life; 5th, banishment for shorter distances and periods.

II.—The Inferior Prisons (Ki-sho 羈所). In these prisons are confined persons charged with minor offences, such as theft, swindling, debt, &c. In the Pwan-yü, this prison is arranged on the same plan as a ward of the great prison, above described, but on a larger scale. The central area is very large, about 100 feet square, and has rooms on three sides, while the altar for the idol occupies a place on one side of the covered pavilion in the centre of the area.

There are three inferior prisons belonging to Nan-hai, one of which is in the Magistrate's Yá-mun, and the other two in streets a few minutes' walk distant. The first consists of three dark dingy rooms, closed in without a window on three sides, but opening through palisades on the south side, into a space six or eight feet wide and uncovered, wheence light and air can be enjoyed by the inmates. These rooms are often crowded, and I have seen in them so many persons, that there was not room for them all to lie down at one time. The air in day-time is not salubrious, but at night and in hot weather, it must be dreadful to be compelled to inhale the effluvia from so many bodies.

Of the two other prisons of this class, belonging to Nan-hai, one is situated in Chung-fu-tsin, 中府前 and is called 新羈 Săn-ki, or the new lock-up.

The other is in Hi-wan-li, 起雲里. These are better arranged, are not so close and dark, but have not so large an open area, for air and exercise, as is found in the Pwan-yü prison. The buildings occupied are ordinary houses converted into prisons.

There is another prison called the Nam Pün Kung Kám (南番公監), which as its name implies is used by the Magistrates of both Districts. It is partly in ruins, and about half the rooms are not in use.

There is a prison called the Kwong Fu Kám (廣府監) in the eastern part of the city which has been unoccupied for some years and is in a dilapidated condition.

III.—The third class is the Chai-kún (差館) or Police Prisons. There are many of these, and they are divided into the legal and illegal, but I have not met with any of the latter. The Police prisons are for the detention of persons charged with debt or lighter offences, and for the purpose of squeezing the innocent or guilty who fall into their hands.

The rooms used for these prisons are in ordinary Chinese houses, and are small, dark, close and ill-ventilated, and when crowded in hot weather, are most disagreeable habitations for human beings.

In connection with the Police prisons are the Ho-fong 號房, or rooms for the detention of persons of respectability, or of wealth, and where certain liberties are allowed them,—for a consideration, of course.

In addition to the above, there are two rooms for the confinement of persons condemned to wear the cangue or wooden collar; and opposite the entrance to the Nan-hai office are some dark narrow rooms for culprits who are chained to a stone or a rod

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of iron, and who are allowed to frequent the street about the Ya-mun.

The number of persons confined in the prisons varies of course from time to time, but a rough estimate may be made as follows:—

In the great prisons are 6 wards, say 60 in each ward,.....	240	to	360
Inferior prison Pwan-yü,.....	120	,,	250
,, ,, Nan-hai 4 wards,	350	,,	500
,, ,, Nan Pwan Kung Kam.....	75	,,	125
Police prisons, ...(indefinite),	100		....
	885	,,	1235

Having noticed the different grades of prisons, their construction and location, we now come to the condition of the prisoners, their treatment, etc.

In the Great and Inferior Prisons the food is supplied by the Government. The legal allowance of rice is about two pounds, with about two cents to buy meat, vegetables &c. Rice of an inferior quality is supplied by the keepers, and generally in sufficient quantity, but no meat or vegetables, unless the prisoner or his friends are able to pay for such luxuries. There are stalls kept at some of the prison doors, where food, tobacco and sundries are kept for sale to the inmates. In the Ngoi Ki 外圍 or inferior prison of the Pwan-yü, where there are from 100 to 300 men confined, then is a shop within the enclosure. This shows that a considerable number have command of cash with which to supply their necessities. There are some in the prisons who indulge in opium, which we know is a luxury requiring money. All this traffic for the benefit of the prisoners is, of course, controlled by the keepers, and prices paid are no doubt higher than if access could be had directly to the market in the street outside the walls.

In all the large prisons there are wells within the enclosures, and the supply of water is abundant.

In winter a wadded jacket should be furnished to each prisoner. This is the only provision, so far as I know, made in the way of clothing, and it may be doubted if it is faithfully carried out. In summer, little clothing is needed, but in winter, many of the prisoners suffer greatly from the cold, and I shrink from entering the prisons in cold weather when I know I will have to witness suffering which I cannot relieve.

In the Police prisons, the Government does not supply food, but this is done by the police officers in rotation, two having charge of a prison for five days and then other two, until all the head-men at a given station have had their turn. The object of this is, no doubt, to divide the burdens, as well as the profits, equally amony the fraternity. These police officers have no salary, and they depend, for their income, on three sources. 1st, fees for services; 2nd, fees from prisoners; and 3rd, fees from gambling houses and brothels. If we take into consideration that each police officer has to pay for his position, and that he has to employ assistants and provide food for the prisoners in his turn, we will not go far wrong in guessing that each source of income will be worked to its utmost limit, and that among others the prisoners and their friends will have to contribute a fair quota for the support of the officers who preserve the public peace.

To facilitate this object, each police prison has two apartments, one of which is a small, close, filthy, badly-ventilated room, where prisoners are crowded together with nothing, in the way of furniture, except the floor, on which they all set and sleep like cattle. Those in this room get nothing to eat but cooked rice, with a cup of commonest tea to wash it down. For anything else they must pay cash.

In the other apartment, beds, stools, tables and mosquito curtains are furnished, but at what rate, no public notice is given. As to food the quality and quantity depends on the price agreed on. For the admission of friends the terms are the same. For a sum varying from one to several dollars, a father or mother or wife may have access at all times to the prison, and the visitor may

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frequently witness affecting interviews and hear sad stories of wrong and oppression, which may in some cases be true. Recently I met an old man, partly blind, sitting at the prison door, conversing with his son who had been confined there for several years and had undergone terrible tortures, because he persisted in asserting his innocence of the crime charged upon him. The scars on his ancles showed where one of them had been beaten until the bones had been broken and the prominence of the ankle joint was gone, showing that the bone had been discharged in fragments. In answer to my question if many of the prisoners had such scars, he said that persons thus afflicted generally died, but he, having obtained favor of heaven, had survived.

In the great prison the comforts of bed, mosquito curtain, &c., can not be had except in the common ward.

The inmates of all the prisons have the privilege of working at any handicraft they choose, and of enjoying the proceeds of their work. The most common employment is the making of a kind of net jacket much used for summer wear. Such as can read, have a few books with which they while away the time. But the occupation one constantly sees, on entering a prison, is gambling. Besides those engaged in the game there are others looking on with interest, and no doubt many thus spend their time until the fatal hour arrives, when they are hurried away to the execution ground.

CHAINS—TORTURE.

The only fastening with which the inmates of the prisons are secured is a short chain between the ankles. This is sufficient to prevent their escape, while it does not interfere with locomotion. It is seldom that one is seen with the hands chained, and this is only in case of dangerous persons, or of criminals newly arrived from the country.

Torture is not practised in the prisons, and is inflicted only in the judgment hall, in the presence of the Mandarins. This statement should be qualified perhaps, by saying that the keepers have it in their power to torture their victims, when it suits their purpose, with hunger. It is said that a plan sometimes adopted by the police to put a man out of the way privately, is to starve him for a few days, and then set before him a feast. They are able to regulate the starving and the feast so nicely, that the victim is sure to kill himself.

I have seen in the prisons many instances of very great suffering, the consequence of torture, while undergoing trial, inflicted by order of the Mandarins; and in one case, at least, that came under my observation, death was the result. I have never known an instance of torture in the prisons.

Prisoners are conducted from place to place with a chain around the neck, which is held by a policeman, and if there is need of special care in guarding him, his hands are manacled and a second one holds his queue. When they are brought from a distance, each man is put in a cage just large enough for him in a sitting posture. The cage is made of slats nailed to a frame and looks like a coop for fowls. When it is necessary to convey the prisoners by land, poles are attached to the cage and it is borne like a sedan chair. The arrival of a new lot of prisoners is indicated by the new cages in the prison yard. When carried to execution, prisoners are made to sit in baskets, which are borne by two men, the hands manacled behind the back and the feet dangling over the side of the basket.

GENERAL APPEARANCE OF PRISONS AND PRISONERS.

While the prisons are not neatly kept, they do not differ in general appearance and condition from the houses and shops of the common people, as we see them in crowded localities. It, perhaps, does not occur to the prisoners or their keepers, that, in respect of cleanliness, they are any worse off than others who are at liberty. In the Government prisons, they are certainly as well off,

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in this respect, as most of them were in their own houses. The occasional crowded condition of the rooms, and the want of food and in winter of clothing, are the things complained of.

Cooking is done in some of the rooms, and the collection of cobwebs, soot and dust on the walls gives an appearance of untidiness which would make a neat housekeeper either from Old or New England sigh for brooms, brushes, soap and water. The walls and posts of the palisades are utilized for stowing traps of all sorts. Baskets, suspended on nails, hold dishes, pots, cups and all sorts of implements. Bundles of rags, rolls of quilts and all the old rubbish not in immediate use, are hung up by strings, and one is surprised to see how chests of drawers and cupboards may be dispensed with.

HEALTH OF PRISONERS.

To a stranger first entering the prisons, the sight is very disagreeable. The unshaven heads, the sallow faces, and the ragged garments give a woe-begone appearance to the crowd of men who rush out to see the foreigner. In general they have a cheerful look of unconcern which may arise partly from the excitement of the moment.

While the inmates have pale countenances caused by confinement, it is not common to find cases of sickness among them. It is true that many are covered with skin-diseases, and suffer a great deal from this scourge of all prisons; still my observation has satisfied me that cases of acute disease are rare. This may not be so when epidemics prevail, for one can readily imagine that the narrow ill-ventilated rooms of the police prisons, if crowded in hot weather, might become a very hot-bed for the propagation of fevers, cholera, dysentery and so forth, if the poison of these diseases was once introduced. Dr. Williams (*Middle Kingdom*, vol. 1, p. 416) says, "Jail distempers arise from over-crowding; two hundred deaths were reported in 1826, from this and other causes, and one hundred and seventeen cases in 1831."

The condition of these prisons in 1856 must have been fearful beyond description, for at that time hundreds of those who had been in rebellion were brought in daily from the country. The remedy then used was the immediate execution of the prisoners, for many passed but one night in the prison, and thus the crowd of to-day gave way for new victims to-morrow, and time was not allowed for diseases to generate.

There are instances in the prisons where life has been prolonged 10, 15 and 20 or more years. These cases are exceptional, but they show that these prisons are not so bad as to be necessarily fatal to life. One man in the Pwan-yü prison has been under my observation for 10 or 12 years, and he has been in the same ward for 22 years. His father was one of the Taiping Rebel leaders, and for this reason both he and his mother were arrested. He professes to worship God, and his behavior has been so good that he has, like Joseph of old, been appointed head-man of his ward. I have also visited his mother, who was for many years confined in the femal ward of the Nan-hai prison She is now quite old and helpless from rheumatism; and is dependent on the other women who wait on her; she has recently been transferred to the Pwan-yü prison, and placed in a ward adjoining the one her son is in. This is an instance of kindness not to be overlooked.

MISSION WORK IN PRISONS.

It may be admitted that a Chinese prison is not a favorable place for evangelizing the heathen. The hardened character of the inmates, and the depressing influence of their confinement, present obstacles of no insignificant character.

There are however certain considerations to be mentioned in favor of the work.

1st.—The prisons are accessible.

2nd.—The inmates have leisure, and their attention is easily gained.

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3rd.—There are always some who can read, and sometimes one is met with who has a knowledge of Christianity.

4th.—The prisoners are averse to worship idols set up by their keepers.

5th.—Illustrations of punishment for sin and pardon through substitution are easily and forcibly brought to their minds.

6th.—There are some who are confined for debt and for minor offences, and some confined as hostages are innocent; kind words, spoken to such, in time of adversity may have a lasting influence.

For these and other reasons, the unfortunate victims of crime should not be neglected.

From the above review of the condition and management of prisons in Canton, it is evident that the lives of the thousands of human beings annually within their walls is very deplorable, and that there is the utmost need of reform in order to alleviate a vast amount of suffering and to prevent a perpetual round of oppression and extortion.

The condition of the prisons and the treatment of the prisoners indicate a low state of civilization, degraded public morals, and a reckless disregard, on the part of officials, of human suffering. We do not need to enter the prisons in search of evidence of the corruption of public morals, but once there we find additional proof of what is patent to our senses on all sides.

But before we moralize farther at the expense of the "heathen Chinee," and thus show by contrast our own superior civilization, refinement, and purity of morals, let us take a glance at the prison life in the time of our ancestors, in Europe. We need not go back many generations. "The Eighteenth Century," by A. Andrews, gives us an insight into the practices of times still recent as compared with Chinese Chronology. I quote from page 296:—"A committee of the House of Commons was appointed in 1727, to inquire into the internal discipline of the Fleet, and a long catalogue of cruelty, extortion and corruption, was revealed. . . . The instruments of torture that were brought forward, caused a thrill of horror in the committee room. . . . The corruption that had been carried on was unbounded."

"The state of things in Newgate was little better; the same features of cruelty and corruption pervaded that prison. . . . Filth, lawlessness and disorder reigned throughout the gaol; most of the cells were destitute of beds or any description of furniture."

P. 298.—The abuses in Provincial prisons almost equalled those of the London prisons.

"Other abominable abuses, connived at by the administrators of the law, reigned within the prison walls, and whilst within the gaol the innocent were often punished with merciless rigour, beyond them the notoriously guilty, the outlawed debtor, the highway-man with a price on his head, roamed at large, unmolested in the sanctuary of the old Mint. . . .

"The system pursued at the roundhouses, watch-houses, comptoirs and cages was equally atrocious to that of the superior gaols."

This state of things continued until near the close of the 18th century, *i.e.*, about to the time when our immediate ancestors were young men. In 1773, one hundred and two years ago, as the first result of Howard's agitation, acts of parliament were passed, abolishing prison fees, and in 1777 Howard's first work on "The State of Prisons in England and Wales," appeared.

In the beginning of the present century, there was still work for Elizabeth Fry to do, in reforming abuses; and Mr. (afterward Sir) T. F. Buxton in 1818 informs us that, notwithstanding Howard's exposures and Mrs. Fry's revelations, and the developments made by Committees of Aldermen of London in 1815 (60 years ago), the abuses of Howard's time still continued, and had, in many particulars, increased, and that a thorough and radical change was needed (See Appleton's *Cyclopedia*).

So tenacious were the harpies of the prey

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on which they fed, that it was a work of many years to root them out and establish the reforms which Christian philanthropy demanded. We may well blush with shame, when we reflect that our own prisons were, less than a century ago, in worse condition, and our prisoners more inhumanly* treated, than were the prisons and prisoners of this Empire of that day. If we take credit to ourselves that abuses have since been done away with, it must be remembered that they went on parallel with those of the Chinese for ages, during all which time we had the advantage of having the Bible in our own language.

While boasting of Western civilization and refinement, let us humbly remember that all we have to boast of is but of yesterday; and when we stand in the presence of the hoary ages of China, let us remember that until recently she was superior to us in learning, civilization and refinement. Let us remember too, that while we now owe all our superior blessings to our holy religion, we do not find the pages of her long history darkened by the record of human sacrifices, or of fiendish torture in the dungeons of the inquisition, practised in the name of religion.

Paul taught the Athenians that God "hath made of one blood all nations of men to dwell on all the face of the earth." If the varieties of race, color and lauguage and physical conformation throw a doubt on the inspired truth, convincing evidence is found in the crimes and oppressions which have been and are prevalent in all lands. The motives, the passions, and the corruptions, of depraved man are as identical in all races and in all lands as is the color of the blood which courses the veins.

[* Our respected contributor is, we fear, trying to prove too much. The practices in our own prisons were disgraceful, but there is no evidence to shew that such atrocities as making men kneel for days on pounded glass, being slung up by the thumbs and toes, &c., were perpetrated. Even in the shocking exposé made the evidence always went to shew that the tortures inflicted were by order of brutal individuals, and not as part of a recognized system, such as torture still is in China.—Ed. *C. R.*]

Since, then, the Chinese are so nearly related to us in the crimes which degrade our race, let us not despise them because they are a little later than we to accept the religion of the Bible, and to conform to the ideas and requirements of Christian civilization, which are comparatively new to ourselves.

It will be asked, what remedy can be proposed to ameliorate the condition of the unfortunate inmates of Chinese prisons.

In reply it may be said that Christianity is the great and universal remedy for all the evils that afflict our race, and its benign influence has been effective in Christian lands in removing many evils, and among them, the oppression of prisoners.

But in China Christianity will be slow in attaining such influence over the rulers and people as will be sufficient to eradicate the evils complained of. There are, however, other influences at work to which we may look with a good hope of beneficial results.

In England and the Continental States the amelieration of prison life and the inauguration of many benevolent institutions was the result of influences developed within the States themselves. We see, however, powerful external influences bearing on the government and people of China. The superior civilization of Western nations is exerting a powerful pressure, through diplomacy, commerce, the periodical press (foreign as well as native), scientific books and education, which are producing manifest results, and preparing the way for the adoption of those reforms which are so much needed.

The official representatives of Christian nations, in their intercourse with native officials and persons of high standing, have numerous opportunities of calling their attention to the abuses which are a disgrace to the nation. The press can lay bare these abuses and hold up to public view those who are responsible for them.

While so much is being done directly and indirectly, with a view to induce the rulers of the land to take measures for the development of the material resources of the country,

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it will not be out of place for Europeans, whether officials or private citizens, to bring whatever influence they possess to aid in a work of humanity such as that under consideration. The evil is one which need not, even in the presence of Mandarins, be spoken of in honied words. They know all its blackness, and they could if they chose put a stop to many of the abuses which flourish under their administration.

I appeal therefore especially to the Official representatives of Christian Nations, and to the press in China, to allow no oppotunity to pass of exposing the corruption and oppression connected with the administration of Chinese prisons.

J. G. KERR, M.D.

NAN-HAI PRISONS.

Name.	*Location.*	*Kind of Prison.*	*No. of Rooms.*
南海縣大監	Nan-hai Yamun	Great Prison	5
外羈	Do.	Inferior Prison	2
起雲里署後外羈	Hi-wan Alley	Do.	3
中府署前新羈	Chung-fu Street	Do.	2
南海署前脚鐐房	Near Nan-hai Yamun	Chain Gang	1
擔枷房	Do.	Wear Cangue	1
號房	Do.	For Gentry &c.	1
深巷犯房	Do.	Police Prison	2
四牌樓勝福堂	Sze-pai-lau Street	Do.	2
魁巷敬善堂	Fui-hong	Do.	2
仙湖街同安堂	Sin-ù Street	Do.	2
惠福巷差館	Wai-fuk Alley	Do.	..
南署兩班館		Do.	..
舊梨園館		Do.	..
華寧里譏局候審公所	Wa-ning Alley	Do.	..
福恩里南番公監	Fuk-yan-li	Inferior Prison	..
廣府監		Unoccupied	..

PWAN-YÜ PRISONS.

Name.	*Location.*	*Kind of Prison.*	*No. of Rooms.*
番禺縣大監	Pwan-yü Yamun	Great Prison	3
外羈	Do.	Inferior Prison	4
號房	Do.	For Gentry &c.	1
擔枷房	Do.	Wear Congue	1
差館	Do.	Police Prison	5
磩房	Do.	Chain Gang	1

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CLASSICAL RHYMES.

(FROM THE CHINESE.)

—Carmen reprehendite quod non
Multa dies et multa litura coercuit atque
Perfectum decies non castigavit ad unguem.

III. III. 4.—The Drought.

The cloudy river* of the sky
Shone bright amidst the setting stars,
The King laid low his head in woe
For famine, pestilence, and wars:
'From year to year, and far and near,
Fell famine stalks on every hand,
Now would I knew what sin we have sinned
That God is moved against the land;
But all in vain are the victims slain,
In vain the Temples stript and bare,
Why do I cry to a heedless Heaven,
Why does not the Highest hear my prayer

'The earth is as iron, the heavens are brass,
Day by day it is worse to bear;
In every place I have cried for grace
With anthem, sacrifice, and prayer;
No shrine but has known my grievous moan,
No god unhonoured, no psalm unsung;
The chiefs of old are dead and cold,
We call upon God, but He does not come;
Would that the pestilence, famine, all
On me, me only, on me might fall.

'The earth is as iron, the heavens are brass,
I who have sinned have nought to say;
I am as one who hears the crash
Of bellowing thunder that rolls away;
The black-haired people† are wasted and wan,
I, the King, may not hope to stay,

* The Milky Way. † The Chinese.

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God in his wrath will not leave us a man,
None shall mourn for us, none shall pray;
People and King, our fear is the same,
None will be left to keep us a name.

'The earth is iron, the heavens are brass,
No hope of end to our weary woe,
Nowhere to fly from a scorching sky
Save the valley of Death, and I shall go;
The chiefs of old are dead and cold,
Right hand or left hand, help is none,
Shades of our fathers, holy shades
How can ye hear our grievous moan?

'The earth is iron, the heavens are brass,
The hills are parched, the streams are dried,
An evil glare holds all the air,
And still my sorrowing heart is tried
By a hotter fire, a fiercer flame,
And none of the great ones past and gone
Avail us aught, but ever the same
The evil drought burns on and on;
Hear my prayer, O God, from on high,
Let me lay down my sceptre and die!

'The earth is as iron, the heavens are brass,
I have done all, but I fear to flee,
What has called down so cruel a curse
To smite the ground, the people, and me?
Anthem and sacrifice ordered fair
Besought a blessing on stall and field,
With many a holy hymn and prayer
For the four seasons' fruitful yield;
God on high hath not heard our cry,
We worship Him, should He leave us to die?

'The earth is iron, the heavens are brass,
Order or counsel there is none,
The Princes are helpless as men amazed,
And might from the Sons of Might is gone,
None but has striven with heart and hand,
And hoped against hope for help to come,
Why is such sorrow sent on the land?
We cry to Heaven—why is It dumb?

'A rainless heaven and cloudless stars!
Lords and good men who have heard my cry,
Ye who have prayed late and soon for aid
Hear me once more before I die—

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Perchance your prayers are not wholly in vain,
Do not cast them fruitless away,
For the people, not me, for the people's pain
Strive for respite, strive and pray:
God, who has sent us famine and sword,
We bow before Thee, how long O Lord?'

CHINESE OFFICIAL RANKS.

(Continued from Vol. III., page 379.)

III.—Military Ranks.

Very little is generally known among foreigners as to the organisation and local disposition of the Chinese army of the present day. The few details given in Morrison's *Philological View of China*, and Bridgeman's *Chrestomathy*, are a curious mixture of the military organisations of many different dynasties. Even the more recent works of Sir John Davis, and Dr. Williams' *Middle Kingdom*, based as they are on the *Mémoires* and *Annales de la Chine*, give a very imperfect, because antiquated, representation of the actual condition of military affairs in China in these modern days. The subject is indeed very perplexing, for the Chinese works generally resorted to for information on these subjects, as for instance the various native works on the Constitution of the Chinese Empire or native Encyclopædias, abound in details as regards the military affairs of former dynasties, give also some scanty details regarding the banner corps organized by the present dynasty, by the Emperors T'ien-tsung (A.D. 1627) and Shun Che (A.D. 1644), but as regards the military history from K'ang Hi (A.D. 1662) down to the present day they are almost silent. As to details concerning the army and navy of the present day there is, as far as I know, no native work in existence that gives reliable information on this subject, except the Army and Navy List (大清中樞備) issued in Peking once every quarter. This list, though it gives the rank, titles, surname, name, and birthplace of every individual officer, from the highest general down to a third-class ensign, is perfectly silent as to the numerical local disposition or internal organization of the modern army and navy of China. A patient investigation of this list however, aided by the information orally to be obtained from officers of the Chinese army, will enable any one to get a pretty correct view of the general features of modern military organization in China. This point once gained, it will be far easier then to disentangle the mass of historical details concerning military affairs to be gathered from the native historical or constitutional works above mentioned, and to understand the antecedent history of the modern armies of China.

Chinese military tactics indeed cannot be understood without reference to the ancient classics and ancient history of China. But I confine myself here entirely to military ranks, to the organisation of the Chinese army of the present date, and for this purpose it is sufficient to go back no farther than to the time when the present dynasty gained the throne of the flowery kingdom. When the Manchus first began to subjugate China, A.D. 1601, under the leadership of T'ai-tsu-kao (太祖高) afterwards styled T'ien-ming (天命), they formed four banners, distinguished by the colours yellow, white, blue and red. The Emperor T'ien-

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ming afterwards (A.D. 1614) added to this contingent four more banners, the respective colours of which were yellow bordered with red, white bordered with red, blue bordered with red, and red bordered with white. This is the origin of the famous eight Manchu banners, forming the kernel of an army of 60,000 men, who conquered China for the present dynasty. But they were largely aided by Mongols, and to some extent also by traitorous Chinese. T'ien-ming's successor, the Emperor T'ien-tsung (天聰), formed the Mongol portion of his army likewise into eight banners, comprising, it is reported, 16,840 men and distinguished from each other by colours corresponding with those of the eight Manchu banners. As to the Chinese, who had aided the invading armies of Manchus in the same way in which the famous Chinese coolie-corps assisted the operations of the English and French troops during the recent wars with China, they were naturally hated and despised by their countrymen. When the whole empire was conquered, the Chinese traitors found it impossible to settle down again in their native places. Hated, despised, persecuted by their own relations, they found themselves compelled to throw in their lot altogether with the foreign invaders, to enrol permanently under the Manchu flag and to petition the Emperor to receive them as serfs of the Crown, and maintain them along with their families in the same way as the Manchus and Mongols. Thus it came about that in 1637 A.D., the Emperor T'ien-tsung formed two Chinese banners, which were afterwards increased to four, and finally in 1642 A.D. organized in eight banners corresponding with the eight Manchu and Mongol banners, and numbering it is said 24,050 men.

These twenty-four banners still exist to the present day and form the first corps d'armée of China, the mainstay and support of the present dynasty. All the men and officers of this army are strictly-speaking serfs. They are maintained at the expense of the Crown in different parts of the empire, occupying a separate quarter in the larger towns, the permanent garrison of which they represent. Their children also are bound to serve in the ranks, but promotion is open to them through the universal channel of public military examinations within as well as without the twenty-four banners—within the army in general as well as in the various offices of the Civil Service. Anyhow the personal interests of all these bannermen, whether Manchu, Mongol or Chinese, are equally bound up with the stability and welfare of the present Manchu dynasty. There are however, besides the distinction of military or civil rank, differences of social rank among them. The aristocracy among bannermen is formed by the so-called Uksuns (宗室) or lineal descendants of the founder of the Tai-ts'ing dynasty, and the Kioros (覺羅) or descendants of his brothers or uncles. The former wear, as their distinguishing badge, significant of their being members of the Imperial family, a yellow girdle, whilst a red girdle is the mark of a Kioro. The so-called New Manchus (*i.e.* Manchus not related to the Imperial family), the Mongols and those Chinese whose names are on the register of a banner have no distinguishing badge. But the Army and Navy List, as well as the Red Book of the Civil Service, scrupulously mark in the case of a bannerman the colour of the banner to which he respectively belongs, viz. Manchu (滿洲) or Mongol (蒙古) or Chinese (漢軍) plain yellow banner (正黃旗) or bordered yellow banner (鑲黃旗) or plain white banner (正白旗) or bordered white banner (鑲白旗) or plain blue banner (正藍旗) or bordered blue banner (鑲藍旗) or plain red banner (正紅旗) or bordered red banner (鑲紅旗). Ever since these banner corps were first established, intermarriages between Manchu or Mongol bannermen, and natives of

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China, were strictly prohibited. The Chinese bannermen being likewise placed under this restriction, they and their descendants were compelled to chose wives from among Manchu or Mongol families. The consequence is that these so-called Chinese bannermen are now-a-days scarcely looked upon as genuine Chinese, and are practically aliens almost as much as the other constituents of the twenty-four banners.

No details are published as to the numerical strength of these banners. Even the Army and Navy List, issued quarterly by the Government, covers the banner corps with the same veil of secresy with which the Red Book of the Civil Service so significantly shuts out from public knowledge the existence of a Foreign Office or of a Maritime (Foreign) Customs Service. But in the rules of the Constitution of the Empire the numerical strength of each banner is laid down, and it is generally believed that the twenty-four banners are fully as strong now as they were A.D. 1768; when the organisation of these banners was considered complete. The following tables, taken from the 大清會典 Rules of the Constitution of the Tai-tsing dynasty, exhibit the number of companies (of 80 or 90 men each) of which the various banners were made up in the 22nd year of K'ien-lung (乾隆) A.D. 1768.

Number of Companies in each Banner.

	Manchu.	*Mongol.*	*Chinese.*
Plain yellow banner,	92½	24	40
Bordered yellow ,,	85½	28	40
Plain white ,,	86	29	40
Bordered white ,,	84	31	30
Plain blue ,,	84	30	30
Bordered blue ,,	86½	25	29
Plain red ,,	74	22	28
Bordered red ,,	86	32	29
Total of Companies,	678½	221	266

This gives a grand total of 1,165½ companies, and taking the effective strength of each company at the rate of 90 men per company, the rank and file of the whole banner corps would amount to 104,895 men.

From all I can hear it seems very probable that at the present day there are really about 105,000 men enrolled in the twenty-four banners. These men, being strictly forbidden to leave their garrisons, are always at hand. Some of them have within the last twenty years been armed with foreign-made rifles, and passed through some sort of drill, but the largest majority of these troops are still practising archery, and prefer the old-fashioned mode of warfare, being armed with bows, spears and halbards, though a small portion of each banner was supplied with native-made match-locks more than a hundred years ago, during the reign of K'ien-lung (A.D. 1736-1796).

To this army corps, the principal standing army of China, the Emperor Yung-ching (雍正), who reigned from 1723 A. D. to 1736 A. D., added the Imperial Guards (鑾儀衞) the officers of which however are now classed among the Civil Servants, as their duties are simply to guard the Imperial Residence and to supply a cortège whenever the Emperor or members of the Imperial family go abroad. They are essentially Household troops. With these troops we may class the Gendarmerie of Peking, charged with the care of the Capital and commanded by high officers of the first grade styled 步軍統令 General of the Infantry, in common with a Chinese high officer of the first grade styled 九門提督 General of the nine gates.

There is however a third army corps in existence which is numerically by far the strongest, and which, at least during the present century, has had to do all the fighting there was. This army corps is generally called 五營 "the five camps," because each of the five nominal divisions (中軍, 左軍, 右軍, 前軍, 後軍) of this army corps is practically subdivided into five camps (中營, 左營, 右營, 前營, 後營). Each of these five camps again is generally subdivided into five guard stations (中哨, 左哨, 右哨, 前哨, 後哨). This army corps is however scattered over all the eighteen provinces, every province being covered with a network of camps and

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guard stations, established on the strategically or politically most important points, and being supplemented here and there by additional camps erected and maintained on points of peculiar importance. In each province the Governor General is the Commander-in-chief of all the troops stationed within his territory, unless on occasions of special importance he be temporarily superseded by a Special Commissioner for military operations (經畧大將軍 or 經畧使). The Governor General, attended by a First-class Colonel as Chief of his staff and by two Directors of the post-relay service, has under his immediate control a body of troops divided into five camps as above mentioned, each camp being subdivided into two Guard stations (左哨, 右哨). Each of these camps is under the command of a Second-class Colonel, each guard station being under the charge of a Third-class Lieutenant, aided by one or two Ensigns. Next to the Governor General comes the Tartar (Manchu) General, aided by the Governor of the Province. As the Tartar General has the special command of all the bannermen, the Governor has also a contingent under his own control, formed of native Chinese soldiers and subject to the direction of the Tartar General. This Chinese body of troops is divided into two camps, with two guard stations each. Each of the camps is commanded by a Second-class Colonel or First-class Lieutenant Colonel and a Captain, each guard station by a Third-class Lieutenant. Next to the Governor ranks the Admiral, who has under his immediate control a body of marines and guard-boats divided into five camps, each of which is commanded by a Second-class Colonel (or a First-class Lieutenant Colonel or a First-class Major) and a First-class Captain. Each of these camps is subdivided into five guard stations officered each by a Third-class Lieutenant and one or two Ensigns. As all the marines are under the Admiral, so all the inland forces of a Province are under a General of Land Forces, who has under his immediate command a body of troops divided into five camps (with some additional camps where necessary), each of these camps being under the charge of a Second-class Colonel or First-class Lieutenant-Colonel or a First-class Major, according to the degree of importance attached to each such station. These camps are each subdivided into two guard stations, commanded by a Third-class Lieutenant and one or more Ensigns. But this General of Land Forces has further the general superintendence of the military districts, which differ from the ordinary topographical or political divisions of the Province. The Canton Province, for instance, is divided into nineteen military districts, each of which is under the command of a First Class Colonel, who has under his charge five or more camps, each of which is officered like the above-mentioned camps, and each camp also subdivided into five or more guard stations. In this way each of the eighteen provinces is dotted with military stations, the officers of which are all appointed by the Emperor himself, and their names and antecedents are faithfully recorded in the quarterly revised issues of the Army and Navy List. Each of these camps and stations is required to have a fixed contingent of men. In times of peace, of course, these contingents are not fully manned, but if there is any money in hand the full complement can easily be made up by recruits engaged on the spot. The number of men in each province thus bound to keep under arms will be seen from the following list :—

Number of Chinese troops furnished by each province :—

Chili,	42,532	men.
Shantung,	20,174	,,
Shansi,	25,534	,,
Honan,	13,834	,,
Kiangsu,	50,134	,,
Nganhwuy,	8,728	,,
Kiangsi,	13,832	,,
Fohkien,	63,304	,,
Chekiang,	39,009	,,
Hupeh,	22,740	,,
Hunan,	35,590	,,
Shensi,	42,960	,,

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Kansuh, with Palikwan, Urumutsi and Ili, ...	55,619 men.
Szechuen, ...	34,188 ,,
Kwangtung, ...	69,052 ,,
Kwangsi, ...	23,408 ,,
Yunnan, ...	42,549 ,,
Kweichow, ...	48,490 ,,

This gives a grand total of 651,677 men for the third army corps of China. This army corps is officered, according to the latest edition (1875) of the Army and Navy List, as follows:—

Chinese Generals (or Admirals), ...	16
Chinese Lieutenants-General, ...	64
First-class Colonels, ...	120
Second-class Colonels, ...	164
Lieutenant-Colonels, ...	373
Majors, ...	425
Captains, ...	825
Lieutenants, ...	1,649
Ensigns, ...	3,521
Total of Officers, ...	7,157

Among these Chinese officers there is, however, also a sprinkling of bannermen, introduced no doubt for the purpose of keeping this strong native army under due surveillance as to its allegiance to the Manchu dynasty. In the Canton Province, for instance, there are among 683 military officers mentioned in the Army and Navy List, 3 Mongol, 7 Manchu and 16 Chinese bannermen, most of whom are in important commands. In the Chili Province there are, among a total of 665 military officers, 8 Mongol, 16 Chinese and 56 Manchu bannermen. I may safely say therefore that among this third army corps, though chiefly composed of natives of China, there are about ten per cent. of bannermen mixed with the rest of the officers in various commands.

As to the steam flotilla, which China is rapidly collecting under the auspices and for the purposes of the Maritime Customs, I have no reliable information at hand. Most of these vessels are under the command of the Provincial Customs Farmer, a few only, if any, under the command of the Provincial Admiral, and I cannot tell whether any or all of them deserve to be treated as national men-of-war.

In conclusion, I subjoin a list of all the principal gradations of military rank now-a-days existing in the Chinese army.

1. General Officers:—
   General of a Banner 將軍.
   Chinese Generals:—
   a. Chinese Admiral 水師提督.
   b. Chinese General of Land Forces 陸路提督.
2. Lieutenants-General:—
   Lieutenant-General in a Banner Corps 都統.
   Chinese Lieutenant-General 鎮守總兵, 鎮臺.
3. Deputy Lieutenants-General:—
   Deputy Lieutenant-General in a Banner Corps 副都統.
   Chinese Deputy Lieutenant-General 協鎮, 協臺.
4. Brigadier-General in a Banner Corps 協領.
5. Colonels:—
   First-Class Colonel 副將.
   Second-Class Colonel 叅將.
   Third-Class Colonel 叅府.
6. Lieutenants-Colonel:—
   First Class Lieutenant-Colonel 遊擊.
   Second-Class Lieutenant-Colonel 遊府.
7. Majors:—
   First-Class Major 都司.
   Second-Class Major 都府.
   Third-Class Major 都閫.
8. Captains:—
   Captain in a Banner Corps 佐領.
   Chinese First-Class Captain 守備.
   Chinese Second Class Captain 守府.
9. Lieutenants:—
   First-Class Lieutenant 分府.
   Second-Class Lieutenant 分守.

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Third-Class Lieutenant 千總.

10. Ensigns :—

First-Class Ensign 頭司把總.

Second-Class Ensign 二司把總.

Third-Class Ensign 三司把總.

11. Sergeant 外委.

12. Corporal 十長, 兵目.

I shall be truly thankful, if any of the readers of these pages will favour me with corrections of the above-given details.

E. J. EITEL.

(To be continued.)

A TRIP TO THE HOT SPRINGS OF YUNG MAK.

The Hot Springs of Yung Măk form one of the most interesting natural curiosities within reach from Macao, and the visitor to them will be amply repaid as well by the curious phenomenon which they present, as by the beautiful and varied scenery of the surrounding country. They are situated in the district of Hiang-shan, about twenty miles distant from Macao in a north-westerly direction, and are easily accessible by steam-launch in from two to three hours according to the state of the tide, or four to six hours in an ordinary sampan. The name by which they are usually known among Foreigners is derived from the neighbouring village of Yung Măk 雍陌, distant from them in a direct line about half a mile. The Chinese call the springs themselves *Lang Yit Ch'i* 冷熱池 meaning, "cool hot springs."

Leaving the Holy City on the first of the morning flood in a steam-launch, the most expeditious as well as the most comfortable conveyance offering, let us make the excursion. We start from the Inner harbour and steaming towards Green Island soon pass the extensive oyster beds that line its southern shore, and at this season of the year (October) the place is covered with sampans of various shapes and sizes, the crews of which are busily employed, some manipulating the tongs while others are culling, opening and sorting the luscious bivalve. This industry, which has been gradually increasing in this vicinity of late years, is reported to be the source of a very considerable revenue as well to the owners of the monopoly, as to the padres who lease the water front of their island to such good advantage. As Green Island, the ancient sanitarium of Macao, is left behind, we steam away towards the west passing to the northward of the island of Lappa. The right or northern shore of the river is lined with a succession of very pretty looking villages, prominent among which may be mentioned that of Ts'in Shan 前山 the native place of Mr. Wai Kwong 韋光, well known in Hongkong as a wealthy and liberal-minded Chinaman. A very handsome garden which he has built just outside the walls of the town forms a prominent feature. A few miles further on and the river, which up to this point has been a wide, shallow, and muddy stream, with low banks inaccessible at low tide, narrows into a stream of fifty or sixty yards in width and the high dykes on either hand built of mud and stone, together with the numerous sluice gates which we pass, marking the paddy fields enclosed within. The wind, which is now blowing rather fresh from the eastward, is dead ahead for all junks bound down stream, and recourse is accordingly had to tracting. The dyke forms a capital tow path, a long line is attached to the mast head, the crew, to the number sometimes of over a dozen, attach themselves, by means of a loop passed over the shoulder, to this, and away

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she goes. Another curiosity to be observed here is the crab fisheries for which Macao and surrounding districts are noted. A few details of the manner in which this is carried on may prove interesting. The Chinese crab pot consists of a piece of very coarse iron wire mesh, about six inches square, made slightly concave and loaded at the four corners with lead so as to sink readily. To this is attached, by means of a stout cord, a small block of wood which serves as a float to mark the situation of the pot when sunk and which is lowered into the water and raised by means of the cord. The bait, eel, is placed upon the concave side, and a sampan with the pots, to the number of over a hundred, starts down stream, one man pulling, and a second at the bows throwing over the pots. Half the number are placed on one side of the river at a distance of about five or six yards apart and then the sampan comes up stream and the other half are planted on the opposite side. Arrived at the top of the column of floats the sampan is turned down stream, and the man in the bows as he passes each float seizes it, raises the pot takes off the unlucky prisoner who may have been taking a quiet meal, examines the bait and sets the pot again as before. All this is done in a quarter of the time it takes to describe it, and it is really curious to see how quickly he will pass along and catch every float.

Paddy fields, with now and again a small banana plantation, continue to line both shores of the creek, but with the exception of the distant mountains there is little to be seen until a branch of the Heung River is reached, which will be accomplished in about an hour and-a-half from Macao. The Yutkok River, upon which we now are, is a stream of considerable size, and to judge by the traffic which is passing and repassing, it must be the highway of an important district of country. The eye is no longer wearied by the dead level of the paddy fields on either side, for we find the river flowing through a remarkably picturesque valley bounded on both sides by high hills, which at times rise to the dignity of mountains, and studded with villages and towns nestled here and there in luxuriant growths of foliage. From the foot of the hills the ground slopes gradually and gracefully towords the paddy fields that form the banks of the river. Single farm-houses, shaded by a fine growth of bamboo, are scattered about, and every now and again a very pretty house upon the river bank is passed, all having about them an air and appearance of thrift and cleanliness, which is at utter variance with the generally accepted notions of Chinese habits in these particulars. Indeed the further we proceed up the river the more difficult is it for one accustomed to the unsavory sights and smells of a Chinese city to realize such a panorama as is now passing before us can be a reality in China.

This valley, which is the favorite resort of Hongkong and Macao sportsmen, extends as far as the villages of 'Ngoi Po 外埔 and San Hui 新墟, the former on the right hand side and the latter on the left, the hills having approached within three miles of each other and thereby formed a sort of pass, with the villages on either side as sentinels guarding the way. Just before reaching this place, however, mention must be made of a very pretty little three-storied pagoda and temple which stand close upon the river bank and can be seen for many miles. These were erected by a very wealthy Chinaman named Ts'ü Qua-lum 徐瓜林 (文閣北嶺) to the memory of his deceased mother; and their exceedingly picturesque appearance and plain architecture do credit to his taste. He was for many years connected with the old house of Dent & Co., where he amassed a large fortune and was the owner of considerable property both in this Colony and at Macao, but he is reported to have had a weakness for the game of Fan-tan, and his exploits at the gambling shops at Macao gained him some notoriety in this line. He is himself buried in an ordinary Chinese grave of much less

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pretensions upon the hills that skirt the opposite shore. It is from the two towns above mentioned, as well as from the entire district of Hiang-shan through which we are now passing, that is derived a very considerable portion of the compradore and boy element which has from time immemorial formed a distinguishing characteristic of Foreign intercourse with China; and when looking upon these populous and apparently prosperous towns one is led to reflect upon the truth or otherwise of that terrible mortality among "mothers" of which every foreign resident has heard so often from his boy. A first-class funeral every day in the week would not account for a tithe of the deaths reported in this manner, and if the sorrowful tales of our unfaithful servants had but the semblance of truth, this district would soon be converted into a howling desolation so far as inhabitants are concerned.

The pass just described forms an entrance or opening as it were to a second valley of considerable extent, in the centre of which are to be found the springs of which we are in search. With nothing to mark their situation but a few wretched huts built of bamboo and thatched with grass, the launch is run close to the bank, we jump on shore, and fifty yards distant see the steam rising from the hot pools. At the time of the present visit (October) there are but to be seen a large one about ten or fifteen feet in diameter and a smaller one hardly larger than an ordinary Shanghai bath tub. They are from two to four feet deep, and the water, which is perfectly clear, comes bubbling through the greyish sandy bottom with considerable force, much resembling an ordinary boiling caldron. The water runs off through a slight channel worn through the mud, and empties into the river close at hand. The temperature of these springs must vary considerably, from what influences however it is difficult to say. An actual test with an ordinary Farh. thermometer gave 179°, but considerable allowance must be made for contact with the air at say 80° from the time it left the surface of the water until the index could be examined, which would amount to a considerable fraction of a minute. On the extreme edge of the pool the tips of the fingers can only be borne in the water for a second, and an egg placed in a basket and dipped into the centre of the largest spring will be cooked in three minutes, and in five minutes will be boiled hard. The Chinese are in the habit of scalding fowls &c. by dipping them into the springs, before taking off their feathers, but they smiled when asked if they boiled their rice in this manner, for the very simple reason that the staple article of diet among the poorer classes is sweet potatoes which grow here in great abundance, and rice is a luxury reserved for high days and holidays. Bananas also are plentiful and a number of the trees grow close to the larger spring.

A considerable body of steam rises from their surface, and a very sensible difference in the temperature of the air is felt immediately around the spring, but there is no smell even with the steam blowing full in the face. It has been stated that these springs are supposed to mark the site of an extinct volcano, but to a close observer there would not appear to be the slighest foundation for such a supposition. In a paper read before the China Branch of the Royal Asiatic Society in July 1847, by Mr. J. C. Bowring, describing a visit made by him to the springs, he remarks:—

"The valley, as before mentioned, is surrounded by high mountains, and resembles a vast amphitheatre; and when it is remembered that basalt and other volcanic rocks are frequently met with along the coast to the westward, the opinion generally entertained that this was the crater of a volcano appears at first not to be without foundation: but an examination of the spot will easily shew that it is incorrect. The mountains in no way differ from those on this island and on the mainland in this neighbourhood, being of granite formation, covered with a scanty soil consisting of the detritus of the rock,

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and in no part is there any trace of volcanic agency.

"Perhaps the most remarkable circumstance relating to these springs is the alteration of the level of their waters with the ebb and flow of the tide in the adjoining channel, which would seem to indicate some communication below, and that the water should retain so high a temperature under such circumstances is not a little curious. At the time of our visit, the tide had still about two hours more to flow, and from marks on the sides of the pools it appeared that the waters would rise from eight to ten inches higher than they were."

Another remarkable fact worthy of note is, that notwithstanding the nearness of the river the water of the springs contains no trace of muriate of magnesia, and consequently there is an entire want of that bitterness to the taste so perceptible in sea-water.

The soil through which these springs percolate is a thick heavy alluvial deposit which forms the surface, with a subsoil of sandy silt, and this fact readily explains not only the jarring felt from a foot-tread but also the changing number of the springs and the facility with which the sand at the bottom can be probed by a bamboo for a few feet. A statement has been made that no bottom could be found in these springs at a depth of thirty fathoms, but this is a story evidently intended for the marines.

The Chinese appear to have little if any idea of the medicinal virtues of the waters of these springs, and their existence is scarcely known outside their immediate vicinity; in fact, a very intelligent and well-educated Chinaman has informed me that he has passed them in a boat many hundred times and has never yet had even the curiosity to stop and look at them.

A glance around the extensive valley in which the Yung Màk springs are situated, and we must retrace our steps. It is circular in shape, and the only visible outlet is the pass through which we entered and through which on a clear day may be observed in the dim distance the light-house at Macao bearing S. E. by S. The nearest town to the springs, as already stated, is that of Yung Màk, besides which there are at the two opposite ends of the valley U Tsek 烏石 and Tin Lung 田隆, both towns of considerable size. During the typhoon of Sept. 22-23rd, 1874, the tide covered this entire valley to the depth of from 3½ to four feet, and the scene presented was that of a vast lake. The destruction both to life and property thus caused can be easily imagined.

The tide is now running ebb, so we are off with a half-dozen hard-boiled eggs and a bottle of the spring water. We pass through the same beautiful scenery on our return, and again have the opportunity of admiring its beauty. A run of three hours and we are again in the inner harbour of Macao, as the sun is dipping behind the Western hills, having spent a most delightful day in examining the Hot Springs of Yung Màk.

With respect to the medicinal qualities of the waters of these spings Dr. Harland, who made an analysis in 1848, says that the large proportion of Muriate of Lime which they contain would doubtless render them "of use in scrofula and similar diseases;" but up to the present they do not appear to have earned any reputation in this direction from either Chinese or Portuguese patronage.

A specimen of the water obtained on the above trip was handed to Dr. Ph. B. C. Ayres, but the quantity was not sufficient to allow of any satisfactory analysis being made; and as Dr. Harland's analysis is the only one that appears to have been made of which any record exists, it may be interesting to here give the following extract from a paper over his signature published in the Transactions of the China Branch, Royal Asiatic Society, 1847:—

After the repeated application of various appropriate tests, not the slightest trace of sulphuretted hydrogen or carbonic acid gases, nor of iodine, magnesia, nor iron, could be detected.

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24 fluid ounces (or 10957.5 grains) carefully evaporated to dryness in a small porcelain basin, and the residuum heated to redness, afforded 66.5 grs. of solid anhydrous saline matter; and if to this we add 23.84 grs. of water, which is the exact proportion of water of crystallization required by the resulting salts in their crystallized form, we have 90.34 grs. as the total amount of solid crystallized saline matter contained in the above quantity of water. The proportion of the different salts in the 24 ounces is as follows:—

Muriate of Soda	50.29 gr.,	containing	6.65	of water and	43.64	Chloride of Sodium
Sulphate ,,	27.85 ,,	,,	15.60	,, ,,	12.25	Anhydrous Sulphate of Soda
Muriate of Lime	11.54 ,,	,,	1.59	,, ,,	9.95	Chloride of Calcium
Loss	.66				.66	
Total	90.34 crystallized saline matter		23.84	water of crystallization	66.50	Anhydrous saline matter.

The wine pint of 8750 grains contains, therefore,—

Muriate of Soda (common salt)	40.34 grains
Sulphate ,, (Glauber's salts)	22.24 ,,
Muriate of Lime	9.21 ,,
Loss	.52 ,,
Total	72.31 grains

When the locality of these springs is taken into consideration, the following comparison between the water of Yong-măk and ordinary sea-water will no doubt be interesting to many:—

	In 10,000 *grains of water, there are in the* *Water of Yong-mak*	*and in Sea-water,*
Muriate of Soda	45.89	220.01
Sulphate ,,	25.41	33.16
Muriate of Magnesia	00.00	42.08
Muriate of Lime	10.53	7.84
	81.03	303.09

We can thus see how it is that the Yong-măk water is so free from any unpleasant bitter taste, for it contains no trace of any salt of Magnesia; whilst in sea-water, on the contrary, the disagreeable bitterness of which is so familiar, there is a considerable quantity of that intensely bitter salt, the Muriate of Magnesia.

A. N. B.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

The Treaty Rights of the Foreign Merchant and the Transit System in China; considered with special reference to the views and opinions of Her Majesty's Board of Trade, Her Majesty's late and present Representatives in Peking; The Tsung-li Yamên; The Foreign Inspectorate of Chinese Maritime Customs, and the Shanghai General Chamber of Commerce. Supported throughout by official documents partly unpublished. By Johannes von Gumpach. Pp. xviii. and 421. Printed at the *Celestial Empire* Office, Shanghai.

The above work consists in an elaborate indictment of the action of the Chinese as regards carrying out their treaty obligations, of the Customs service for aiding them, and of H. M. late and present Representatives at Peking, for failure to exact the strict fulfilment of all engagements. As a compilation it is valuable, bringing together all that can be urged against our present policy, but like the Baron's previous work, though in a far

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less degree, its pages are at times disfigured with unnecessary attacks on individual good faith. The volume is well printed, and with all its faults is worth careful perusal by all interested in British trade with China. It is a pity that no indication of the price is given on the covers.

It is announced that Messrs. Trübner & Co., of London, have arranged to publish a series of "Notes on China," collected from the columns of the *Celestial Empire*.

Chiushingurar: or, the Royal League;—a Japanese Romance. Translated by Fredrick V. Dickins. With Notes and Appendix; containing a Metrical Version of the Ballad of Takasakgo, &c., &c. Yokohama, 1875.

The tale above translated purports to be founded on events which actually occurred about a hundred and fifty years ago, but in order to evade the Japanese laws forbidding the discussion of political matters within that period, is antedated several centuries. The author says in his preface that the tale is, "as a mere story, not unskilfully constructed, and the variety of its incidents is sufficient to interest even the reader of the sensation novels of the period." Such seems to be the verdict also of most of his critics, and Mr. Dickins is entitled to much praise for his effort.

Le Jade: Etude Historique, Archéologique et Littéraire sur la Pierre appelée Yü par les Chinois. Par S. Blondel. Paris: Leroux. 1875.

The peculiar value attached to this mineral by the Chinese is well known to all residents in the far East, and Mr. Blondel's monograph is a useful summary of all that is known on the subject, though somewhat desultory in arrangement. It is avowedly a compilation, and in some cases authorities are followed rather too blindly. It is however worth the perusal of all interested in the subject of which it deals.

The *Anti-Slavery Reporter* for September opens with a sarcastic paper on Mr. Clements R. Markham's recently published observations on the condition of Chinese coolies in Peru. It also contains a paper on the Abolition of Slavery by Portugal.

The *Customs Gazette* No. xxvi., for April–June 1875, was issued on August 20 and contains the usual statistical information which renders this series of tables so valuable.

星辰考原 *Sin Ching K'hao Youen, Uranographie Chinoise* ou preuves directes que l'astronomie primitive es originaire de la Chine, et qu'elle a été empruntée par les anciens peuples occidentaux à la sphère chinoise; ouvrage accompagné d'un atlas céleste chinois et grec, Par Gustave Schlegel, Docteur en Philosophie Ancien Interprète du Gouvernement des Indes-Orientales Néerlandaises pour les langues Chinoises, etc., etc. Publié par l'Institut Royal pour la Philologie, la Géographie et l'Ethnologie des Indes-Orientales Néerlandaises à la Haye. La Haye, Librairie de Martinus Nijhoff. Leyde, Imprimerie de E. J. Brill, 1875.

The erudition displayed by the author of the above work is undeniable, but the theory it is mainly written to support will, we fear, be deemed untenable by almost all oriental scholars. Dr Schlegel, starting from the fact that all explanations hitherto attempted of the most ancient system of Chinese astronomy or uranography are unsatisfactory, attempts to shew that the astronomical information possessed by Yaou must have been derived from tradition handed down from a period dating about B.C. 17,000, at which time he assumes there existed a prehistoric civilization of which this sole fragment has come down to later ages! His assertions, in his own words, are that "the fourfold division of the sidereal heavens was discovered B. C. 16,916," that "the origin and signification of the twenty-eight asterisks

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or lunar mansions is to be referred to the same epoch," that "the invention of the duodenary Zodiac dates from B.C. 14,700, and the series of twenty-eight animals from B.C. 3000!" We have not here space to examine his arguments in detail, but the above quotations will sufficiently indicate the gist of the work, the chief defect of which is the assuming as a fact the very improbable existence of ancient Chinese astronomical records, the sole proof being that the positions of certain stars mentioned by Yaou could only have been as described 16,916 years before the Christian era. For the rest the volume is most valuable as a handbook of Chinese astrology.

The Chinese Recorder & Missionary Journal, for July-August, 1875. Shanghai Presbyterian Mission Press.

The issue before us worthily maintains the reputation this periodical has gained. The Value of Itineracy as a Missionary Agency forms the subject of a well-considered article by Mr. Lowry, which is followed by an essay on the Study of Japanese by an unnamed writer. Regarding this we can give no opinion, but the paper seems to be carefully written, though its assertion that Japanese is a more dfficult language than Chinese will astonish many readers in this country. "Notes of a tour in South Chekiang" and "Around Lü san" are fairly written records of travel. Canon McClatchie's paper on Paganism is interesting, though speculative. The old, old question of the best Chinese term for God fills several pages of the correspondence department. Altogether the number is one of much interest, especially to missionary readers, and we are glad to note the continued vitality of the publication.

Notes of a Journey from Hankow to Talifoo, by the late Augustus Raymond Margary. Shanghai, 1875.

This work, published by permission of H. M.'s Minister, possesses at this moment a special interest. Considering that the notes were written simply as the basis of an official report they are commendably clear, and will attract the attention of readers to whom the author was personally unknown. It may be interesting to state that they are being translated into Chinese and published in one of the native papers. The appreciation of all that was courteous, and the keen perception of aught resembling insult, which these pages betray on the part of the writer, may have a useful effect. By some singular accident the price of the brochure is omitted from the title-page.

NOTES AND QUERIES.

NOTES.

AN ANTI-OPIUM TRACT.—The following is a translation, almost literal, from a popular work extensively sold in Canton Street. Its title is *New Selection of Pearl River Letters*. Many treatises against opium are extant, from the fly-sheet to the argumentative volume, but this is interesting as giving an idea of the popular view about it. The work has no date, but it was probably published about 15 or 20 years since. Of course—as it is with other nations—sentiment is one thing, practice quite another.

H.

"Fe-tsui* writes to Hor Sing Oon.†—Many white lilies adorn the fishpond, over it bends a bough of red lichees, soft zephyrs steal gently o'er it, waving the tamarisk

* Fe Tsui, the Chrysoprase.
† Her friend's name.

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willows; the lovely scene recalls you to my mind, my spirit wanders far and wide seeking you. I hear my friend that you really use opium for your pleasure, that whether it is day or night you hanker after it; you desert your business and pay no attention to it, being infatuated in this manner. Truly your heart is delighted, is it not? perhaps you have learnt it from your friends. Now I hear that this opium comes from some * foreign land. It is the Barbarian's poisonous scheme for injuring China. The Emperor's edicts against it are rigorous, and all agree that it is terribly dangerous, as is poison. If you say it is not so, just look at the besotted smoker. Before he was corrupted his face was blooming as an opening flower, but now he is a smoker its plumpness gradually disappears, his looks change, his face alters, at last it is quite dried up. Nothing detains him; his business is ruined, he has no offspring and he himself goes to the dogs.

"Seeing it brings such destruction, how in the world can you go on with it? Now it is not hard to give up opium-smoking, unless man lacks a firm will; as the proverb says 'There's nothing difficult under heaven to a determined heart—and there's nothing easy to an infirm purpose.'† I sincerely hope, my friend, that you will reflect attentively on this. I am not afraid to trouble you with this direct exhortation, unpalatable though it may be, because I desire our mutual friendship to last long, and I depend on you in serious matters. It is important that you keep your eyes open, not only for your own sake but for mine also.

"Deign, Sir, to glance at this from one who wishes you all sorts of peace."

"Song to Cheer the Heart.

"The Curtain closed,
My tears run down.
Deeply I hate perfidious foreign men
Who bring that deadly poison, Opium, here.
Bringing it here to us the 'Flowery Folk,'
Their hearts with joy picture the vicious change
To injure us Chinese, their fond desire,
To rob us all of offspring their vile plan.
Why, knowing how the drug will injure him,
Does wilful man go hankering after it?
His friends in conversation quite agree
'It suits the present day!'
Beloved friend! can you so wise and clever
Suffer these foreign plans to take you in?
E'en now how changed! your beauty gone!
Your face dried up! Horror too great for words.
I sadly think on dreams of friendship long
Indulged in byegone days; hence this poor song;
I can but urge you ne'er to smoke again,
Gladly I'll forfeit then three years of life.
Moreover though "grief follows rosy cheeks"
We still expect a prosperous husband's love.
Ah me!
Remember now and yield,
Make haste and change your mind,
Lest you become an opium-pot and cannot change;
Bitter the trouble then and sad remorse!"

"This is to give information.

"Mr. Sing Oon, Noble sir, please correct this."

QUERIES.

Fees of Chinese Medical Attendants.—Can any of the numerous readers of the *China Review* inform me if it is a fact that the Chinese pay their Medical Attendants only when they are in the enjoyment of good health, the Physician's pay stopping whenever sickness makes its appearance?

Medicus.

Chinese Jessamine.—Is the English Jessamine known in China? To what family does the flower (usually misnamed Jessamine) used in scenting teas belong?

Jesse.

The Chinese Penal Code, &c.—What is the latest edition of the Ta Ching Lu Li,

* Fan pong, Feudal State.
† "Where there's a will there's a way."

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usually known as the Chinese penal code. Is *Wheaton's International law*, translated at Peking "under official authority," supplied to the Yamens as a text-book? What commentaries on the laws are in use, if any? Information on these heads will oblige.

JURIST.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

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"Coins of the Ta 'Tsing or present Dynasty of China," by Mr. A. Wylie. Published in the Journal of the Shanghai Literary and Scientific Society, 8vo., Shanghai, 1858.

Address, K.

Part 2nd, of the Transactions of the China Branch of the Royal Asiatic Society, Hongkong, 1842. Address, K.

Li-ki on Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

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OR,

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PUBLISHED EVERY TWO MONTHS.

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初學階

CH'O HOK KAI

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OF THE

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By N. B. DENNYS, PH.D.

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*** The Handbook has been approved as a text-book for the examinations in Chinese by the Government Examination Board of Hongkong.

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The connection of the present Editor with the *China Review* ceases with this Number, and it will in future be conducted by the Proprietor, with very competent assistance on the part of resident Sinologues. In severing his connection with a periodical, which, he trusts he may say, has achieved a creditable reputation in the literary circles of Hongkong and China, the retiring Editor would bespeak for its future conductors the same cordial support as has hitherto been accorded to it.

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CONTENTS OF No. 3.

		Page.
The Folk-lore of China, (*Continued from page* 84)	.. ..	139
The Chinese Vernaculars, ...	By C. F. PRESTON	152
Trip to the City of Leen Chan, ...	C. F. PRESTON	160
Legend of the Building of Peking, ...	G. C. STENT	168
Chinese Explorations of the Indian Ocean During the Fifteenth Century, (*Continued from Vol. III., page* 67)	W. F. MAYERS	173
An Introduction to A Retrospect of Forty Years of Foreign Intercourse with China, ...	G. NYE	191
Short Notices of New Books and Literary Intelligence, ...	.. ..	200
Notes and Queries on Eastern Matters:—		
Chinese Jessamine, ...	H. F. H.	203
Torture in British and Chinese Prisons, ..	.. ..	203
Fusang, ...	.. ..	204
Bells, ...	H. A. B.	204
Red as a Festive Colour, ...	ETHNOLOGIST	205
The Natural History of China, ...	NATURALIST	205
Books Wanted, Exchanges, &c., ...	.. ..	205

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THE CHINA REVIEW.

THE FOLK-LORE OF CHINA.

(*Continued from page* 84.)

VI.—SUPERSTITIONS AS TO VARIOUS SUBJECTS.

There are in China a large number of generally believed Superstitions which it is difficult to class under any of the foregoing heads. The mysterious properties ascribed to the hare are peculiarly interesting. A prejudice against eating its flesh is coeval with Chinese history. In the Erh-ya* we find it stated that the people of Yo-yang "considered the hare to be a telluric genius so that nobody dared to hunt it," and throughout China it has always been looked upon (especially the red variety) as a divine animal.† Albino hares are regarded as omens of good, and their appearance a mark of heavenly approval. In Dr. Eitel's *Handbook of Chinese Buddhism*, Art. *Sakchi*, we read, that an unselfish hare who threw itself into the fire, to offer its flesh as food for others, was transferred by Indra to the centre of the Moon.‡ The superstition concerning hares is common to China and India. Nor, though it does not take precisely the same form, is a belief in the portentous attributes of this animal wanting at home. For a hare to cross a man's path early in the morning is an ill omen throughout Europe. And a Highlander of the 42nd Regiment, in his printed memoirs, notices the same harbinger of evil as having crossed his own path on a day of personal disaster in Spain.* It is noteworthy that the Goddess Freya is represented as attended by hares, who act as train and light-bearers. The hare moreover is reputed to be one of the commonest disguises of a witch in all the Northern Countries of Europe.†

Equally as widespread as the foregoing superstition is a common belief, that drowned bodies may be discovered by throwing into the water certain objects which, it is asserted, will stop over the exact spot where the corpse may lie. The American Indians use a chip of cedar wood. In England a loaf of bread loaded with quicksilver is used, while in Ireland similar use is made of a wisp of straw, bound round with a strip of parchment on which some cabalistic words have been written by the parish priest. In Java, and in some parts of China, a living goat (a sheep, I believe, will do as well) is cast into the water, and its dead body will, as is believed, indicate the resting place of the drowned man. As regards running streams it is easy to account for this com-

* 爾雅.
† *N. & Q. C. & J.*, Vol. II., p. 69.
‡ *Handbook of Chinese Buddhism*, p. 107.

* *Predictions Realised*, p. 87.
† *Folk-lore of the Northern Counties*, p. 166 *et seq.*

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mon superstition by natural facts, but the varied forms it assumes are interesting. Another Chinese superstition relates to the use of salt, which is thrown into the water when any one has been rescued from drowning. A few months since a correspondent wrote to a Shanghai newspaper as follows:—"Yesterday afternoon a youngster of the Chinese nationality fell into the water off a pontoon. So his relatives set to work to fish him out, which humane act being accomplished, was followed by two old women very properly pulling his ears for trying to drown himself, and giving them trouble, while another old woman threw salt into the water at the spot he had fallen in. Can any of your readers inform me what the salt-throwing meant, and whether it is a custom on such occasions to do so?" The query remained unanswered. Nor has subsequent enquiry enabled me to throw any light upon the subject. "It's a local custom," was the only answer I could get. But a reference to Brand gives us some very interesting facts in connection with the use of salt for the purposes of lustration.* Flinging salt over the left shoulder to avert threatened calamity is a well-known custom. The Greeks and Romans used it in their lustrations, and Jews and Pagans alike used it in their sacrifices *as a propitiation*. The Romans especially designed it as a propitiatory offering to avert the vengeance of Stygian or infernal Gods—an exact parallel to the Chinese custom. In the Isle of Man, a gift of salt is an essential element in numerous transactions. The Scotch used to, and perhaps still, put salt in the first milk taken from a cow after calving. That the Chinese should also credit salt with propitiatory virtues also is therefore curious. Another item of our own household folk-lore, concerning the last piece of any edible left on a dish, is purely Chinese. While our goodwives give it the name of the "bachelor's bit," the Chinese call it the "poison piece,"—not because it is in itself poisonous, but because he who takes it may fare as badly as if he had been veritably poisoned. The Chinese think it unlucky to have the spout of a kettle, standing on the fire, turned outwards;—a belief I can only match by our superstition that it forebodes ill to cross two knives on the dinner table, being unable to trace the origin of either superstition.

I can hardly avoid in this place a notice of the singular geomantic superstitions known as *Fêng shui*, regarding which Dr. Eitel has written so excellent a brochure. That learned writer answers the question "what is Fêng-shui?" in the following words: "Fêng-shui [the words themselves signify wind and water] is, as I take it, but another name for natural science. . . . It is simply the blind gropings of the Chinese mind after a system of natural science, which gropings, untutored by practical observation of nature, and trusting almost exclusively in the truth of alleged ancient tradition, and in the force of abstract reasoning, naturally left the Chinese mind completely in the dark." No more accurate definition for scientific purposes could be given, and to those who feel an interest in the subject I cannot do better than recommend the perusal of his work. But for present purposes, in which the practical rather than theoretical side of popular belief is necessarily dealt with, the reply must be framed somewhat differently. Fêng-shui, then, is a system of geomancy which determines the good or ill luck of localities as regards their occupation for purposes of building, cultivation, burial, etc., etc. By way of illustrating this interpretation the following paragraph from a Shanghai newspaper, written of course simply for "news" purposes, is apposite—"The general excitement caused in Hangchow, in common, apparently, with the rest of the province, was some weeks ago intensified by a development of the well-known superstition of *Fêng-shui*. A number of people having died in a certain part of the town, enquiries began to be made as to the cause of a mortality somewhat spe-

* *Pop. Antiquities*, Vol. III., p. 160 *et. seq.*

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cially localised. But instead of looking, as Westerns almost instinctively would, to the physical conditions and environments of the district, the good folks of Hangchow called in the learning of the geomancers to explain the cause of the 'evil influence.' These worthies were not long in pointing to a range of buildings belonging to one of the American Missions, that stood on a hill overlooking the district where the abnormal mortality had prevailed. These buildings, though not high in themselves, were yet elevated by their site above all the surrounding buildings, and thus they interrupted the benign influences of the *Fêng-shui*. The question then came to be, how the evil was to be remedied. The traditional mode of procedure would have been to organise a mob, raise a disturbance, and during its continuance contrive to pull down or burn the obnoxious premises. But, on the one hand, past experience of foreigners has convinced the authorities that this way of dealing with foreign property is sure to entail serious consequences; while on the other, the satisfactory results of diplomatic action as illustrated at Peking has gradually inclined them to the *suaviter-in-modo* policy. Accordingly a number of the gentry were commissioned to proceed to Ningpo and put themselves in communication with the United States Consul on the subject. Arrived in Ningpo they drew up a petition to that gentleman, setting forth the fears and anxieties which were excited among the common people of Hangchow, by the disturbance of the *Feng-shui* occasioned by the mission premises in question, and setting forth the willingness of the authorities to grant them a site and erect buildings on some other site to be agreed on between them and the missionaries, or to pay the missionaries a money equivalent for the surrender of their property. The missionaries, on being communicated with by Dr Lord, signified their preference of the proposal to grant them an equally eligible site and erect suitable buildings elsewhere, in exchange for their existing property, and this arrangement is now in course of being carried out." No better instance of the difficulties which Fêng-shui presents to foreign missionary and commercial enterprise could be adduced.

A superstitious belief in the value of human blood and portions of the body as medicinal aids seems to be common to the ignorant classes of many nations. Just two years ago, a number of lepers were reported to have made their appearance at Whampoa and its vicinity, attacking and killing healthy men, that they might drink the blood and eat the intestines of those killed, which, lepers are under the firm belief, will cure them of their loathsome disease. The native residents at Whampoa became very apprehensive about this, and exercised very great caution in their trips into the surrounding country in obedience to the time-honoured custom of worshipping at the tombs. A Chinaman, who was employed on board one of the river steamers, caught the disease, and, as was currently stated at the time, resorted to the *modus operandi* stated above. Female lepers, by the way, believe that they will become free from the disease if they communicate it to men willing to live with them, and as some are always to be found sufficiently dead to ordinary feeling to do so, leprosy has by this means been spread more than it would otherwise be.

The idea of cannibalism for other purposes is by no means unfamiliar to the Cantonese. When the rebels, called "patriots" by the half-informed enthusiasts of those days, held possession of the Blenheim Reach Fort, they used to drink the blood and eat the hearts of the Imps, (*i.e.* foreigners) whom they made prisoners. Colonel Yule, in his exhaustive work on Marco Polo (Vol. I., p. 275), devotes a lengthy note to the subject of Chinese and Tibetan cannibalism. The Arab travellers of the 9th century relate that, "In China it occurs sometimes that the governor of a province revolts from his duty to the emperor. In such a case he is

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slaughtered and eaten. In fact the Chinese eat the flesh of all men who are executed by the sword." Dr. Rennie states (and I can myself confirm the assertion) that after an execution at Peking certain large pith-balls are steeped in the blood of the defunct criminal, and under the name of "blood-bread" are sold as a medicine for consumption. It is only to the blood of decapitated criminals that any such healing power is attributed. "It is asserted that the executioners of Mr. de Chappedelaine, a Romish missionary murdered in Yunnan in 1862, were seen to eat the heart of their victim, and Mr. Cooper, the well-known traveller, was told by a Bishop of the same mission, that he had seen men in Yunnan eating the heart and brains of a celebrated robber, who had been executed." In all these cases the idea underlying this horrible act is, that by eating a portion of the victim, especially the heart, one acquires the valour with which he was endowed.

Nor do the Chinese stand alone in their silly stories respecting the use of the children's eyes and blood for photographic purposes. I note that a recent report of the Smyrna mission alludes to a superstition amongst the Greek Christians of the Levant curiously similar. They hold that the Jewish ritual enjoins the shedding of blood at the feast of the Passover, and that the Jews annually inveigle a Christian child into their toils, fatten it up, and then open its arteries to utilize the blood.* This blood, it is believed, is kneaded into the unleavened bread by the priests, who afterwards distribute this devilish confectionery to their congregations, for a small pecuniary consideration.*

But the superstitions regarding the uses of human blood or flesh are not confined to the instances above given. It used to be believed at Canton, and perhaps now is, that the blood of an unborn infant was all effective for magical purposes.† It is used as a charm against husbands by a sect called 迷夫教, a set of young unmarried women, comprising a sisterhood who are sworn never to marry. If forced by their parents to do so, they then employ this charm to destroy their husbands in order to remain single and be faithful to the oaths of the sisterhood. A case is on record in which a Fokienese availed himself of this drug to influence a woman for improper purposes, and her subsequent death in child-birth was regarded as the natural result of her yielding to the horrible charm.

More wide-spread is a belief in the restorative qualities of human flesh and

* Alexander, if we may credit the account given by Quintus Curtius, was terrified by blood flowing from inside his soldiers' bread during the siege of Tyre in 332 B. C. His seer, Aristanda, foresaw in this crimson efflux of the vital stream out of the commissariat a happy issue for the Macedonian; and the warriors thus never took Tyre. From the year 1004, the alarming spectacle of the bleeding host and bread, as well as the bewitched bloody milk, several times in each century, gave simple folk a scare. But the victims of superstition have the bump of casualty remarkably developed, and, in 1410, thirty-eight Jews were burnt to ashes because they had tortured the consecrated host until it bled.—*Chambers' Journal.*

* The object of the ceremony is, according to the myth, to cleanse the Jewish race in general, and the participators of the rite in particular, from the guilt of Calvary. It does not appear that the Chinese Jews have any legend of similar import.

† A correspondent of *Notes and Queries* writes: "Wife-beating, to the effusion of blood, may be a novel method of securing luck in herring-fishery, but to draw blood is practised in some of the fishing villages on the north-east coast of Scotland, under the belief that success follows the act. The act must be performed on New Year's day, and the fortune is his only who is the first to shed blood. If the morning of the New Year is such as to allow the boats of the village to put to sea, there is quite a struggle as to which boat will reach the ground first, so as to gain the coveted prize, the first to shed blood of the year. If the weather is unfavorable for fishing, those in possession of guns—and a great many of the fishermen's houses possess one—are out, gun in hand, along the shore, before daybreak, in search of some bird or wild animal, no matter how small, that they may draw blood, and thus make sure of one year's good fortune."

Mr. Latouche in his *Travels in Portugal* (1875) narrates a story illustrative of the national belief in the wehr wolf (lobis-homem), in which a Portuguese "wise woman" is reported as saying that "if a *lobis homem* can murder and drink the blood of a newly born child, the enchantment ceases and she is a lobis-homem no longer."

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blood to the sick. Parents suffering from long standing or dangerous diseases are frequently offered a decoction of medicine in which is mixed a piece of the flesh of one of their children. It is considered an act of great filial piety to cut a slice off one's calf to mix it with medicine for a parent. The practice is still followed even to the present day. Honourable mention is often made in the *Peking Gaztte* of such cases. It has of late been written down by the native press, particulary by the *Chinese Mail*. A recent issue of the Shanghai *Courier and Gazette* (November 1875) contained the following paragraph amongst it local items:—"Two model sons are now living at Soochow, whose mother was one day taken alarmingly ill. They were very poor; but medical assistance was urgently necessary, and so the elder brother went to implore the assistance of a celebrated doctor. He was only able, of course, to offer the great man a small fee; and the great man loftily refused to come. The poor lad threw himself on the ground before him and bumped his head till it ached, but the doctor was quite immoveable. So he went home and told his younger brother how unsuceessful he had been. The unfortunate woman was dying; what was to be done? At length the young boy hit upon an expedient. He cut a great piece of flesh out of his left arm, boiled it down to a broth, and gave it his mother to drink. It is said that she recovered." In May 1874, a memorial in the *Peking Gazette* records how the Deputy Governor of Honan petitioned in reference to a dutiful daughter who cut a piece of flesh from her arm, in order to cure her father of his sickness. "In the present Holy Dynasty, filial piety rules the Empire, and this doctrine originates in the female sex. In the district of Chin-yang there lived a daughter remarkable for her filial piety, whose name after her marriage, was Mrs. Wang. In the fifth year of the reign of the Emperor Hëen-fung, this young lady's father became dangerously ill, and his filial daughter, lighting incense sticks, announced (to the gods) her desire to sacrifice her own body for her father's sake. After this announcement, her father's illness increasing, and his physicians being unable to cure him, this filial daughter secretly cut off a piece of flesh from her arm, and putting it into the medicine prescribed, gave it to her father who, on eating it, immediately recovered. Some time afterwards the daughter's female attendants, pereeiving the mark on her arm, questioned her as to the cause and learned from her the facts already stated. There was not a single individual of all those who heard the narrative who was not struck with amazement." The young lady in question was shortly afterwards married, but her father dying some ten years afterwards she "pined away and died for grief." The petition from which the above quotation is made prays the Emperor to order that a Triumphal Arch be erected to her memory, as was usual in cases when extreme filial piety had been displayed, and the petition was of course granted.

A common saying that "a selfish child will be cut while being shaved" embodies an idea not altogether unfamiliar to ourselves. But another Chinese superstition, which certainly existed in full force at one time, though I have failed to get any positive confirmation of its existenco at the present day, obliges us to seek its parallel amongst other than Aryan races. A belief in weather conjuring by means of "rain stones" seems to have been introduced into China from Mongolia, and though it never took extensive root it attracted sufficient attention to induce the Emperor Shih-tsung in 1724-25, to issue an edict on the subject. It is addressed to the Mongolian Banner Corps, and says: "If I offering prayer in sincerity have yet room to fear it may please Heaven to have *my* prayer unanswered, it is truly intolerable that mere common people wishing for rain should at their own caprice set up altars of earth, and bring together a rabble of Hoshang and Taossŭ to conjure the spirits to

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gratify their wishes." Colonel Yule, in his *Marco Polo*, from which (I. p. 273) I take this reference, gives some long and interesting notes on the subject. Rain stones are used by the Samoans in the Pacific, and if my memory does not deceive me, by some of the North American Indian tribes also.

A popular belief exists in Central China that the practice of gymnastics, if carried out with sufficient faithfulness, will enable the student to avoid the common lot, and pass bodily into a future state "ascending to heaven with his fleshly body." That such a belief exists is not unlikely, and it is probably a vulgar superstition based on the more reasonable opinion that such exercises tend to extreme longevity. Another queer superstition (the adjective is not classical but expressive) relates to bridges. I have already adverted to the care taken as regards houses by placing on them charms, &c., to avert possible evil. But bridges, for some mysterious reason, have occult virtues and defects of their own. A native account says, "If bridges are not placed in proper positions such as the laws of geomancy indicate they may endanger the lives of thousands by bringing about a visitation of small-pox or sore eyes (!). They materially affect the prosperity of the neighbourhood. There is a legend that during the building of the stone bridge situated near the small eastern gate of Shanghai (陸家百橋 the 'Loh-family bridge,') some difficulty was found in laying the foundations. The builder thereupon vowed to Heaven the lives of two thousand children if the stones could be placed properly. The Goddess addressed, however, intimated that she would not require all their lives, but that the number in question would be attacked by small pox. This took place, and about half of those attacked died." Stories like this circulated amongst coolies and compradores are a fair specimen of popular legendry in this connection. But why bridges should especially require such sacrifices it is difficult to say.

Amongst what may be termed domestic superstitions is one that, if a person be afflicted with a swelling, touching it three times with the hem of a woman's garment is efficacious as a cure. If, when one is boiling a pot full of liquid, a straw be tied round the neck of the pot, it is believed that the contents will never boil over or get burned. Another piece of cook's folk-lore relates to eggs. As everybody knows an egg suddenly plunged into boiling water will most likely break. But the Chinese cook averts this occurrence by previously describing a circle with the egg round the rim of the pot, which he believes is an infallible protection against any fracture of the shell. The Japanese, by the way, draw auguries from the noise made by boiling. Over a bright fire, a rice boiler is said to vibrate with such violence at times as to give forth a loud humming noise. If this begins faintly and grows afterwards stronger it is said to indicate good luck; if loudly, the reverse is predicted, but in such cases it should at once be stopped by enveloping it in the under-clothing of a female (a virgin, if possible.)

A curious antidote against sickness is very commonly applied by parents at Canton to their infant children on the fifth day of the fifth month. This consists in staining their foreheads and navels with cinnebar or vermilion, leaves of the sago palm and garlic bulbs being at the same time suspended over the entrance doors to prevent the intrusion of evil spirits. A medicated cake prepared at *noon* of the day in question, and known as "the noon day tea" (午時茶) is also in much repute for the cure of diseases, as is also a sort of congee boiled at the same hour with five kinds of pease.

The all-pervading *yang* and *yin* principle so naturally influences the whole arcana of Chinese belief that it is not surprising to find it applied to the care of such useful contributors to the national industries as silkworms. These are said to belong to the *yang* or male influence and to be under the protection of a special constellation. Anything male, such as men, sunlight, &c., is

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congenial to them, and anything female deleterious. Hence pregnant women (development of the *yin* principle) are not allowed to approach them; and even the presence of a new-born child in too close proximity is thought to be deleterious.

Finally I may note that a curious superstition obtains regarding murderers. It is believed that if the corpse of the murdered man lies with its fists closed, it is a sign that the murderer will soon be captured. If on the contrary the hands are extended, the omen foretells that he will for at least some time make good his escape. It is strange, by the way, that so widespread a belief as that relating to the bleeding of a corpse when touched by its murderer has not some analogy in China. At least I have failed to find any, though a not quite dissimilar superstitious idea is prevalent, that if a man has died a violent death—either by process of the law, or by the act of a murderer—and the dead man is dissatisfied, blood will come out of his mouth, eyes and nostrils on the appearance of a close relative.

VII.—GHOSTS, APPARITIONS, AND SUPERNATURAL BEINGS.*

No one who has thus far followed my imperfect efforts to convey an idea of the popular beliefs of the Chinese will be surprised to find that ghosts and apparitions occupy an even greater place in their superstitious lore than is the case with ourselves. In the words of a native friend, "China is full of ghosts." There is scarcely a popular play in which a ghost does not play a conspicuous part in aiding to right the wronged or to punish the guilty. The person to whom he appears on such occasions generally counterfeits either sleep or insensibility; but now and then while wakeful and active the actor (especially if he be the ruffian of the piece) is scared out of his senses by the apparition in the most approved melodramic style. Many popular stories turn also on the appearance of supposed ghosts, who turn out to be quite *bonâ fide* citizens in the flesh and simply enforce the moral that conscience makes a coward of the wrongdoer. A story of this sort runs to the following effect, and narrates an incident stated by Mr. C. T. Gardner to have happened only some five years ago at Chinkeang. There were two partners, named Chang and Li, on one occasion returning by way of the canal from Yangchow, where they had been collecting debts. Chang saw Li standing on the edge of the boat, and the crime of pushing him into the water, and thus becoming sole possessor of the money, suggested itself. Chang, therefore, pushed Li into the canal. Next year, at the time the murder was committed, Chang fell very ill, and the ghost of Li appeared to him in a threatening form, and told him that unless he paid over the sum properly belonging to the dead man's family, he would die. Chang promised to do so, and got well, but his health being restored he broke his promise, and still kept the money. Again, the following year, at the same time, Li's ghost again appeared, looking still angrier. Again Chang was induced to make the promise, and this time he kept it. However, his health seemed permanently to suffer, everything went wrong, business fell off, and he determined to try and change his luck by migrating to other parts; he consequently went to Honan. What was his astonishment when he again saw Li, not now in the middle of the night by the side of the bed where he lay sick, but in broad daylight, and in the street. His terror was extreme, he rushed forward, and made a ko-tow, and said, "I have already done as you ordered me, why do you still haunt me?" To which Li replied, "I am no ghost; what do you mean?"

* In the compilation of this and the following chapter I must express my great obligations to Mr. C. T. Gardner, of H. M. Consular service, Canton, to the Rev. J. Chalmers, M.A., and to Mr. Chun Ayin, of the *Chinese Mail*, for manuscript notes which they have kindly placed at my disposal. I have also quoted freely from an amusing paper published in the *Daily Press* entitled "Bogey in the Middle Kingdom," and from a contribution which appeared some time since in the Shanghai *Courier* newspaper over the signature "Liu."

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Then Chang told him how he had twice appeared, and how his share of the money had been paid to his family. Li then said, "So, it was not an accident my falling into the river? I had neglected to pay due respect to the spirit of my father, and when I tumbled in the river, and was nearly drowned, I thought it a punishment for my impiety."

"The spirits of the dead," remarks Mr. Chalmers, "were perhaps known at first only as objects of superstitious fear under the name Kwei 鬼 *ghosts*. The top of this character is supposed to represent a human skull. It had from the first an unpleasant association, and hence it is seldom used in speaking respectfully of the dead. In the poetry it occurs only twice, once as our modern Ghost, and once as the name of a place —Ghostland.

"An interesting statement is attributed to Confucius in the Book of Rites (§ Tan-kung) that in the time of the Hea, the earliest dynasty, they did not sacrifice to the dead, but simply made for them incomplete implements of bamboo, earthenware without polish, harps unstrung, organs untuned, and bells unhung, which they called 'bright implements' implying that the dead are spirits (shen) and bright. There is something really beautiful in this; and the substitution of 'bright spirits' or 'spiritual intelligences' for 'ghosts' is an euphemism of which we feel the necessity as much as the Chinese; for who likes to speak of his relations as gone to the shades and to the fellowship of ghosts?"

One peculiarity of the Chinese belief respecting ghosts is forcibly recalled by Charles Dickens's description of the Ghost of Christmas Past in his famous "Carol." They are frequently seen in shapeless form, *i.e.* that the head will first be visible and then the feet, then the body, and so on, the various parts appearing and disappearing in swift succession. Another quaint belief is that a ghost has no chin, and to say to a Cantonese "*ni mo ha-pa*"—"You've no chin," is equivalent to saying "You're a Ghost." Furthermore, the conventional white clothing which European superstition bestows on nearly all ghostly visitors is absent from the Chinese idea. A ghost in this country always appears in the dress he was accustomed to wear during life—a very Marley in fact—and conducts himself in a very ordinary way. There is indeed a refreshing absence of the fee-faw-fum element in Chinese ghostology, this eminently practical people taking a most matter-of-fact view of spirit vagaries. They agree with us however in allotting the hours of darkness to such visitors, who, as with ourselves, are compelled to disappear as the cock's crow announces the returning dawn. The candle flame which with us burns blue as the being from another world intrudes himself, is in China alleged to burn green—an odd reminder of the "green fear" of the Greeks. Most Chinese ghost stories turn upon some end to be accomplished by the supernatural visitor; they retail none of the sprightly friskiness attributed to ghosts in Western lands, and altogether the Chinese specimen presents, as a rule, an edifying illustration of how to do one's work in the quietest and most straightforward manner possible. It must not however be supposed that they are endowed by popular belief with benevolent intentions. On the contrary they are supposed to be maliciously inclined, and the very fact that the words for "ghost" and "devil" are the same, and form a portion of the objectionable epithets applied to foreigners (*Kwei-tsze* in mandarin or *Fan-kwai* in Cantonese) demonstrates the popular belief. To see a ghost is almost always regarded as an evil omen, and a Chinaman is quite as easily scared as a European by the unwelcome sight. One thus visited is described by his pitying neighbours as "down in his luck." As a rule, ghosts in China, it is alleged, most often appear either to intimate friends or relations or to downright enemies. In the former case it is to request the fulfilment of some unaccomplished duty or to aid virtue in distress, when the ghost gives the

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weaker but upright party material aid in disposing of his antagonist. As an illustration of the first-named sort of apparition, I quote the following recently communicated by a resident to the *North China Daily News*, as told him by his teacher to excuse his non-appearance for some few days:—

"It happened thus; three years ago a soldier who lived near our house was ordered to join his regiment, which was about to march against the rebels. As he was going to battle he did not wish to take his money with him, and he called on my uncle and asked him to take charge of $40, the amount of his property, until his return. My uncle accordingly took charge of the money, and the soldier joined his regiment; but he must have been killed in battle, as we have never heard from him since.

"The day before yesterday, my uncle, who has for some time been suffering from illness, called us to his bedside, and told us that he was about to die. The soldier, he said, had appeared to him and insisted that my uncle should immediately join him in Hades. We asked my uncle whether he had committed any fault with regard to the $40, for which we might make some atonement by punishing him in any way? He replied that the money was all right, and that we should find it in a certain drawer which he pointed out. My uncle died that day, and it was of course impossible, under such circumstances, that I could come to your Excellency's place to study."

Among recent stories of ghosts is one related in a native newspaper of a mandarin who met his death in the late collision between the *Fusing* and *Ocean*. The unfortunate man was a passenger in the Chinese steamer *Fusing*, which was sunk in the catastrophe, over 60 other people being also drowned. According to the story his ghost appeared to his wife, who was living in Soochow, streaming with water from head to foot. He told her that he had unfortunately been drowned and could therefore enjoy no more of her society. He also stated that he had sent by a certain friend of his some money for her use before he took passage in the *Fusing*, and that the friend would arrive shortly. The wife was left in a state of bewilderment, and did not exactly know what to make of it. A day or two afterwards the friend named actually came with the packet of dollars, his arrival being shortly followed by the intelligence of the *Fusing's* disaster.

Another story relates to a young Cantonese, who was made commander of a Chinese man-of-war belonging to the Foochow Arsenal fleet. Shortly after his promotion, he was taken ill and died. He was unmarried as he was very young—only 23 years of age. When he fell sick, he was living at the house of a very intimate friend, a compradore in one of the foreign firms at Foochow. After his death, the friend frequently saw his ghost, and one night he saw it more distinctly than ever. He was lying in bed half asleep and half awake, when he saw the ghost standing by his bedside weeping. The friend addressed it and said: "Young man, you need not cry, it is your fate; you should be satisfied with it." Thereupon the ghost disappeared, and never shewed itself again to the same party. The ghost showed itself however to the men on board the ship he had been commanding, being often seen to pace up and down the deck, as was his wont at night during his lifetime, and sometimes place itself in the attitude of drilling the men. Though the appearance here narrated seems to have been objectless, the story is quoted as being the type of numberless others which find insertion in the native prints.

The Chinese endow certain sorts of ghosts with peculiarly malevolent powers. Thus those of women who die in childbed, or while pregnant, are peculiarly obnoxious, and those of suicides still more so. The ghosts of those who die natural deaths seldom appear to the survivors; as a rule the fact of a man's ghost appearing implies that he has

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died by violence.* The commonest type of ghost story to be met with in China is that wherein somebody who has been foully dealt with appeals to those who represent his interests to avenge him. It would of course be more odd if there were no coincidences pointing to the truth of the alleged appearances than if there were not. But I must confess that in China as elsewhere they sometimes leave a *bona fide* impression of the marvellous which can neither be explained nor rejected.

When a man has been murdered by another, his ghost will, it is believed, haunt the murderer wherever he goes, and will only be prevented from doing him a mischief by the want of a suitable opportunity. Thus the presence of idols in the same room completely neutralizes the ghost's power, and it is moreover believed that in any case no vital injury can be inflicted on the guilty party until the time of his death, as recorded in the Book of Fate, has arrived. The ghosts of suicides (who are distinguished by wearing red silk handkerchiefs) haunt the places in which they committed the fatal deed and endeavour to persuade others to follow their example; at times, it is believed, even attempting to play executioner by strangling those who reject their advances. Mr Gardner gives the following story as related to him by a Chinese friend:—"A friend of mine enticed by low rent took a haunted house, and invited a guest to stay with him. My friend declares he had no dread whatever, and that his guest did not even know that the house was haunted. In the middle of the night he heard a noise as if of struggling proceeding from the guest's bed. He went to see what was the matter, and found his friend choking in his sleep. Thinking this might be accidental, he invited three friends to stay with him, and the phenomenon repeated itself on all three at the same time. Frightened at this, he made enquiries, and found a woman had committed suicide in the guest's chamber, and gave up the house." Another story runs as follows:—"Outside the north gate at Hang-chow there was a house haunted by demons, where no human being dared reside, of which the doors were ever barred and locked. A scholar named Ts'ai bought the house: people all told him he was doing a dangerous thing, but he did not heed them. After the deed of sale had been drawn out, none of his family would enter the house. Ts'ai therefore went by himself, and having opened the doors, lit a candle and sat down. In the middle of the night a woman slowly approached with a red silk handkerchief hanging to her neck, and having saluted him, fastened a rope to the beam of the ceiling, and put her neck in the noose. Ts'ai did not in the least change countenance. The woman again fastened a rope and called on Ts'ai to do as she had done, but he only lifted his leg and put his foot in the noose. The woman said 'You're wrong.' Ts'ai laughed, and said, 'On the contrary, it was you who were wrong a long time ago, or else you would not have come to this pass.' The Ghost cried bitterly, and having again bowed to Ts'ai, departed, and from this time the house was no longer haunted. Ts'ai afterwards distinguished himself as a scholar, and some have identified him with Ts'ai-ping-ho, the Provincial Chancellor." A third tale from the same source illustrates

*Lady Fanshaw, visiting the head of an Irish sept in his moated baronial grange, was made aware that banshees are not peculiar to Scotland. Awakened at midnight by an awful, unearthly scream, she beheld by the light of the moon a female form at the window of her room, which was too far from the ground for any woman of mortal mold to reach. The creature owned a pretty, pale face, and red, dishevelled hair, and was clad in the garb of old—very old—Ireland. After exhibiting herself some time, the interesting spectre shrieked twice and vanished. When Lady Fanshaw told her host what she had seen he was not at all surprised. "A near relation," said he, "died last night in this castle. We kept our expectation of the event from you lest it should throw a cloud over the cheerful reception which was your due. Now, before such an event happens in the family and castle, the female spectre you saw always becomes visible. She is believed to be the spirit of a woman of inferior rank, whom one of my ancestors married, *and whom he afterward caused to be drowned in the moat, to expiate the dishonor done to our race.*"—*All the Year Round.*

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what I have called the practical element in Chinese ghost stories: "At Nanchang, in Kiangsi, were two literary men who used to read in the Polar monastery; one was elderly, the other young; they were united by the bonds of closest friendship. The elder one went to his home, and suddenly died. The younger man did not know of it, and went on with his studies at the monastery in the usual way. One night after he had gone to sleep, he saw his old friend open the bed curtains, come to the bed, and put his hand on his shoulder, saying, 'Brother, it is only ten days since I parted from you, and now a sudden sickness has carried me off. I am a Ghost. I cannot however forget our friendship, and so have come to bid adieu.' The young man was so astounded that he could not speak. The old man reassured him, saying, 'If I had wished to injure you why should I have told you I was a Ghost; do not fear then. The reason of my visit is that I have a favor to beg of you with regard to the future.' The young man grew a little calmer, and asked 'What can I do?' The Ghost replied, 'I have a mother over 70, and a wife not yet 30; a few piculs of rice are needed for their maintenance. I beg you to have mercy upon me, and supply their wants. That is my first request. I have also an essay which I have written, which has not been printed. I beg of you to get a block cut for it, and print it, so that my name may not utterly die out. This is my second request. Next I owe the stationers some thousands of cash, which I have not paid; kindly settle the claim. This is my third request.' The young scholar assented with a nod. The dead man stood up, and said, 'As you have been kind enough to grant my requests, I will depart.' Saying this he was about to go, when the young scholar, who had observed from what he said that there was a great deal of human feeling in him, and also that his appearance was as usual, lost all fear of the Ghost, and tried to detain him, 'We have been such close friends; will you not stay with me now a little while?' The dead man wept, and came back and sat on the bed, and having conversed about ordinary topics, again stood up, and said, 'I must now go.' He stood up and did not move, his eyes stared, and gradually his features changed. The young scholar got frightened and said, 'Now you have finished what you had to say, you had better go.' But the dead man stood still, and did not depart. The young man shivered in his bed, and a cold perspiration came over him, but still the guest went not, but stood erect by the bedside. The young man got in a still greater fright, and jumped up and ran away. The Ghost ran with him, and the faster the young man ran, the faster ran the Ghost. After a mile or so of this race they came to a wall, over which the young man vaulted, and fell to the ground. The dead man could not get over the wall, so he hung his head over its ledge, and from his mouth fell some saliva which fell on the young man's face as he lay. At daybreak some passers-by gave the young man some ginger, and he awakened from his trance. Meanwhile the family of the dead man sought the corpse, but could not find it, but when they heard the news of the corpse looking over the wall they took the body and buried it."

Although as I have said there is a general absence of "friskiness" in Chinese ghosts, such pranks as those which have attracted attention at home—throwing down crockery, trampling on the floor, &c.—are not unknown. The only difference is that with us, such annoyances seem usually to be purposeless, while in China they are resorted to attract attention to the ghost's demands. Ghosts, say the natives, are much more liable to appear very shortly after death than at any other period. For the first ten days after the spirit has quitted the body a ghost is said to be 回煞 *ui shat* (Canton.), returning to its former haunts and attempting to pursue its ordinary avocations. In such cases it is supposed to be accompanied by celestial police

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termed Yen-lo-hwang, who are responsible that it duly returns to Hades. In order to discover whether such a visit has been paid, the hall in which the body is laid out is strewn with a smooth layer of sand. If it appears clean, or footmarks only are visible, it may be concluded that the deceased is in a state of happiness; but should the marks of chains or dirt be detected, his fate is supposed to be very much the reverse. I may, by the way, note that to constantly dream of deceased relatives is regarded as a sign that the dreamer will soon die.

The superstitions as to deceased husbands visiting their wives are peculiar, but scarcely calculated for popular explanation. A somewhat contemptuous idea seems to prevail amongst the Chinese regarding the intelligence possessed by ordinary ghosts. They are usually spoken of as stupid and easily amenable to the control of those who remain self-possessed. The ghostly hierarchy is well marked off as to its degrees. Thus, on the 17th of the 7th moon, a ceremony called "appeasing the burning mouths," consists in laying out plates filled with cakes and bearing above them invitations to the "Honourable Homeless Ghosts," or those whose relations being too poor to provide for them, leave them to the tender mercies of the general public. Those are the paupers of Ghostland. The writer already quoted, says in his amusing paper:—"Though the invitations are addressed to Ghosts near and far, there seems to be a sort of poor law which practically confines the relief afforded to Ghosts of the parish. Of course, it is only disreputable Ghosts who thus consent to live on charity. These pauper spirits are said to do a great deal of harm, and cause epidemics, but luckily the firing of crackers is a cure for the diseases thus caused, as it drives the hungry Ghosts elsewhere. Besides these low bred and malevolent hobgoblins, there are aristocratic and benevolent spirits, one of whom rules the destiny of each of the Chinese cities. These Ghosts are called Chêng-hwang, and receive their appointments in various manners and for various terms. Thus the Chêng-hwang of Chu-chow in Chê-kiang, is the ghost of a man named Shih, who was formerly magistrate of the place, but who died of grief on being unjustly disgraced. He received his appointment from heaven, and appeared to his successor in office to notify the fact. The Chêng-hwang of Hangchow is the ghost of a censor named Chow, who being unjustly sentenced to death, memorialized the throne to slay his only son, as he feared he would rebel to avenge his father. Both were executed, and afterwards it being found out that the accusation was false, the Emperor, to make amends, appointed his ghost Chêng-hwang of Hangchow in perpetuity, and having executed his accusers, man and wife, made stone images of them, kneeling and in chains, which he caused to be placed in the Chêng-hwang's temple. The Chêng-hwang of Wu-chang is changed every three to six years, and receives the appointment from the Taoist Patriarch residing at Chang-tien joss-house in Kiangsi, and this is notified to the various Taoist priests."

"The Chinese almanacks describe sixty '*Shin* of Offence' or evil ghosts, one of which is abroad on each day of the cycle of sixty. If any one goes out in any particular direction, and afterwards feels heavy-headed or feverish he is supposed to have met this shin. He therefore takes some fruit, rice, &c., and politely bows the creature away in the direction where he met the accident. The *shin* are pictured in the almanacks as little naked men. When the demons take possession of a sacrificing witch she talks about happiness and misery. Every time they come she is altogether a *shin* in her eating and drinking and speaking, and every time they go she is altogether a human being. It would be hard to say whether demons are in the witch or the witch in the demons.*"

In an old Chinese farce said to date from the Sung Dynasty entitled 王道士收妖

* Chalmers.

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or "How the Taoist priest Wang exorcised the Ghost," Wang goes to a haunted house with all his spiritual apparatus, full robes, mitre, &c., and a gong big enough and noisy enough to frighten the boldest devil. Not a bit however does the ghost quail in the present instance, but seizes the gong, the cap and the robes of the holy man, and vows he will turn the tables. At last the priest goes on his knees, and beseeches the ghost not to exorcise him, as he only came in order to earn a few cash; and had he only known beforehand that his Excellency the ghost was really in the house, he would not have ventured to disturb him. The farce ends by the ghost exorcising the priest.

Ghosts of idols are not unknown to the Chinese. "Ten years ago when the rebels infested the country and the cities were kept under strict restraint, the people of Canton reported that the idol Kwan-yin's *shin*, her body dressed in white and in her hand a yak's tail, perambulated the city wall protecting the rampart; and at San-shuey the common people reported that the rebels saw the *shin* of the idol Hiun-tan, which is outside the South gate, bodily riding on a black tiger and in his hand a golden whip too awful to be meddled with."*

Another case of god-ghosts vissible to the vulgar eye was gravely recorded a few years since in the *Peking Gazette*. When the Mahometans were some time ago besieging the district city of Chang-wei, they suddenly halted, and ran away. The explanation is that when the rebels approached the temple of Ta pi-peh (god of the star Venus) they saw a terrible vision—"gods clad in golden mail and armed with swords and shields, drawn up in battle array, numerous as forest trees, and all along the top of the city wall innumerable red lamps;" and as a general fire of musketry and cannon from the wall was heard, the assailants were scared, and they abandoned their onslaught on the city.

The residence of human ghosts in Hades is supposed to be subject to conditions very like those obtaining amongst mortals. They sally forth on their visits to the world at permitted times and are free so long as they behave themselves. But any infringement of the ghostly laws which regulate their conduct is met by prompt punishment and a seclusion which effectually prohibits their revisiting earthly scenes of pleasure or business. But even when enjoying to the full all the privileges of ghostdom, they are not able at all times to do what they would. Mortals may deter them from appearing by pasting up pictures of Chung-Kwai 鍾葵 the Beelzebub of China, on the walls of their rooms. Talismans written in perfectly unintelligible characters are also in use and, as already seen, Taoist priests are credited with the possession of curious powers as exoreists. Pictures of Warriors pasted on the doors of houses are efficacious, as are also the pieces of perforated paper so often seen on the doors of houses waving from the lintels.

The belief in ghosts does not limit itself to those of mankind only. The spirits of certain animals are also supposed to manifest themselves in a similar way, but this section of the subject will be more fully dealt with under the head of witchcraft and demonology. As an illustration however of animal ghostdom pure and simple, the following story may be cited: A resident at Canton named Ling was the owner of a monkey belonging to a species known as *yuan*, which is supposed to be peculiarly intelligent and possesses an almost human mind. The natives believe that if one of these monkeys has plenty of water given to it, it will attain an enormous size, larger than that of an average man. The monkey in question had been in Mr. Ling's family for some 40 years, but never having been allowed to drink water was of small size. One day Mr. Ling's little son was passing the monkey when it put out its hand and snatched away his cap. The child complained to his father, who thereupon chastised the animal heavily with a whip; upon this the monkey became sulky,

* Chalmers.

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refused all food and in a few days died. Shortly afterwards the monkey's ghost began to haunt the house. Food placed on the table vanished mysteriously and many of the curious phenomena attributed to ghostly interference took place. At last a fire broke out in the house unaccountably, and Mr. Ling shifted his residence. But the monkey's ghost still followed him and continued its persecutions. Again he moved house and again the ghost accompanied him, until at length, as a last resource, he took a room in the Temple of the 500 Worthies and finally evaded his persecutor. The monkey ghost did not dare face the gods, and so left him in peace. The party mentioned was but a year ago still residing in the temple.

The foregoing pages, though by no means exhaustive of the subject, will it is thought be sufficient to indicate the agreement of Chinese with Western belief as regards ghosts and apparitions. The line of demarcation between the subjects already treated of, and that of witchcraft and demonology, being somewhat indefinite, those curious in the matter will find additional information in the succeeding chapter under that head.

(To be continued).

THE CHINESE VERNACULARS.

A PLEA FOR THE CULTIVATION AND USE OF THE VULGAR TONGUES IN CHINA.

An incident is somewhere related of Washington, that, in sending an order, I think it was through his co-patriot Benj. Franklin, then in France, for a watch, he requested that while little regard should be paid to the ornamentation of the case, particular attention should be given to the interior construction of the works, to the end of keeping correct time. It will not be out of place, at the present time, in view of the preparation for the coming celebration of the centennial anniversary of the Independence of the United States of America, to point to the first citizen president of the Republic, and to the nation which is proud to call him the "Father of his country," as an illustration of the character of modern civilization in special regard to practical ends above every other consideration.

The character of any people in any age finds wonderful expression in its language and literature. By them the state of mental cultivation and moral sentiment may be discovered. They rise and flourish, and fall and revive together. All languages, like living organisms, are all the time changing to meet the exigencies of changing conditions until they die, when they change no more for ever, but are fixed like the fossils in the old geological formations. The dead languages are interesting, not only as containing the records of the past, but what is perhaps of still greater importance they are standards of reference for all coming times. There is no more sure mode of determining the character of any people than by the study of their spoken and written languages which are faithful commentaries on their life. Here all the peculiarities of nation and race, of family and individual, are depicted in true colors. Not knowing the people, a good idea may be obtained from their literature. The terra cotta tablets of ancient Nineveh and Babylon reveal the character of the people. Writings only reveal a part; the common speech is still more important, when it can be examined as a revelation of the facts in question. Much has been said and written about the learning fo the Chinese, but it should not be forgotten

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that the wealth of literature, as is also the case with the land, houses and goods, belongs to a very small proportion of the people. The great mass of the inhabitants of this empire live in a most deplorable poverty, with but a faint idea and minimum knowledge of books. Many of them have learned a little of the sound, without perceiving any meaning of what they have even committed to memory. The Chinese literature and speech are certainly like the Chinese people. They mutually illustrate and explain each other. They are exceedingly interesting subjects for investigation, the materials for which are most abundant; and when the history comes to be written, it will be found, as all who have paid any attention to the subject know, that all along through the ages there have been cycles of improvement and deterioration in different parts of what is now the Chinese Empire, and there is a striking analogy to be found between China past and present with all other ancient and modern pagan nations.

One point, apropos to the following discussion may be mentioned here; which is that the most ancient of the Chinese classics like those of other nations, as the odes and fragments of historical annals, are in an exceedingly simple style, doubtless in the vulgar tongue of the period in which they were written. The involved and condensed style peculiar to after times is in fact a corruption of ancient simplicity. Modern Chinese literature is not a living child born of conviction and desire to discover and reveal truth, but a dead thing of art, cold as ice, without a breath of life or one warm throb of love for humanity. It is in fact the real expression of cultivated paganism, at the extreme pole opposite to nature reformed by Christianity.

Three centuries ago this subject was of vital importance in the countries of Europe, at the time of the reformation, and it is of equal importance and under very similar conditions, it is believed, to-day in China. It is in the full conviction of this fact that this plea is made, especially directed to Christian missionaries in accordance with the feeling that all real and permanent reform in these Asiatic nations will be accomplished by the spread of the Christian religion; but the subject commends itself to the careful consideration of politicians, to all philanthropists who are praying and waiting for the redemption of the world from all ignorance, crime and misery. It is to be expected that there should be wide differences of opinion in the conclusions drawn from the facts discovered in this comparatively new field of investigation. There is much that is new and peculiar; as great variety in the facts of speech, as in the facts in the different branches of natural science. No two individual existences can be found that are exactly alike, but in the midst of this wonderful variety the established principles which regulate human speech, it will be safe to affirm, are the same in all times and in all places the world over. An appeal for approval may be made with confidence to the learned men of Christendom upon this subject, who will be able to judge of the matter in hand by analogy from facts to which attention is to be called. It is not contended that the analogy is perfect, for there is no exact parallel to be found, and the Chinese language is just as different from all other languages as the Chinese people are different from all other peoples. But it is surely not a chimerical expectation, that in the future a common origin may be demonstrated for all peoples and languages on the face of the earth.

It is well known, as has been intimated, that the cultivation and rise of the vulgar tongues in Europe, in religion, science and literature, is comparatively modern; and that there was a long and bitter struggle, indeed hardly yet ended we may say, and a struggle in which the literary classes too were found in great numbers in the ranks of the vanquished, before the mediæval Latin was banished, as to common use, from the churches and schools, as one cause of the ignorance among the common people during the dark

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ages, and as not adopted to the changed conditions of modern times. Analogous changes it is believed may be expected in China before she can take her proper place among the nations, when what we choose to call the vulgar tongues shall take the place of the present style of literature in favor with the literary classes.

In the discussion of this subject attention must be directed to the distinction between the words Language and Dialect, as often used in this connection. The line which separates them is by no means clearly defined. It will conduce to clearness if the senses intended in this paper are explained, for it is an old question and all the more difficult in view of modern investigations, which show how nearly the different families of human speech and written languages are related in origin and character to each other.

It is not worth while to contend about mere names. The facts are most important. What is meant in this paper by a different Language is such a difference of idiom, pronunciation, &c., as to the prevent mutual understanding in conversation or in books where the language has been reduced to writing. By Dialect is meant such a variation as does not prevent a good understanding. It is contended that in this sense there is very much the same state of things to be found in China as in Europe, and it cannot be denied that there is something very like a difference in language to be found in the forms of speech in the Middle Kingdom. For instance; take the specimens referred to in the introduction of Dr. Williams's Syllabic Dictionary — Mandarin, Pekin, Hankow, Shanghai, Ningpo, Fuchau, Amoy, Swatow, and Canton. It may be contended that there is almost, if not fully, as great a difference between at least some of them as there is between the languages of Spain, Portugal, France, and Italy; or say the German, Dutch, and Danish languages, as spoken to-day in Europe. It is believed that the facts when fully known and compared, will warrant the statement that there are many languages as well as dialects in China. They have perhaps not yet been sufficiently studied to justify anything like scientific accuracy in statements in regard to their origin, history and character, but certainly it is evident upon a slight knowledge of the subject that there is in many respects a close analogy to be discovered with what is found in other parts of the world. What is called Mandarin, both northern and southern, is spoken, and understood to a great extent over all the northern and central provinces. This vulgar tongue has been reduced to writing and used in books principally in light literature; in novels of different kinds, and in theatrical plays. But one of the finest specimens perhaps is the commentary on the Sacred Edict, and it affords a valid argument in favor of the general import of this paper, that one of the most enlightened emperors of this dynasty chose this style for the work in question, issued by Imperial authority, and ordered to be read at stated periods in every part of the Empire.

Every one of the principal divisions of Chinese speech has a great variety of pronunciation, or as may be represented different dialects. At Canton the natives say, and a foreigner if observing can perceive, that there is a difference between the mode of speech in the western and eastern suburbs. The dialect spoken at Macao differs in one respect from that spoken at Canton, in leaving out the aspirate by the former, as in the case of the dwellers in Gilead and Ephraim on the banks of the Jordan; the one party saying Sibboleth, and the other Shibboleth. But these differences within a large radius of the provincial city are not so great as that of the Yorkshire peasantry from that of their fellows in the south of England. These different modes of speech are not confined to the lower classes, but the same peculiarities belong to the gentry. In this respect it is different from that in Europe.

The classical literature may be said to take the place of the Latin. It is read with different pronunciation in all parts of the

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Empire, and may be regarded as not a spoken language, except the most ancient referred to above. The object of this paper is to plead for the cultivation and use of the vulgar tongues, and the preparation of books in the colloquial or vernacular languages. It is believed that the special want of China at present, in order to the elevation of the country to a proud place among the nations, is the cultivation and use in literature of a simple style, something different from that in use now, the reduction to writing of the common speech, of such as in English is called the mother tongue, that which is learned on the mother's breast. What is called the book style is associated with the dismal scenes of the school-room, and the dreadful drudgery of committing to memory page after page, and volume after volume, of sounds without understanding the meaning. The books in the schools are not in the language of common life. The words awaken no sweet memories of home, and there is no music in them to strike the chords of the heart when the sounds are heard by the ear.

1. The first reason for this plea is the connection of this subject with the faithful translation of the Bible, and its use by the people. As an illustration of what may be seen every day in mission work, it may be stated that when the Rev. Mr. Douglas was at Canton doing the work of an evangelist, he called together the native helpers of the different societies in order to address them, of course through an interpreter. As an introduction to the service he requested that a part of a chapter be read from the prophecy of Ezekiel. All who were present would testify that the simple reading of the Chinese version in the book style was quite unintelligible to the greater part of that picked audience, without the book being in their hands. It is surely a reasonable demand that the Bible be translated in a style easy to be understood by the congregation when read from the pulpit. This is not a question of mere taste and preference. We have for our guide the style of the original Hebrew and Greek, and not only so, but an authorized translation of the Old Testament in the LXX. quoted by the writers of the New Testament. These are inspired models for our imitation, and it may be urged that inspiration has reference to manner as well as to matter. It is safe and a sacred duty for all who believe in the fact of a sacred classic to conform as much as possible to the type of style found in the original. And how simple and lucid and easy to be understood is that style when addressed to the hearing of the ear! How different from the style dear to the heart of the Chinese student of the present day; in reference to the difficulties of which a remark was made by an eminent sinologue, that the Chinese language appeared to be a device of Satan to keep the masses of the people in ignorance, confining knowledge of books to the very narrow circle of a learned class. It is the glory of God, and of the "Word of God," on the other hand, to reveal the highest mysteries to all classes. "The Law and the Prophets" were read in the ears of the people, who were able to understand what they heard. They were instructed, even the children, every Sabbath when they sat in the Synagogue, and heard the reading of the Sacred Rolls.

2.—It is not only important that translations of the Bible be furnished in the vulgar tongues or common speech of the people, but that almost all kinds of literature find representation in this style, even for distribution among the literary classes for their enlightenment in this matter, that not only the truth of Christianity, but all kinds of science and philosophy, may be seen to be within the reach of the multitude, not being dependent upon the mere "wisdom of words" or recommended only by the advantage of a peculiar style. The principles of religion and philosophy, and the facts of modern science may doubtless be taught most effectually by a plain style. Attention must be called to the ideas themselves more than to their expression. There are beauty and majesty in truth itself, and life is more than

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form. It is an altogether false theory that books and tracts must be cast in the mould of the essay of the Chinese student to recommend the truth of religion and science to the literary classes. It is a poor ambition to show them that Christians may emulate the fine writing of the heathen. Our glory is rather in principles and truth and practical aims. It may be feared, that by the affectation of an elaborate style, the impression may be produced that want of argument and fact is attempted to be concealed under the guise of a fine outward appearance, and it is certain that the Chinese are quite open to conviction as to the real excellence of a plain and simple style. Not long ago a Chinese scholar pointed out to me the impropriety of the style of a new commentary on a part of the Bible, in which he declared the explanations were harder to understand than the text itself.

3.—This subject is intimately connected with the theory and practice of education. According to the principles which are supposed to rule in modern civilization and its best approved systems, those of China to-day are intolerable; but it should be remembered that from the Chinese standpoint, and for the end they have in view, their plan is really the best. As is well known, what is called Education in China has sole reference to success in the literary examinations, without any regard whatever to discipline of mind or attempt to enlarge the boundaries of human knowledge or to communicate it. It consists of training and cramming for the great contest before the Literary Chancellor and Imperial Commissioners, with the one object of obtaining a degree, as a step in the path of official promotion. This is best attained by committing to memory the Classics, commentaries and essays which were considered to be models of excellence at the time. The style of the modern essay affected by the scholars at present is highly unnatural and artificial. It is a perversion of art, strangely grotesque like the Chinese drawings, without perspective, without a touch of nature or genius, and with altogether too much attention paid to unimportant details. It is a distortion and outrage upon good sense, like the dwarf-trees and plants so offensive to correct taste, in which the really beautiful and graceful bamboo for instance, which grows when left to itself as straight as an arrow, is twisted and bent into most ungainly shapes. All this, in conception and form, is in strict conflict with the spirit and intention of the education demanded by modern civilization. According to the most approved methods, the fullest scope is given to natural dispositions. Nature is fostered and developed. Ideas, thought and truth are to be regarded as above style, as nature is superior to art. The best style is that which is the best vehicle for the clear and rapid communication of thought. Where ideas of truth reign there is the most of beauty and excellence. That is best which is most allied to nature, whose sphere is high and wide as the heavens, for the exhibition of all of nature's wonders; where may be seen the vicissitudes of day and night and the seasons, the storms of passion, with thunder peal and vivid lightning, instead of the confined limits of the student's cell or the examination hall, and the mere dexterity shown in composing that strange product of Chinese study the literary style. Reform is most necessary on this point before the great mass of the people can be taught what is to be known outside of China, or what is to be discovered of the natural resources of their own country. The very nature of the training required for the production of the essay already described is to cramp rather than to aid and develop genius. It is like that curious work of art called mosaic. A recent letter from the Vatican says, "We were shown a very small picture, in which mosaic work was so fine, that the artist had been eight years upon it, and for its completion six years will still be required. Twenty-two thousand shades of color are here used in this art." Perhaps nowhere in the wide world, certainly in no place under the influence of modern

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civilization, except in this stronghold of the Papacy, could such an art flourish. There is nothing so like it in the world, as the essay of the Chinese literary examinations. The Classics are cut up into all conceivable shapes and worked together, with wonderful skill and patience, like the colored stones in these pictures of mosaic work in the Vatican at Rome. They are very curious, but they are not worthy of a place among treasures of the old masters, nor are they models in any sense fitted to the wants of the present age. They seem out of place within the sound of the locomotive, the power-press of the newspaper and the many other noises in the busy marts of commerce. A little reflection will serve to show that the plea now urged is in behalf of one of the greatest wants of China, for notwithstanding the high estimation in which learning is supposed to be held among the people, it must be remembered, that the whole nation is sunk in ignorance of all true religion and sciences. They have no proper idea of education for its own sake, for the discovery of the truth and for the welfare of the race. They have no idea of the general diffusion of knowledge among the people, the education of women, or indeed of any of those great institutions established in the countries of Christendom for the elevation of the degraded and ignorant classes. They have no provision and no furniture for such work. They have no public assemblies for reading and preaching and teaching. They have no Sabbath or Church services, no lectures, no family worship, no family circle at home, no libraries, and none of those institutions which are the peculiar glory of modern civilization; so they have not felt the need of literature in a plain and simple style. But it is certain the want will be felt when these institutions are introduced; and more than any other thing, the churches, and schools, and families will welcome a translation of the Bible in the language of common life. The action of the Japanese has been wisely commended for their recent resolution to give up the use of the Chinese character with the design of attaining greater simplicity and cultivating their own language. The use of the vulgar tongues in China in books would possess the same significance. It is a matter for sincere congratulation that the spoken language in the North of China has been reduced to writing, and especially that the Bible has been translated into it. There can be but little doubt that it will quite supersede the translation in the style of the Modern Essay. It has been suggested that this version would answer for the whole Empire, but nothing will suit the requirements of the case except a version in the vulgar tongue, as explained above. It may be stated without fear of contradiction that if the wishes of those who contribute funds for the support of missions in China, and for printing Bibles and tracts were consulted, it would be found that they would vote in an overwhelming majority for a style conformed to the language of common life and such as may be understood when read in the churches, rather than that of the style of the modern essay.

The time cannot be distant when, with all the changes inevitable in the not remote future, the bondage of what is falsely called the Classic style and the mode of education made necessary by it, shall be broken, and books will be prepared teaching the truths of religion and all the sciences in such a language as the children can understand and which may be read in the tones of a mother's voice at the bedside of the dying. With the introduction of Christianity and modern science there will come a great revolution. The new state of things will necessitate a simple style of teaching, and when knowledge is sought for its own sake and for unselfish ends, the scholars will be no more content to spend precious time in committing to memory loads of stupid essays, with the mere intention of improving a style which, when attained, is of questionable value.

In the discussions as to the merit of dif-

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ferent translations of the Bible the remark is sometimes heard that some one, more than another, is more pleasing in style to Chinese scholars. Now unless the facts and reasonings of this paper are wide of the mark, such a style instead of being a commendation is just the opposite, for such a style is the worst possible, and to be avoided; and the true model should be, instead of the essay of the student, the colloquial. It may be in some parts of China a mere ideal and not yet reduced to writing, but what is demanded is conformity in some measure at least to the perfection of style as seen in the discourses of Jesus Christ, for the attainment of which, listening to the talk of children is a better preparation than studying the admired models of the present race of Chinese scholars. It is hard to believe that the sacred writers would recognize their own compositions when done up in that style. They appear to better advantage in a simple dress. How admirable the ruddy face and plain garb of the shepherd boy, going with his sling and bag of little stones against the giant Philistine, and how offensive that attention should be diverted from this striking exhibition of faith by the fine workmanship and costly materials of the armor of Saul!

The real working men of science in their investigations, and among themselves, make use of scientific language and algebraic formulas understood only by the initiated, but they have learned the possibility and importance of bringing the results of their investigations to the knowledge of all classes in the simplest forms of speech. Those who know these things can afford to disregard to some extent the prejudices and perverted tastes of the literary classes in China. We cannot yield to them in their dislike of the subject matter of our religion and philosophy, nor should we feel obliged to follow them in their extravagant admiration for a style utterly unfitted to the wants of this age, or listen to any demand that the Bible be given to them only in a form virtually sealed to the great mass of the people, leaving them dependent upon learned scholars for explanations. We should rather have faith in the cultivation and use of the vulgar tongues and expect the conversion of the students to more practical and sensible methods. They are ignorant of the capabilities of the common speech, of its uses, and how much simplicity is to be preferred in literature to the labored and difficult style in fashion at present. Unless the experience which has resulted in modern civilization is entirely misleading, we may expect a repetition among Eastern nations of what has been seen in the West. By the cultivation and use of the vulgar tongues and simplicity in modes of teaching, great changes may be effected. It is well known how much the English and German languages of to-day are indebted to early translations of the Bible. We may expect the same results for the yet unwritten vulgar tongues of China.

A few objections sometimes urged against the use of Chinese colloquial may be noticed.

1.—The chief objection, to books in the colloquial style, is that they are offensive to the taste of the Chinese literary classes. It is urged that the scholars are the best judges of style, and that it is unwise to go contrary to their feelings in this matter. The fear has been expressed that such a style for the Bible and Christian literature would repel the higher classes and subject the truth to unnecessary contempt. These reflections ought certainly to be regarded; but at the same time it is to be remembered that the Chinese judge only from their own experience, and from their own stand-point. We should be prepared to encounter the opposition, and to answer objections of this character. The native Christians even, and those well disposed to progress and change, may be most sincere in their expressed dislike for this style, because they do not understand all the relations and the real significance of the subject. They should be taught that the reason for such a style is that, in the opinion of those who desire it,

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the force of the inspired writers may be most faithfully represented in the use of the vulgar tongue rather than by the labored style of the essay. What is wanted is not merely a finely flowing rythm, but a translation of the words, and especially of the particles, in order to express as far as possible the spirit and meaning of the original. And is it not true that the text of the Hebrew and Greek will hardly find adequate expression in any style radically different from that of the Sacred Writers? It is a mistake to suppose that there is no music or beauty in the spoken language when reduced to writing. Who does not know the capability and power of the vulgar tongues that has any acquaintance with the literature of Europe and America? This plea is not made in behalf of anything low or vulgar in the bad sense—not for anything new—not by any means for slang, or for the rogues' language, but for a spoken language reduced to writing, in which there is surely no want of dignity, or compass for the sweetest poetry, the highest eloquence, and the finest writing of every kind within the wide domain of Belles Lettres. Every modern language, that has any literature, owes it to enthusiasm for the common speech. What Dante did for Italy, and Luther and Goethe for Germany, for instance, some one must do for China.

2.—Another form of objection to books in the colloquial style is that it is contrary to the genius of the Chinese mind and involves a change of an altogether radical character. This objection may be met by saying that the change in question is just such as is required by the exigencies of the times. It is really a change to ancient simplicity. It is necessary in order to sympathy with the spirit of modern progress and indispensable as a preparation for the people of China, and its government, to take their proper place in the family of nations. Official papers are comparatively plain and simple, but how clumsy and inappropriate is Chinese letter writing! How utterly destructive of all true honesty in feeling and sentiment! It is like the dress and ceremonies of their ettiquette. A change is inevitable; and with the disappearance of the long robes and peacocks' feathers in the iron-clads of the navy, and in the ranks of the army, trained in modern drill, will be also the quiet giving up of the present style of composition, so unsuited to the hurry and bustle of this busy age. It may be thought that this article takes an extreme view of the style of writing in fashion at present, and that it shows evidence of a want of appreciation of real excellence. The writer is by no means insensible of certain beauties in the style upon which such severe criticisms are passed. He does not object to it as used by scholars for each other; but he is quite out of patience with the idea that it is the kind of literature for the masses of this Empire. There can be no objection to a version of the Bible in the most concise and labored style of the Essay, if it is meant for a class who can appreciate it, and will read no other: but in his humble opinion it will not be long before such a version would follow the fate of the Vulgate, and be found hardly anywhere, except on the shelves of the student; while versions in the common speech of the people will be found in all the homes of the Empire.

3.—Still another objection is, that an attempt to supply a colloquial literature and versions of the Bible would require an indefinite number. This objection may be met by the statement that, while the dialects may be very numerous, the diversities which are signified in this paper as languages are not very many. All Northern and much of Central China will doubtless use the Mandarin Colloquial. It cannot be used by either the Cantonese or Hakkas, and the statement will probably be verified by facts, to be revealed in the future, that only a few versions will be required for the whole eighteen provinces, and the readers of each may be counted by millions! The time may come before long, when, by modifications, perhaps by the influence of a plain book

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style conforming to the spoken languages in the newspapers already beginning to multiply as in the West, one style may be used everywhere. But unless the facts and reasonings of this discussion are altogether wide of the mark, that time has not yet come.

4.—Lastly, objections have been urged against Colloquial books because of the imperfections of the attempts which have been made to supply the want in question. But if the object in view be worthy, no one should be deterred by fear of mistakes and blunders, if they lie in the way of ultimate success. It will be an exceedingly difficult work, and doubtless it will be after many failures, before China will be supplied with a version anything like the perfection of the English Bible; but it is believed that it will be reached through the cultivation and use of the vulgar tongues.

In conclusion, it is not strange, in view of all the facts, that pagan scholars, and even that native Christians not yet delivered from the bondage of the past, should protest against the reduction of the spoken language to writing; but it is very strange that any person, acquainted with the history of literature in Europe, should be found to say a word against a corresponding developement in China. There can be no doubt in the mind of any one who will study the subject, that the time is not distant, when the literature, now so much praised, in the style of the Essay, will be preserved only as curiosities of a former and bygone age. That which will take its place it is not hard to predict; the decree has gone forth. Without invidious distinctions may it not be said it will be after the model of the English Language. It is the most widely extended, and the most imbued with the Spirit and Genius of Christian civilization. As already intimated this is the eve of the second centennial year of one of the youngest of the family of nations. One of the most significant "signs of the times" is the wonderful diffusion of the spoken and written language of the Anglo Saxon race. The sun never sets upon the dominions of the Beloved Queen, whom all nations delight to honor, and the Republic whose people call Great Britain the "Mother Country," rejoices in the possession of the same literature, and not widely diverse national life. The dwellers on the banks of the Amoor, as they look to the coming dawn, and listen to the voices of the hour, call the *English* speech the *American* language; and so it is, one and the same. They, and all along this coast, the people are watching and waiting for the meeting of the oldest and newest forms of civilization. The Pacific does not separate, but is a high-way. Who will attempt to foretell the result which is to follow this meeting together face to face, of the Lion, the Bear, the Eagle and the Dragon?

C. F. PRESTON.

TRIP TO THE CITY OF LEEN CHAU.

For a number of years, several of the missionaries of Canton have taken their families into the country, partly for a change after the hot season, to refresh their strength, and partly as a means of exploring the country, and as far as possible to distribute books and tracts and preach to the people in the interior, many of whom never in their lives visit the provincial city. It may interest the readers of the *China Review* if a short account be given of a trip into a region but little known as yet to foreigners. In the present instance the party employed two "Ho Tau" boats. In one were Rev. B. C. Henry and family, Mrs. G. O. Rogers, Miss Galbraith and Johnny Happer; in the other

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your correspondent and family. Of course on these occasions "the more the merrier." Several families who expected to join the excursion were disappointed, and instead of four or five boats we were reduced to two. We provided our own furniture and food. We had looked forward to it for some time, and abundant preparation was made for an absence of three weeks, more or less according to the weather we should meet.

We started after breakfast on Tuesday, 12th Oct., a little provoked at our inability to impress upon our boatmen at this early stage, the value of time and punctuality. As far as Fatshan we were favored with the company of Rev. Messrs. Selby and Masters, the latter "paddling his own canoe." We made them a call in the new Bungalow of the Wesleyan Mission, and found it an ornament to the suburbs of the city, and well adapted for the purpose designed, and a great improvement on the native houses used before by the missions at Fatshan. Bidding adieu to these friends we passed through the city, which took a long time, and we were impressed anew with the commercial importance of the city, and in consequence the urgent need for missionary effort there as a centre of influence, we passed into the country beyond. About 4 p.m. a boat coming down with the tide came in collision with one of our boats, carrying away a few timbers and planks from the stern. The trackers ran after the offender for compensation. This claim for damages was quite successful, for although the boatman professed to have no money he yielded up an anchor and line to the satisfaction of the one party and the earnest protest of the other. We spent the night at a place called Wong T'ing. It may be remarked here that we had for our guide copies of a map of the North River made by Rev. J. C. Nevin in 1861, and a sketch of the Leen Chau River made by Rev. H. V. Noyes in June of the present year, when he with his sisters and Miss Crouch made the trip.

Wednesday, 13th.—As the boats in going up stream make but slow progress the boatmen for the most part track with long lines, all hands have opportunity for long walks on the banks. In the distance begin to loom up the hills of the old coast line, and it is easy to believe that in a not remote past the whole alluvial plain between these hills and the sea was covered by the waves of the ocean and that the land has been reclaimed from the dominion of old Neptune. To the left we see the Sai Chiu Hills, famous for fine scenery and good tea. Near at hand we were able to examine the operations of husbandry. The fields were parched and the crops suffering for want of rain. At one point a crowd came running to ask when they might expect rain. They were evidently much disappointed when told that we could not inform them. They said they thought we must certainly know. At dark we came to anchor off the district city of Sam-Shui 三水, the point at which the North River joins its waters with the West River. This is a very small city, but near by is the large market town of Sai-Nam, which is a very busy place, and the centre of an extensive trade. During the evening a boat came from the Custom-house and accused the boatmen of smuggling salt. The parties who hired the boats had beforehand warned the boatmen that in case any goods were taken they must not expect any help from their passengers but must take all responsibility themselves. The deputies from the Customs station declared, that they understood the case, and that the boatmen must deliver all the salt aboard. After a good deal of loud talking the matter was settled by the giving up of ten bags of salt. These agents of government were well acquainted with some of the party, whom they addressed by name, telling the place of residence and the situation of the chapel in which one is accustomed to preach. They were anxious to know the latest news from Peking and the state of the negociations between the English Minister and the high officials of their own nation.

In talking over the matter afterwards with

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the boatmen, they all declared that it was the custom always to take a certain number of bags of salt, no matter who engaged the boats, and that they were seldom molested. Of course we took occasion to remind them of our admonition with a "we told you so," and to warn them "not to do so another time" as it might cause trouble, although we have no objection to their taking a certain amount of cargo if we are in no way responsible for it. If they suppose that smuggling may be carried on under cover of a passport, of course it will not be long before the mistake will be corrected. It would seem that smuggling and corruption were the general rule in this Empire. We heard nothing of any trouble at any of the stations beyond, but it is possible that silver keys unlocked the barriers! We give the information for the benefit of those who come after us. We were certainly in danger of being reckoned smugglers.

Thursday, 14th.—In the morning we commenced the ascent of the North River, leaving the Sai Ch'iu Hills in the south, and the fine peak on which the "Ting U" monastery is situated on the left. Our course is parallel with the old coast range, and will continue so until we enter the pass in which the "Fi Loi" monastery is situated. As we pass along the country gradually grows poorer, and it is plain in many ways that we are leaving the rich plains of the lower delta, filled with silk and rice, and entering a region much less fertile and prosperous. A number of brick-kilns are to be seen in this vicinity and further up the river from which Canton is in a measure supplied. Dried grass is used for fuel and many boatloads of unwieldy size were a prominent feature of the landscape. Towards evening we passed Lo Pau 蘆包, a place where the tides cease. During high water there is a short cut from this place to Canton. There is an important Customs station here. We spent the night at a little village a short distance above.

Friday, 15th.—To-day the country was very like that seen yesterday, only we were coming nearer the hills. Towards evening we ascended a hill near Shek Kok 石角, some of the party going to the pagoda which may be seen a long distance.

There is a short way to Canton overland from this place and official dispatches are sent by that route. We spent the night almost in the shadow of the hill and pagoda, in a beautiful moonlight. It was then just past the full, and before the moon arose the stars sparkled like gems in the clear pure air.

Saturday, 16th.—In the afternoon we passed the district city of Tsing Un 清遠. The suburbs hide the wall. This place is famous for a kind of brown sugar. We were unable to reach the Fi Loi monastery, and spent the night a little way below the pass.

Sunday, 17th.—In the early morning we came to anchor at the Monastery, where we spent the day and night. It is a most beautiful retreat, perhaps not surpassed by any within the radius of its distance from the provincial city; certainly in many respects this is true. Everything is in miniature, but perfect in its way. After locating the ladies and children in a beautiful spot at the foot of a water-fall, under the shade of fine old forest trees, the two missionaries of the party started off in quest of people to carry to them the "good tidings" of Christianity. At the entrance of the pass is a small village. We first gave a tract to each shop and notice that an address would be given at one of the temples. It was noticed with much pain that connected with almost all the shops were dens for opium-smoking or gambling, and as might be expected under such conditions evidences on every side of great poverty, and with no signs of thrift or comfort. We succeeded in gathering a goodly number of people and an attentive audience. It was natural under the circumstances to give emphasis to the facts which had so painfully impressed us, and in our discourse we endeavoured to point

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out the connection which exists between true religion and good morals—and that with the spread of Christianity might be expected a change in the customs of the people—instead of these dens for opium-smoking and gambling, there would be happy homes and improved social life in every way. After a long service some time was spent in answering questions and free conversation, we returned to the Monastery—there we conversed with the priests, and had a service with the boatmen who clamored for it for themselves. Allusion was made to the subject which had gained attention in the morning. We tried to urge upon the priests to take a stand upon the opium question, to forbid its use in the monastery and then to carry the reform into the region about. It is to be feared that at least for the present little practical result will follow. But the time is not distant when the Chinese of all classes will be compelled to give earnest heed to the subject.

Monday, 18th.—In the early morning three of the party made an ascent of the highest peak in the rear of the Monastery, taking the barometer with them; at the water line it stood at 30°, and at the highest point 28°—a fall of two inches, making about 1,850 feet elevation. We left at 9 a.m. The scenery at this point is very fine indeed. We spent the night just below the Censer Pass.

Tuesday, 19th.—The scenery in the Censer Pass is more tame than that at Fi Loi—or that beyond called the "Blind Boy Pass." The mouth of the Leen-chau River is at the entrance of this last. We spent the night at this point. Our attention was called to a quarry of the fine granite so much thought of at Canton, called "Leen-chau blue stone." We found a man who had just purchased a hand rice-mill to take to his home at the Mei Ling Pass. He said it could be used in a family for several generations without wearing out! The workmen were very friendly, asking and answering questions as long as we had time to stop with them.

Wednesday, 20th.—In the morning two small boats joined our party engaged by the boatmen, to which they transferred their cargo of smuggled salt. The rapids on this river are very numerous and shallow, allowing nothing but very light draft. We were this day first made acquainted with the rapids of the river. Indeed the river may be said almost to be a succession of rapids—some of them with a very swift current. The water is clear as crystal, and the bed is composed of boulders. During the afternoon the party had a long walk through the fields. The country people were many of them much frightened. We were especially interested in one woman who clung to the hand of her brother, as if her very life were at stake. Among other things we found the cotton plant—some in flower and some in perfection. Near at hand were lime-kilns, fields of sugar-cane, peanuts and buckwheat. Instead of rice we saw large patches of Indian corn. From all accounts what is raised is altogether insufficient for home consumption. When attempting to make purchases we were told that if they sold their produce they would not have sufficient for themselves. Parties intending to make the trip are to be advised to make provision without reference to obtaining anything on the way. We were astonished to find difficulty in obtaining even chickens and eggs. Near the place where we spent the night, a rock—a fine stalactite—was pointed out to us called "Priest with head hanging downwards."

Thursday, 21st.—The scenery is continually changing. The hills are full of holes and caves and clefts and ragged rocks. Near evening we passed a place called Ham Kwong 含光 an important custom station, with a bridge of boats, like one at Shiu Kwan on the North River. This barrier is opened generally only once a day, except for officials. It was opened for us after producing our passport and requesting the favor. It is evidently a place of some importance. We found it very noisy—chiefly it was said on account of a theatre at the time in opera-

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tion. We spent the night in the vicinity, and the next day we met with many people going to town to attend the theatrical performance.

Friday, 22nd.—To-day the boats were delayed a long time passing one rapid. Some of the party had long walks on the banks and conversations with the people—especially with a crowd near the market town of Sam Kong 三江, where the story of the Prodigal Son was told, with evident interest to the hearers. Once in a while a person was met who had been to Canton and heard of Christian teaching, but the great mass have never been much beyond the boundary of their local horizon, and preaching was quite a new thing. We saw during the day many large wheels propelled by the current used for elevating water into the fields, rude machinery, but a much better method than man or even bullock power working the chain-pump. Where the current is not swift enough to serve the purpose a good steam pump would be a real saving, and the outlay would doubtless be a real economy, besides relieving human beings in a measure from unnecessary toil. Christian civilization aims to change mere beasts of burden into men, who are the image of their Maker. Oh what a change will be wrought when these regions are filled with Christian institutions, the home, the school and the Church! How much poverty and vice and misery now. How much wealth and goodness and happiness there might be. We passed the night near Ma Po Hü 麻布墟 or the "Linen cloth market."

Saturday, 23rd.—No special incident this day, only infinite variety in hill, and rock, and rapid, and pass. We came to anchor near a small hamlet at the foot of high hills.

Sunday, 24th.—Here we spent a quiet Sabbath. Not far from the boats under shady trees was found a pretty nook, with the perpetual music of a water-fall, and concealed by a low hill was a glen of marvelous beauty, which the ladies wished to name Sabbath Glen. These little glimpses of fine scenery convinced the party that many places, which appear in passing only barren mountain, if explored, would be found to be very gems of beauty. Books were distributed to the people of the hamlet, and a service held in their poor apology for a school house. The teacher was a young man who appeared open to conviction and willing to listen to religious conversation. Another service was held with the boatmen in the afternoon.

Monday, 25th.—To-day the scenery was particularly fine, and full of interest. The hills on both sides were higher and more rugged. One high hill of rock standing on the bank is called by the Chinese "The Fisherman" 釣魚工. On one of the hills in this vicinity is a silver mine, which was pointed out to us, the mouth closed with masonry, and sealed with the seals of the officials, all safe for a future time when it will be possible to work it with profit. The boatmen said that when it was worked the cost of the ore was about equal to the amount of precious metal obtained. It is quite probable that superstition had something to do with shutting it up. There is an immense treasure of coal and other valuable treasure in this empire awaiting the coming of a Christian civilization before it can be unlocked. On another hill was a fortified eminence, or high place. The people said it had been a Robber's Den, but it may have been a place of refuge from robbers. The mountains here are full of caves and dens, that might be so used, and it is plain that many of them, within recent times too, have been used as means of defence against rebels and robbers. Crossing the river opposite to this fortified rock we visited an open cave of considerable size. The same day we passed two important market towns, and came to anchor not far above a remarkably-shaped hill of rock, which we found marked on our sketch as the Giant's Thumb. The Chinese call it the "Genii General." Our party, taking another peak close at hand, chose to call them *monk* and *nun*, shrouded

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with mantle and hood. In some places here the echoes were very fine, and the children, to say nothing of the elder members of the party, found much amusement in the reflection of loud shouts and screaming. In the dusk of the evening several of the enterprising spirits took a climb on a hillside. Coming suddenly upon some Chinese women they created great terror, so as to cause one of her protectors of the sterner sex to shoulder a big club to resist the invaders. A few kind words served to allay the agitation and to call forth a request for medical treatment. The fame of the missionary hospitals has spread far into the interior. During the evening an elder from one of the villages made us a visit, bringing some of his friends. We had an exceedingly interesting and satisfactory interview, in which many questions were asked and answered. He said business called him once in two or three years to Canton, and the next time he made the visit, he should be sure to find us out. His ancestors were from the Fukien province.

Tuesday, 26th.—Another long walk today. Large fields of peanuts and Indian corn, with now and then a patch of sugar cane, were seen at the foot of the hills. There were also many of the large waterwheels pumping the crystal stream into the parched fields. We anchored a little while at the district city of Yeung Shan 陽山, a very small place indeed, but with a rather imposing looking wall in fine repair. We distributed books and were urged to spend the day and preach. We determined to stop on our return if possible, to have a talk with them. We spent the night within sight of what is put down on our sketch as the "Cathedral Cave," called by the Chinese the Ngau Ngám or "Ox Cave." I should have mentioned two peaks seen from the district city of Yeung Shan, called by our friends who came before us the Siamese Twins, which we all thought a very good name. During the evening our attention was called to boats fishing with cormorants. At night bright torches are used. We were told that fish caught by them had an unpleasant odor communicated to them by the bird. We saw many fishing with nets, and in some cases driving the fish into them by making rattling noises. I saw one man with a long line and reel, which looked like home. I wondered if this implement of western anglers, like many other inventions, could be claimed as an invention of the Chinese. It was a rough enough apology for such as are used by professional people in England and the United States, but it evidently served the purpose desired well enough. I was sorry not to be able to see how the thing worked.

Wednesday 27th.—In the early morning before breakfast we climbed up the hillside to explore the grand cave for ourselves, and I may as well say beforehand that we were not disappointed. The glowing accounts we had heard we felt were fully justified by the splendid sights to be seen. We found it a hard climb to get to the mouth, but as soon as we looked in all exclaimed that the labor of the ascent was not in vain. It is to regretted that we made no measurements, but we will leave the scientific description to others who will follow. Suffice it to say that the entrance is like a grand hall, with immense pillars, perhaps 75 feet in height, and 8 or 10 feet in diameter. All the furniture of the most elaborately finished cathedral might with the aid of a little imagination be found here. The Chinese call it also the Cave of the Genii, and what is not at all unlike a shrine is pointed out as the seat of the idol. Perhaps the finest part is exposed to the light of the sun, but there are many very pretty rooms and niches found by exploring within with torches, and some points where the echoes are very fine indeed. The formations of stalactites and stalagmites in this cave are wonderful. Some like immense folds of drapery, and then you can imagine lamps, and thrones, and windows of all shapes and sizes. We

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left with regret, and look back upon this as the finest part of the excursion. It is strange that the Chinese have left this wonder in its natural state. There is no Chinese art to disfigure nature here, and there is not even a path made to lead to it. The remainder of the day was spent laboring against the swift current of the rapids. We spent the night not far below the Hot Springs.

Thursday, 28th.—In the morning we came to the Hot Springs, holes in the rock just above the level of the stream as it then was. Of course during high water these would be covered. Up on the bank only a little removed from the river was a larger spring, perhaps six or eight feet in diameter. At this season the water was only luke-warm, perhaps a little above blood heat, certainly not like the spring near Macao in which some years ago I boiled some eggs. The people in the vicinity said that during cold weather the temperature was much higher. It is quite possible that was true only in appearance. One of the boatmen remarked in all simplicity that the people of that village were indeed well favored, since, when they gave their daughters in marriage, it was unnecessary to use fuel to heat water for their bath! Several practical minds suggested that there was a good place for washing clothes. We could discover no medical properties by the taste. Some of the boatmen gave evidence of thought by inquiring the cause of the phenomenon, which was a pleasant variation from the gross and unappreciative suggestions mentioned above. We had not gone far before we came to what is called the Dragon Cave, said to be the greatest curiosity in all this region. I have little doubt of the fact, but our party had neither the time nor disposition to verify the claim. An inscription declares that it extends sixty *li* or twenty miles. Some of the party explored it with torches a few hundred feet, and reported a large chamber fully as large as that of the Cathedral Cave. A number of workmen were engaged repairing the temple at the entrance. There is good landing and stone steps leading to the mouth. It would be worth while to have a thorough exploration of this extensive cavern in the bowels of the earth. On the same day we visited the "*Kun Yam*" Cave, chiefly interesting to the Chinese from its idolatrous associations. We explored it for a short distance with torches but with no particular satisfaction. Indeed the fire of enthusiasm does not burn very brightly after being in these dark places for a little while; like the torches it pales for a time and is then extinguished. The night was spent at the lower end of the Yeung Tiu Hap 羊跳峽, so called from its being so narrow in one place that a goat might jump across.

Friday, 29th.—We found this pass in the morning really very fine indeed, full of strange and beautiful views. There were several tiny water-falls, coming down in broken spray like bridal veils. It was wonderful to see the varieties of ferns and wild flowers. Among others we noticed the Oleander. Altogether it was quite weird, fairy-like, and different from anything we had seen before. These hills ought to be covered with flocks of sheep and goats. It is said they once were, and there can be little doubt that in the future in better times they will rejoice with plenty instead of lying waste as at present. Not far beyond is the last pass of our trip. It is called the "Ma Miu Hap" 馬廟峽. It is very like the last described and is named from a niche in the face of one of the hills of rock within which, as the boatmen pointed out, could be seen a striking likeness of a horse and rider fully equipped; with but little aid of the imagination this may be seen as if it were a piece of statuary by one of the old masters. It gives the name to the beautiful pass in which it is found, "Pass of the temple to the horse." As we emerged from this narrow gorge we soon caught a glimpse of the pagoda on a hill overlooking the city of Leen Chau, the end of our journey.

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Ascending slowly the last rapid we came to the foot of the hill on which is the pagoda. Most of the party climbed the hill, from which a most magnificent view was obtained of the surrounding country. The city lay almost at our feet, wide fields cultivated like gardens are seen near at hand, dotted here and there by village and hamlet. From this height and at distance they looked trim and clean. We knew that they were filled with squalor and dirt, and that it was distance which lent enchantment to the view. Beyond and stretching far away we could see the hills and ranges of blue mountains which constitute the northern boundary of the Canton province, in which are many tribes of the Miutsz or aborigines. They are often seen in Leen Chau.

Here it was plain enough to find what our friends had called the "Old man of the mountains." His mammoth profile was drawn on one of the mountains to the right, and is not a poor representation, but not equal to the famous namesake in the White Mountains in the United States. In the afternoon the whole party, except one of the children and the baby, determined to visit the city, taking a supply of books and tracts. After a pleasant walk through the open fields, seeing orange trees full of golden fruit and peach trees in blossom, we came to the suburbs of the city. So far as we know it was the first time foreign ladies and children had appeared in this place. It was not strange that before passing many streets we found ourselves in the midst of a great crowd of people,—too great for comfort or indeed for moving at all. There was nothing left in such a case but to retrace our steps and retire from the increasing multitude. On the part of the ladies and children the retreat was made in good order, the two missionaries covering the retreat by remaining to finish the distribution of books and tracts. When we rejoined our forces the gentlemen found the ladies engaged in conversation with the Chinese women on a grassy knoll by the side of one of the fields near the suburbs. The excursion was thus a success even to the very end. We found the people exceedingly pleasant and respectful, and what is a very important consideration and a happy discovery to us all, it was found that the dialect spoken at the provincial city was well understood everywhere. In some of the villages there were variations, but all understood and praised the speech of the capital of the province. This fact may be explained perhaps by the large emigration from Canton to all the places on the river where there is any trade, and of course the emigrants carry their speech with them.

Saturday, 30th.—All hearts were now turned homewards, perhaps 300 miles away—only the purchase of a few supplies, chickens, quails, eggs, &c., kept us until 10 a.m., when with a favorable wind we started down stream. All was now familiar; we could not walk fast enough to keep up with the boats, but it was pleasant indeed to sit on the top of them and study the varying aspects of the scenery.

Sunday, 31st.—In the morning we ran down to the Small River market town 小江. It was market day, and great crowds of people were found. Books were distributed and a service held in front of a temple in the place. In the afternoon we proceeded on our way as far as the district city of Yang Shan 陽山 where we had been urged to preach. Directly upon landing we were escorted to the Office of the District Magistrate, in front of which we were requested to hold forth. A goodly number of people assembled who listened respectfully as long as strength and voice held out with the speaker. The usual questions at both services were asked in regard to the Opium and Coolie Trade, and answered to the apparent satisfaction of all present. There is also a strong impression on the minds of the masses that the real object of going into the interior is to search for some kind of hid treasure or some precious thing, or to spy out the "Fung-shui" of the country. In fact, a kind of undefined dread of some sinister de-

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sign has possession of the people, and it will not be removed without a better acquaintance with the outside world, and of the Christian system..

Monday, Nov. 1st.—With the north wind blowing fresh and the strong current in our favor we made a good run. At some of the rapids we were obliged to wait for boats coming up which blocked the channel. Of course the boats coming up have the right of way, and on this account we were several times delayed. We spent the night at Ham Kwong.

Tuesday, 2nd.—We were delayed for a little time in the morning waiting for the barrier at the Custom Station to be opened, but before night we found ourselves a little below the Blind Boy's Pass in the North River, where we spent the night.

Wednesday, 3rd.—About noon we arrived at Fi Loi monastery, where we stopped for a few moments to pay our respects to the priests and to renew our admonitions in regard to Opium smoking and active benevolence. It was already dark before we came to anchor among the boats at Shek Kok. In the shadows of the coming night one of the Captains spun yarns about river pirates, snake boats &c. For several years the country has suffered much less than formerly from these pests of Chinese society, and we had little cause for fear.

Thursday, 4th.—We reached the West River about noon, and were obliged to change our course and keep along by tracking with the long line again. We spent the night at Tsz Tung, an important place which gives its name to a class of boats at Canton used for picnics, and excursions into the country.

Friday, 5th.—Passing through Fatshan in the forenoon we continued tracking and poling all the way to Canton, where we arrived about 4 p.m. We had been absent nearly a month, and had all the news of the world to pick up as best we could, for no news had reached us during our trip.

The pleasure experienced may be imagined from the expressed desire of all to go again next year to explore in some other direction, when we hope to have a larger company, and no smuggling!

C. F. Preston.

LEGEND OF THE BUILDING OF PEKING;

OR,

THE PURSUIT OF THE WATER.

When the Yüan 元, dynasty was destroyed, and *Hung-wu* 洪武,* had succeeded in firmly establishing that of the Great Ming 大明, he made Chin-ling† his capital, and held his court there with great splendour; envoys from all nations, and officers from every province within the "four seas"† assembling there to witness his greatness and to prostrate themselves before the "Dragon Throne."*

The Emperor had many sons and daughters by his different consorts and concubines; each mother, in her inmost heart, fondly hoping that *her* son would be the fortunate prince selected by his father to fill the lofty position occupied by him, when death should call him to a more lofty place—in heaven.

* 金陵; the present Nanking.
† 四海; China, the empire; everywhere.

* 龍位; the imperial throne is styled thus.

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Although the Empress had a son, who would in the common course of events doubtless succeed to the throne, yet she felt envious of those ladies who had likewise been blessed with children, for fear one of the princes should supplant her son in the affection of the emperor and in the succession. This envy displayed itself on every occasion that offered; she was greatly beloved by the Emperor, and she exerted all her influence with him, as the other young princes grew up, to get them removed from court. Through her means, most of them were sent to the different provinces, as governors; these provinces, under their government, were considered as so many principalities or kingdoms.

One of the consorts of *Hung-wu*, the Lady *Wêng*, 翁, had a son, named *Chu-li* 朱棣. This young prince was very handsome and graceful in his deportment; and was, moreover, of an amiable disposition. He was the fourth son of the Emperor, and his pleasing manner and address had made him a great favourite, not only with his father, but with every one about the court. The Empress noted the evident affection the emperor evinced for this prince, and determined to get him removed from the court as soon as possible. By a judicious use of flattery and cajolery, she ultimately persuaded the Emperor to appoint the prince governor of the Yen, 燕, country, and from henceforth he was styled the prince of Yen.* It is of this prince that I shall speak only; he is the hero of the tale.

The young prince, shortly after, taking an affectionate leave of the Emperor, left Chinling to proceed to his post. Ere he departed, however, a Taoist priest, named *Liu-po-wên* 劉伯温, who had a great affection for the prince, put a sealed packet into his hand, and told him to open it when he found himself in difficulty, distress, or danger, and the perusal of the first portion that came to his hand would invariably suggest some remedy for the evil, whatever it was. After doing so, he was again to seal the packet up, without looking further into its contents, till some other emergency arose necessitating advice or assistance, when he would again find it.* The prince, thanking the old priest for his kindness, departed on his journey, and in the course of time, without meeting any adventures worth recording, he safely arrived at his destination.

The place where Peking now stands was originally called Yu-chou, 幽州; in the T'ang dynasty it was called Pei-p'ing-fu, 北平府; it afterwards became known as Shun-t'ien-fu, 順天府—but this was after the city now called Peking was built. The name of the country in which this place was situated was Yen, 燕. It was a mere barren wilderness, with very few inhabitants; these lived in huts and scattered hamlets, but there was no city to afford protection to the people and to check the depredations of robbers.

When the prince saw what a desolate looking place he had been appointed to, and thought of the long years he was probably destined to spend there, he grew very melancholy, and nothing his attendants essayed to do in hopes of alleviating it succeeded.

All at once the prince bethought himself of the packet which the old Taoist priest had given him; he at once proceeded to make search for it—for in the bustle and excitement of travelling he had forgotten all about it, till his discontent and dislike of the place he had been sent to brought it to his memory, in hopes it might suggest something to better the prospects before him. Having found the packet he hastily broke it open to see what instructions it contained; taking out the first paper which came to hand, he read the following:—

"When you reach Pei-p'ing-fu you must build a city there and name it No-cha

* 燕王; the name he is generally known by in the earlier portion of his career.

* In some books it states that *Liu-po-wên* accompanied the prince, and assisted him by his advice.

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Chêng,* 哪吒城, (the city of No-cha). But, as the work will cost a great deal of money, you must issue a proclamation inviting the wealthy to subscribe the necessary funds for building it. At the back of this paper is a plan of the city; you must be careful to act according to the instructions accompanying it."

The prince inspected the plan, carefully read the instructions, and found even the minutest details fully explained. He was struck with the grandeur of the design of the proposed city, and at once acted on the instructions contained in the packet; proclamations were posted up, and large sums were speedily subscribed; ten† of the most wealthy families who had accompanied him from Chinling being the largest contributors, supporting the plan not only with their purses, by giving immense sums, but by their influence among their less wealthy neighbours.

When sufficient money was subscribed, a propitious day was chosen on which to commence the undertaking. Trenches, where the foundations of the walls were to be, were first dug out, according to the plan found in the packet. The foundations themselves consisted of layers of stone, quarried from the Western Hills; bricks of an immense size were made and burnt in the neighbourhood; the moat was dug out, and the earth from thence used to fill in the centre of the walls, which, when complete, were forty *li* in circumference, fifty cubits in height and fifty in breadth; the whole circuit of the walls having battlements and embrasures. Above each of the nine gates of the city immense three-storied towers were built, each tower being 99 cubits in height.†

Near the front entrance of the city, facing each other, were built the temples of Heaven and of Earth. In rear of it was the beautiful "Coal Hill"‡ raised; while in the square in front of the Great Gate of the palace was buried an immense quantity of charcoal.§

The palace was built in a style of exceeding splendour, containing many superb

* *No-cha* was a third son of *Li-ching*, 李靖, a warrior of the Chou dynasty, some 1200 years B.C. He was born a "ball of flesh;" on his father cutting this ball, it assumed the human form and was endowed with extraordinary powers, for the young *No-cha* could at once walk or talk and perform various feats. This prodigy died when only seven years of age. Some say that his father killed him, others that he died by his own hand; that he "cut off his flesh to restore it to his mother, and dissevered his bones to return them to his father." He was afterwards made a deity. Sometimes he is represented as having three heads and six or eight arms; oftener, as the accompanying sketch shews, a good-looking child, one hand grasping a fiery brand, and his feet resting on two "fiery wheels." on which he is supposed to ride through the skies. He is the God of Braid Manufacturers, and was the first inventor of Sashes, having made one for his father by braiding the sinews of dragons which he had slain when he was only five days old. The two characters representing his name are written in various manners; in this place those in the Chinese original are used.

† The names of these are given in the Chinese version; among them is found that of the celebrated Nanking Crœsus, *Shên-wan-san*, 沉萬三.

* The Chinese version states only 40 *li*—the city is 48 *li* in circumference.

† With the exception of Pagodas, no building is allowed to reach up to 100 cubits in height (anything below that is allowed). This would not only be setting at nought all rules of *fêng-shui*, but to do so would be considered as trespassing on heaven's domain, or, as the Chinese say 進天火氣, "entering heaven's caloric" (fire-air or atmosphere.)

‡ Better known as "Prospect Hill." The coal was brought from the Western Hills, piled up, and afterwards covered with earth, planted with trees, and pavilions &c. built on it. The steps leading to the top of the hill are made of large blocks of coal. At the foot of the hill, which is three li round, there is a large hall named Shou-'huang-tien, 壽皇殿, (Longevity-imperial-hall) in which an emperor or empress, when they die, are laid out in state.

§ This square or enclosure is surrounded by stone palisades, and is known by the name of Ch'i-p'an-chieh, 棋盤街, (Chess-board-street). The bed of charcoal which is buried there is commonly call the T'an-'hai, 炭海, (Charcoal-Sea). Chinese say that charcoal will never decay, no matter how long it may have been buried. It is probable that the coal and charcoal may have been stored up in this manner in case of such a contingency as the city being besieged for any length of time.

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buildings; in the various enclosures were beautiful gardens and lakes; in the different courtyards, too, were 72* wells dug and 36† golden tanks placed. The whole of the buildings and grounds were surrounded by a lofty wall, and a stone-paved moat, in which the lotus and other flowers bloomed in great beauty and profusion, and in the clear waters of which myriads of gold and silver fish disported themselves.

The geomancy of the city was similar to that of Chin-ling. When everything was completed the prince compared it with the plan and found the city tallied with it in every respect. He was much delighted, and called for the ten wealthy persons who had been the chief contributors, and gave each of them a pair of "couchant dragon cuffs,"‡ and allowed them great privileges. Up to the present time there is the common saying "Since then the 'dragon cuffed' gentlefolks have flourished."

The next day the prince returned thanks to the local god; the nine gates of the city were hung with banners and tablets. All the people were loud in praise of the beauty and strength of the newly-built city. The 72§ trades peacefully and profitably went on with their various avocations. Merchants from every province hastened to Peking, attracted by the news they heard of its magnificence, and the prospect there was of profitably disposing of their wares. In short, the people were prosperous and happy, food was plentiful, the troops brave, the monarch just, his ministers virtuous, and all enjoyed the blessings of peace.

While everything was thus tranquil, and the work all completed, a sudden and untoward event occurred which spread dismay and consternation on all sides. One day, when the prince went into the hall of audience, one of his ministers reported that "the wells were thirsty and the rivers dried up"—there was no water, and the people were all in the greatest alarm. The prince at once called his counsellors together to devise some means of remedying this calamity and cause the water to return to the wells and springs, but no one could suggest a plan for replenishing them.

It is necessary to explain the cause of this scarcity of water. There was a dragon's cave outside the Eastern Wicket* of the city at a place named Lei-chên-k'ou.† The dragon had not been seen for myriads of years, yet it was well known that he lived there.

In digging the earth out to build the wall the workmen had broken into this dragon's cave, little thinking of the consequences which would result from the circumstance. The dragon was exceedingly wroth and determined to shift his abode, but the "she dragon" said, "We have lived here thousands of years, and shall we suffer the prince of Yen to drive us forth thus? If we *do* go from hence we will take the water with us. Let us cause the river to dry up, the wells to become empty, and let us leave Peking without a drop of water in the whole place; so that, if our privacy is broken in upon and

* These are supposed to represent malignant stars; they were formerly spirits which had been shut up in a well, and were released during the Sung dynasty. These 108 all became rebel chiefs. See 水滸傳.

† My informant has seen some of these golden tanks, and relates the following anecdote:—"One of the imperial chair-bearers was caught in the act of scraping the gold off one of the tanks with a knife. On being questioned concerning it, he pleaded in excuse that his wife wanted a hair-pin, and as he was too poor to gratify her by purchasing it, he had resorted to this method to procure the necessary funds. On account of his long service, instead of suffering death, the man was merely expelled the palace. This was in Tao-kuang's reign; my informant not only remembers the circumstance, but also knew the man. At the present time the tanks do service as "dust-bins," any filth and garbage being thrown into them. Originally they were intended to contain a supply of water, as a precaution, in case of fire.

‡ 壹副團龍袖, Silk or satin cuffs, with the dragon embroidered on them.

§ Trades or professions of every sort.

* 東便門.

† 雷震口, "Thunder-clap-mouth," name of a small village.

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we cannot live here ourselves, the prince and his people, also, shall not be able to do so. We will collect all the water, place it in our 'Yin yang baskets,'* and at midnight we will appear in a dream to the prince, requesting permission to retire. If he gives us permission to do so, and allows us also to take our baskets of water with us, he will fall into our trap, for we shall take the water with his own consent."

The two dragons then transformed themselves into an old man and an old woman, went to the chamber of the prince, who was asleep, and appeared to him in a dream. Kneeling before him they cried, "Thousand Years, Ten Thousand Years,† we have come before you to beg leave to retire from this place, and to beseech you out of your great bounty to give us permission to take these two baskets of water with us."

The prince gave them the required permission at once, little dreaming of the danger he was incurring. The dragons were highly delighted, and hastened out of the presence; filled the baskets with all the water there was in Peking, and carried them off with them.

When the prince awoke from this dream, he thought it very strange, but paid no more attention to it, till he heard the report of the scarcity of water, when, reflecting on the singularity of his dream, he thought there might be some hidden meaning in it, in connection with the deficiency of water, with which he was unacquainted. He, therefore, had recourse to the packet again, and discovered by it that his dream visitors had been dragons, who had taken the waters of Peking away with them in their magic baskets; the packet, however, contained directions what to do to recover the water, and he at once obeyed these directions.

In haste the prince donned his armour, mounted his black steed, and spear in hand dashed out of the city gate* in pursuit of the water. He pressed on his horse, which went swift as the wind, nor did he slacken speed till he came up with the water-stealing dragons, who still retained the forms they had appeared to him in his dream. On a cart were also the two identical baskets he had seen; in front of the cart, dragging it, was the old woman, while behind, pushing it, was the old man.

When the prince saw them, he galloped up to the cart, and without pausing, thrust his spear into one of the baskets, making a great hole in it, out of which the water rushed so rapidly that the prince was much frightened, and dashed off at full speed, to save himself from being swallowed up by the waters, which in a very short time had risen more than 30 feet in height and flooded the surrounding country. On galloped the prince, followed by the roaring water till he reached a hill up which he pressed his startled horse. When he gained the top of the hill, he found that it stood out of the water like an island, for the water had completely surrounded it, and was seething and whirling round the hill in a frightful manner, but no vestige could he see of either of the dragons.

The prince was very much alarmed at his perilous position, when, suddenly, a Buddhist priest appeared before him, with clasped hands and bent head, who bade him not be alarmed, as with Heaven's assistance he would soon disperse the water. Hereupon, the priest recited a short prayer or spell and the waters receded as rapidly as they had risen, and finally returned to their proper channels.

The broken basket became a large deep hole, of some three *Mu*† in extent, in the centre of which was a fountain which threw

* 陰陽, Male and female principle of nature. Baskets are used in the north to draw water, also to carry oil and other liquids.

† 千歲, a title of kings and princes. 萬歲, the emperor. These are in common use.

* Out of the 西直門, (Western Straight Gate).

† About half-an-English acre. One *mu* being about the sixth of an acre.

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up a vast body of clear water. From the midst of this there arose a pagoda, which rose and fell with the water, floating on the top like a vessel; the spire thrusting itself far up into the sky, and swaying about like the mast of a ship in a storm.

The prince returned to the city filled with wonder at what he had seen, and joy at having so successfully carried out the directions contained in the packet. On all sides he was greeted by the acclamations of the people, who hailed him as the saviour of Peking. Since that time Peking has never had the misfortune to be without water.

The Pagoda is called the "Imperial Spring Mountain Pagoda.* The spring is still there, and day and night, unceasingly, its clear waters bubble up and flow eastwards to Peking, which would now be a barren wilderness, but for "Yen-wang's pursuit of the water."*

G. C. STENT.

* 卸泉山塔; more commonly called Chên-shui-ta, 鎮水塔. This pagoda is distant about twenty *li* from Peking. It is on the top of the hill, while the spring is at the foot half a *li* distant. The imperial family use the water from this spring, from whence it is carried to Peking in carts.

* Others say that *Kao-liang* 高亮, a soldier of low rank at that time, is the hero of the "pursuit of the water," but that he was drowned after spearing the water basket. He had successfully performed his task, and was galloping back to Peking, when, like Lot's wife, he "looked behind him" (having been prohibited from doing so), and the waters at once overwhelmed him. His tomb may be seen to this day; it is half way between the "Western Straight Gate" and the "Great Bell Temple." A bridge near the Hsi-chih-mên is also named *Kao-liang's* Bridge, in commemoration of his death.

CHINESE EXPLORATIONS OF THE INDIAN OCEAN DURING THE FIFTEENTH CENTURY.

(Continued from page 67.)

IV.

III. KWA-WA 爪哇. (Java*).—According to the Geographical Memoirs of the Ming dynasty, this is the same as the country anciently known as Shê-p'o.* The chapter on Java in the Chronicle of the Yüan dynasty states that one who embarks at Ts'üan-chow† proceeds first to Chan-ch'êng (Champa) and thence on to this country.

This country lies south of Champa it may be one thousand *li*.‡ Sailing from Champa the course is steered for Ling-shan,§ where

* The intelligent Chinese scholars employed in the administration of this splendid colonial possession of Holland have not been indifferent to the sources of information relating to the early history of the Island which Chinese literature affords, and Dr. Gustav Schlegel, in particular, has devoted much attention to this subject. In a small *brochure* published at Batavia in 1870, under the title "*Jets omtrent de Betrekkingen der Chinezen met Java, voor de Komst der Europeanen aldaar*," Dr. Schlegel has presented the Chinese text, accompanied by a version in Dutch from his own pen, of a description of Java compiled at Peking on his behalf from existing records. The Chronicle of the Ming dynasty was in all probability consulted for the materials thus obtained, but the original authorities were no other than those from which the text now followed was compiled, as is evident from the fact that the particulars narrated and the language used are in both cases almost absolutely the same.

* 闍婆 read Shê-wa. See Note I. at foot.

† 泉州 See Note II. at foot.

‡ So in the text. The character for "one" is perhaps a misprint for "seven," which would be more nearly correct.

§ See note to Part II., 322. Since this note was published, however, the writer has seen reason to identify the headland of Ling-shan with

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the depth of water is about sixty fathoms. In fifty watches more, Wu-kung Yü ("Centipede" Island) is reached; and five watches westward from the rocks at the point of this island bring the vessel to Mao-shan. Again ten watches, and the eastern Shê-lung-shan ("Serpent and Dragon" Headland) is sighted, after which the vessel passes between Round Island and Double Island. Passing by Lo-wei-shan, where there are eighteen fathoms of water, five watches more bring the vessel to "Bamboo" Island, and thence, in five watches, Ki-lung Yü* ("Hen-coop" Island) is reached. From this point it is ten watches to Kow-lan-shan,† where wood and water may be procured, and thirty watches farther on lies Ki-li-mên-shan.* Beyond this, a distance of five watches, is Hu-ts'iao-shan,† and three watches farther on is Na-ts'an-shan,‡ from which point Tu-pan may be reached. In four watches more the vessel reaches Sin-ts'un§ in Kwa-wa. The capital city is named Man-chê-peh-i.‖—*Obs.* Man-chê-peh-i is the name of a place where foreign vessels congregate. One arrives first at Tu-che,¶ then at Sin-ts'un, next at Su-lu-ma-yih,** and afterwards at the residence of the King. In the chapter on Kwa-wa in

Cape Varela, lat. 12.° 55′, long 109.° 30′ E., described by Crawfurd as "the most remarkable point of Cochin Chinese navigation." (*Embassy to Siam and Cochin China*, I., p. 352). Charts, both Chinese and English, which have come into the writer's possession since the publication of Part II., leave no farther doubt respecting the identity of Wai-lo-shan, therein mentioned, with Cape Touron, and Sin-chow-kiang, therefore, with Touron Harbour. The Ku-lao rock 古老石, mentioned in the same note, is Cham Collao, in lat. 16° N., close to which a small island is marked on our Admiralty charts as Goat Island —probably the 羊嶼 of the Chinese text.

* The distinction drawn in the text between 山, which may signify either a large island, a headland, or simply a mountain, and 嶼, which invariably denotes an island (of no great size), is followed in the translation by preserving in all cases the word *Shan* where it occurs in the names of localities given.

† 句欄山, the most patient research has failed to discover the exact whereabouts of this point, but from all the data obtained, it would seem to lie somewhere on the western coast of Borneo. It is undoubtedly the same with Kiao-lan Shan 交欄山, of which mention will be found further on. In support of the view taken respecting its probable situation, reference may be made to the *Sing-ch'a*, in which it is stated that "the cluster of islands called Kia-li-ma-ting 假里馬丁 lie opposite to Kiao-lan Shan." In the Chronicle of the Yüan dynasty the name is written 假里馬答, Ka-li-ma-ta. This group can be no other than the Carimata Islands, lying between Borneo and Billiton (or Britung). The last named would appear to be the large island described in the same work as Ma-(Ba)-yih-tung 麻逸凍, where it is said to lie to the southwest of Kiao-lan Shan. If this identification be correct, Kiao-lan Shan would lie somewhere in the neighbourhood of the present settlement of Pontianak.

* 吉里門山, this point there is no difficulty in identifying with Pulo Krimun, or Carimon Java, a small group of islands, lying immediately opposite the northernmost headland of Java. The same name occurs also in other parts of the Archipelago, and is applied moreover to a portion of the coast of Borneo, of which, according to Knight's *Cyclopædia of Geography*, "the native name is Kalamantin."

† 胡椒山, Pepper Headland or Mountain. This would appear, from the above and other data, to be Tanjong Buang, as the northernmost headland of Java is called on Crawfurd's map.

‡ 那參山, this may also be read Na-shên. Its proximity to Tupan (Tuban) and to the Strait of Madura identifies this locality with the cape marked Tanjong Uwer Uwer of Crawfurd's map.

§ 新村, *ie.* New Town. This appears to have been a settlement founded by the early Chinese colonists, at the entrance to the Strait of Madura, in the neighbourhood of Gresik.

‖ 滿者伯夷, there can be no doubt that this sound is intended to represent Modjopahit, the name of one of the ancient States of the island, with reference to which Crawfurd gives the following particulars: "The origin of the last and best known of the Hindu states of Java, Mojopahit, remains as undetermined as that of Pajajaran. . . . All accounts agree that Mojopahit was destroyed in the year of Salivana 1400, or 1478 of Christ, and from presumptive evdience it is inferred that it may have been founded about a century and a half before. The dynasty of princes which reigned at Mojopahit appears to have extended its authority over the finest provinces of the island" (*Hist. Ind. Archipel.*, II., p. 501).

¶ The character 枝 in the text is doubtless a block-cutter's error for 板 *pan*, the name being Tu-pan, as stated lower down.

** 蘇魯馬益, Surabaya.

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the Annals of the Yüan dynasty, it is stated that the Pa-tsieh-(tsit) channel 八節澗 leads to Tu-ma-pan 杜馬班, the King's residence. This the interpreters have erroneously represented as Tu-pan 杜板. —There are no walled cities in this country. The King's palace is surrounded with lofty walls, with gateways one within the other. The buildings are in shape like towers, and are roofed with planks of wood. The custom is to sit upon mats.—*Obs.* The walls are upwards of three *chang* in height (=about 40 feet), and they are built of brick. They are two hundred and odd paces in circuit.* Planks of hard wood are used instead of tiles. The palace is very elegantly adorned. For every three or four persons a board is laid down, upon which fine mats of rattan are spread, and on these people take their seats, crosslegged.—The habitations of the common people are covered with a thatch of leaves. For the storage of articles of every description they use receptacles like chests, made of brick, three or four feet high, and upon these the natives sit or lie down to sleep. The King wears his hair gathered up on the head, and sometimes he puts on a crown adorned with leaves of gold. He wears no clothing on the upper part of his person, and his feet are likewise bare. From the waist downwards he wears a garment† embroidered with silk; and the waist is wrapped round with a satin sash. He wears a dagger* by his side, to which the name of *Pu ts'ze t'ow*† is given. When he goes abroad, he rides upon an elephant or in a chariot drawn by oxen. He has eight ministers. Of the natives, the men wear their hair gathered in a knot, and carry daggers.—*Obs.* From the time a child reaches the age of three, every one, whether rich or poor, has the *pu ts'ze t'ow* by his side. These weapons are invariably of the very finest steel,‡ of the "rabbit hair" or "snow

* This is a statement borrowed, with other particulars, from the *Ying Yai*, where, however, the dimensions given are *one* hundred and odd paces, and are probably meant to refer to the royal residence 王之所居 which is spoken of as enclosed within the walls. Crawfurd states that "The walls of the most ancient *Kĕratons* (or palaces) were constructed of hewn stone. They were afterwards constructed of an excellent fabric of mortar, as at Mojopahit. . . . Of the extent of these walled cities we may form some notion by that of the modern one of the Sultan of Java, which is three miles round, and contains a population of ten thousand inhabitants, the largest of all was Mojopahit." (*Hist. Ind. Archipel.*, I., p. 165).

† 幌, properly speaking a scarf. By this, undoubtedly, the *Sarong* is intended, of which Crawfurd gives the following description: "The *Sarong* . . is a piece of cloth, generally coloured, six or eight feet long, and three or four feet wide, usually sewed at both ends. This sort of petticoat, which is common to both sexes, is of the same breadth above and below, and is not secured to the body by any permanent contrivance, but the upper part being contracted to the size of the waist, the superfluous portion, as occasion requires, is twisted with the hand, and tucked in between the rest of the garment and the body of the wearer." (*Hist. Ind. Archipel.*, I., p. 209).

* 刀, lit. a sharp-pointed weapon, doubtless the well-known *Kris* or dagger of the Malay race. Cf. Crawfurd, (*His. Ind. Archipel.*, I., pp. 224-226).

† 不剌頭, *lit.* "Strike not at the head." According to Crawfurd (II., p. 349), "spears, cannon, and krises are frequently particularized by name." The character 剌 *la*, however, in M. Schlegel's version, substituted for 剌, *ts'ze*, as in the text, has led him to read the name as *pu-la-t'ow*, a combination to which it is difficult to assign a meaning. The great degree of reverence for the head, mentioned farther on in the text, appears sufficiently to account for the name given to the *kris* as above stated.

‡ 鑌鐵—*Pin-t'ieh*. This is defined in K'ang-hi's Dictionary as simply signifying "good iron, of which swords are made." The article is mentioned among the products brought from Arabia to China under the Sung dynasty. Julien was of opinion that the diamond was understood by this term—for what reason, it is not easy to conceive. Cf. *Mélanges de Géographie Asiatique*, (I., p. 91), quoted by Dr. Bretschneider in his pamphlet "*On the Knowledge possessed by the Ancient Chinese of the Arabs and Arabian Colonies and other Western Countries*," p. 12. In the *P'ei Wên Yün Fu* the character *pin* is written without the radical "iron," and the following passages are quoted as authorities for the words: (1°). "In the country of Kao Ch'ang (the land of the Uigurs), there is a kind of grit-stone 礪石, from which, when it is broken open, *pin-t'ieh* is obtained. To this the name 'iron-eating stone' is given." *Chronicle of the Sung Dynasty.—Chapter on Foreign Countries*).—(2°). "The nation of the Liao took the name of *Pin T'ieh* as their

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flake" temper. The handles are of gold, or of rhinoceros horn or ivory, and engraved with figures of men or other objects.—The women wear their hair in a knot, and are clothed in a short vest covering the upper part of the person, with a *sarong* below the waist. Both men and women are very particular in the regard they cherish for the head. If any one receive a blow in that part, he instantly draws his dagger to stab the offender.

Flogging or bastinadoing is not practised in this country. The only punishment inflicted is that of death. This is the way they execute. The victim's hands are bound behind his back with rattans: he is driven forward a few steps, and then stabbed.* If one who has slain another man keep out of the way for three days, he is pardoned; but if taken on the spot, he is put to death.

At Tu-pan, there are some thousand or more of the natives *(fan jên)* living. The water near Tu-pan is known by the name of *Shèng shui* (Holy Water).—*Obs.* In the Annals of the Yüan dynasty this place is called Tu-ma-pan. A headman of the barbarians is governor there. Among the inhabitants there are numbers of emigrants 流戶 from Kwangtung and Chang Chow [in China]. Near the sea-shore there is a lake, respecting which the natives relate that when the generals of the Yüan dynasty, She Pih and Kao Hing,* invaded Java, they were kept from landing for a whole month and ran short of water. The two generals made prayer to Heaven, upon which a fountain of sweet water burst forth: and hence it has received the name of Holy Water.—The number of inhabitants at Sin Ts'un is about one thousand and upwards. Another name of the place is Keh-'rh-si Yüan.†—*Obs.* Travelling eastward from Tu-pan one comes in half a day's journey to Keh-'rh-si Yüan, which was originally [named] Ku T'an 古灘. The people of the country having established a settlement here, it received the name of Sin Ts'un (New Town). The King of the town is a native of Kwangtung. Here the foreign shipping all congregates, and merchandize of every description is stored. The people of the place are very wealthy. Their houses are covered with woven *Kadjang* leaves, and the shops and places of trade joined in rows form a market. —At Su-lu-ma-yih (Surabaya) there are a thousand or more households. The place is also called Su-'rh-pa-ya.—*Obs.* In one day's journey southward from Sin Ts'un one arrives at a shallow harbour (or stream), and the place is reached by a journey of 30 odd *li* (about 12 miles) in small boats.—Here

designation, in allusion to its quality of hardness. Yet, *pin-t'ieh*, hard though it be, in time becomes subject to decay. The only thing that will not perish by decay is gold (kin—金). For this reason, the title of KIN was adopted for the state." (*Chronicle of the Liao dynasty.—History of T'ai Tsu*, the founder of the dynasty).—(3°). "The diamond borer perforates the jadestone: the sword of *pin-t'ieh* will [sever] the floating down." (*Poems of Yüan Chên*—flourished A.D. 779-831). It seems probable that the finely-tempered metal thus extolled was the same with the *Ondanique* or *Andaine*, the Indian steel, respecting which Colonel Yule has a highly instructive note (*Marco Polo*, II., chap. xvii). In the same way as Avicenna, according to Roger Bacon, quoted by Colonel Yule, distinguishes three different species of iron, the third of which is *Andena*, so the author of the *Pên Ts'ao Kang Muh*, writing in the 16th century, declares that there are three kinds of steel 鋼鐵. The method of manufacturing two of these is described. The third is said to be "naturally produced among the islands of the Southern ocean, and to resemble the amethyst in form." All sharp-edged weapons, axes, and chisels are made, it is added, of this steel. (本草綱目, B. 8).

* The particulars here given are strikingly in accord with the statements made by Crawfurd respecting the laws in force among the Javanese. Cf. *Hist. Ind. Archipel.*, III., p. 105. The concise details of the text are abridged in the most ruthless manner from the much fuller account given in the *Ying Yai*, where the manner of giving the death-blow by a stab in the region of the abdomen is described. The author adds: "Not a day passes in this country without some one's life being taken—a dreadful state of matters, in good sooth."

* See Note III. at foot.

† 革兒昔原. The third character would be sounded in Southern Chinese as *sik*, and the name would seem to signify the plain (*Yüan*) of Keh'rhsik, by which no doubt Gresik or Garsik near Surabaya is denoted.

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are multitudes of apes, to which women who are desirous of conceiving offer up prayers. —*Obs.* There is an island in the harbour which is densely overgrown with trees, and in this forest some ten thousand long-tailed apes have their habitation. An old black male ape is their chief, and he is followed by an old native (or savage 番) woman. Women who are childless carry offerings of wine, victuals, fruit, and flowers, which they present with supplications to the old ape. If he be pleased, he eats of the offerings, and his followers devour the remainder. After this a male and female ape come out before them and copulate. The woman, on returning home, becomes with child. If the offerings are not eaten and the ceremony fulfilled, the woman will not become pregnant. The local tradition is to the effect that during the period of the T'ang dynasty some five thousand of the inhabitants, being in a state of destitution, were visited by a priest who wielded supernatural powers, and who transformed them into apes. Only one old woman was left unchanged in shape. Their dwellings still exist. In the Annals of the Sung dynasty it is stated that the mountains abound in apes, which have no fear of man. When summoned with a sound resembling the words *siao-siao* they will come forth, and if fruits be offered to them two of their company will come forward first. These are called by the natives the monkey King and Queen. When they have eaten their fill the others come and help themselves. In this account, nothing is said about women becoming with child.—

At Man-chê-peh-i there are some 300 households.—*Obs.* By travelling for 70 or 80 *li* in a small boat from Su-'rh-pa-ya one reaches a town which the natives call Chang-ku 漳沽. Landing here, a day-and-a-half's journey brings one [to Modjopahit].—At this place the people sleep without pillows, and in eating they use neither spoons nor chopsticks. At their meals, having rinsed their mouths and hands, they gather in a circle, when platters of butter and rice are set before them, which they take up with the fingers. They drink water, and [chew] areca-nut with the betel leaf and chunam (shell lime). In their entertainment of guests the proceeding is the same.

Among the inhabitants of this country there are but three classes, namely, the Mohammedans *(hwei-hwei)*, Chinese *(T'ang jên)*,* and the natives *(t'u jên)*. The Mohammedans are descendants of the foreign traders from different parts, who have taken up their residence here. They cultivate elegance and daintiness in their apparel and way of living. The natives are repulsive in aspect and black in colour. Their heads are monkey-like in shape, and they go barefoot. Their religion is the worship of demons, and they use as food all manner of unclean things, such as serpents, ants, and worms, which they devour after scorching them over a fire.† They take their food and lie down to sleep together with their dogs.

There [was formerly] in this country a supernatural occurrence [called that of] "the rogue elephant" 閃象.‡ In all their let-

* See foot note, *ante*, Part III. (*China Review*, Vol. IV. No. 2, 1875, p. 62).

† Cf. Crawfurd: "In the *Niti Sastra* of the Javanese there is a passage which recommends to *persons of rank* not to eat dogs, rats, snakes, lizards, and caterpillars. The practice of using these disgusting animals as food must have been frequent, or the injunction were unnecessary." (*Hist. Ind. Archipel.*, II., p. 233.)

‡ This statement would be unintelligible without a reference to the *Ying Yai*, which gives the following as an ancient legend of the country: "It happened that a Mâra Râja, son of the devils, who had a blue face, a red body, and scarlet hair, united himself here with a rogue elephant. From this union more than one hundred sons were born, whose custom it was to drink blood and to devour men's bodies. Many were those devoured by them, until of a sudden, one day, a thunderbolt struck a rock and split it open, when a man was discovered seated within. All were astonished at this sight, and they hailed him as king. Upon this he caused a valiant army to drive out the progeny of the rogue elephant, and to do no harm to the people, who increased and multiplied in peace thereafter." The *Mâra Râja*, in Chinese 魔王, of the text is the arch-enemy who plays so prominent a part in Sanskrit and especially Buddhist literature. He "is often represented with one hundred arms

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ters between officials they use the date 1376.* —*Obs.* This would make their era commence with the period of the Western Han in China.—In their calendar, the year begins with the tenth moon. In this moon, the sovereign rides abroad in a lofty chariot, and presides at the feast of lances.—*Obs.* In proceeding to the place of entertainment, the sovereign's female consorts go first, and he follows behind. They ride in tower-like carriages, more than a *chang* (14 feet) high, borne on two wheels, and with windows on four sides. These carriages are drawn by horses. The men of the country come with their wives, and are drawn up in ranks, holding in their hands bamboos pointed to form spears. The women are armed with staves three feet long. They advance to combat at the sound of a drum, and desist at a given signal. The encounter takes place three times in succession. The women attack with their staves. When *na-ts'ze*, *na-ts'ze*, is called out, they fall back. Whoever kills an opponent is held to be victor. The victor gives a piece of gold to the family of the man he has slain, and takes to himself his wife.†

At the marriage ceremony among this people, the union takes place at the house of the bride, who, after three days have elapsed, removes with her husband to his abode. On the way, she is met by musicians, and she is conveyed to her new home in a gaily-decorated boat.‡ The bridegroom's parents go to meet the bride, with beating of kettle-drums and gongs and blowing of calabash-horns. The [bride and bridegroom are] surrounded by persons with fire-tubes,* short swords, and circular shields. The bride wears her hair gathered in a knot, the upper part of her person uncovered and her feet bare. Below the waist she is clad in an embroidered *sarong*. On her neck she wears a collar of gold and pearls, with bracelets upon her arms. The relations, friends, and neighbours deck the marrirge-boat with betel leaves and garlands of flowers, and in this wise escort her home. A feast lasting several days is then indulged in.

and riding on an elephant" (Eitel, *Hand-book of Chinese Buddhism*, p. 73).

* See Note IV. at foot.

† This festival, mentioned in the account supplied to M. Schlegel, is stated by him, in a foot note, to be "Klaarblijkelijk het Jav. *Séninan* of Steekspel" (p. 17); but I have not been able to meet with any description of the performance referred to. In many details, however, the account given in the text corresponds with the minute description of the festivals in which the Javanese delight, given by Crawfurd (*Hist. Ind. Archipel.*, II., p. 262-264). The introduction of Mohammedanism has done little, it is remarked, toward modifying the ancient customs, derived from India, in this respect.

‡ Cf. Raffles, *Hist. of Java*. "At sunset on the wedding day, the bridegroom went in procession to visit the parents of the bride, after which she was visited by his parents. Five days after the consecration of the marriage the parents of the bride, with whom she staid for that period, prepared a feast." I. p. 363. Again: "Among the people termed *Kálang*, (an aboriginal race), the married couple lived in the house of the bride's father till the third day," p. 366. Crawfurd says: "All the native ceremonies are solemnized at the house of the bride's father. The bride and bridegroom, with their friends, parade the country, village, or town, attended by music, decorated in their gayest attire, and decked with the borrowed jewels of the best part of the neigbourhood. The bridegroom is always mounted. The bride is conducted in a kind of open litter. (*Hist. Ind. Archipel.*, I., p. 91).

* This a noteworthy passage, if by the expression fire-tube 火銃, used in the text, the discharge of gun-powder be implied. The original authority upon which the above passage is based is the *Ying Yai*, where the statement is even more explicit, the expression employed being 放火銃 *letting off* fire-tubes. As the author of this work, Ma Hwan, dates his preface in A.D. 1416, and gives 1413 as the year in which he accompanied the eunuch Chêng Ho on his voyage, the period at which fire-arms would seem to have been known among the Javanese is fixed with tolerable certainty. Crawfurd, indeed, asserts that "the use of small arms the Indian islanders *undoubtedly* acquired from the Europeans. The matchlock they call by its Portuguese name, the firelock by a Dutch, and the pistol by a Dutch or English one. The matchlock was not employed in Europe for ten years after the Portuguese conquered Malacca (A.D. 1511); so that, if Europeans had observed the use of it among the islanders, they could not have failed to notice so extraordinary a fact, when so frequently engaged in hostilities with them." (*Hist. Ind. Archipel.*, I., p. 228). In immediate juxtaposition with this remark, however, Crawfurd observes that "it is possible that the East Indian islanders were not indebted to the European nations for this first knowledge of fire-arms, but may have acquired it in the course of

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Three methods are followed in disposing of the dead. One is cremation; the other casting into the water; and the third leaving the body to be devoured by dogs.* Wives and concubines are greatly addicted to the practice of self-destruction on a husband's death.†—*Obs.* When parents are about to die, the children enquire of them what their last wishes are. If the dying person express a desire to be devoured after death by the dogs, the body is cast out into the fields, and if it be wholly devoured the survivors rejoice thereat; but, if otherwise, there is grief and lamentation, and the remains are cast into the sea. When the wives and concubines of principal persons devote themselves to death in fulfilment of a vow on the decease of their lords, a scaffolding is formed of wood, about which fuel is heaped, and at the proper moment the women, their hair decked with ornaments and flowers, and wearing robes of many colours, throw themselves weeping into the flames and are consumed together.—

The people are wealthy. In their commerce they make use of Chinese copper *cash* of successive reigns of the past. The chief products of the soil are rice and pulse. Two crops are gathered yearly. The six kinds of domestic animals (*i.e.* the horse, the ox, the sheep or goat, the pig, the dog, and the domestic fowl) are reared among them. Their writing they form by incisions with a knife on *Kadjang* leaves. The written character resembles that of So-li.* Touching their weights: 2 *fên* 2 *li* make one *kupang*, and 4 *kupang* make 1 *ts'ien*; sixteen *ts'ien* make 1 *liang*, and 20 *liang* make one *kin*.† Their measures of length are formed of segments of bamboo. Of measures of capacity, that which answers to the Chinese *shêng* is called *kula*, and holds 1 *shêng* 8 *koh*; and their *tow* is called *nali*, holding 8 *shêng*.‡

The women of the country are used to sing in the public roads on the night of the full moon. Their voices are sweet and tender.—*Obs.* At these times of song, the

their commerce with China." In an enquiry on the Introduction and Use of Gunpowder and Fire-arms among the Chinese (*Journal of the North China Branch of the Royal Asiatic Society*, Shanghai, 1871), the writer has already shewn that, as a propulsive agent, gunpowder was not in use among the Chinese before the early part of the 15th century, but that in the invasion of Tonquin in 1407 the natives of that region were found employing tubes filled with inflammable material for purposes of warfare. In this paper, it has been suggested (p. 95), that the embassies which were sent by the Emperor Yung Loh to almost every part of southern and western Asia may have been the means by which China became possessed of the secret of the use of gunpowder in its most efficacious form of application. With the statement of Ma Hwan before us, there can be little doubt that in the very beginning of the 15th century, fire-arms of some description were in the hands of the people of Java.

* This is in exact correspondence with the description given by Raffles: "There were three modes of disposing of the body of a deceased person before Mohammedanism was introduced: by fire, termed *óbong*; by water, termed *lárung*; or by exposing it upright against a tree in a forest, where it was left to decay, termed *setra*." (*Hist. of Java*, I., p. 364).

† See Crawfurd's account of the prevalence of suttceism in the island of Bali, where, he states, "the practice is carried to an excess unknown even to India herself." (*Hist. Ind. Archipel.*, II., p. 241).

* 鎖俚. By the name of So-li, the inhabitants of the Malay Archipelago appear to have designated the Southern portion of the Indian Peninsula, to which, indeed, the same name is given by Marco Polo. The Venetian traveller speaks of "the Kingdom of Maabar called So-li, which is the best and noblest province of India." (Yule's *Marco Polo*, 1st. ed. II., p. 299). Colonel Yule is of opinion that, almost beyond a doubt, So-li is the same with Chola or Soladesam, *i.e.* Tanjore (p. 272, *note*). Chulia is at the present day a common designation for the natives of Southern India, or their descendants, in the Malay islands. The derivation of the Javanese written character from the Sanskrit alphabet is well-known (See Crawfurd, *Hist. Ind. Archipel.*, II., p. 3).

† This corresponds with the weights in use in Achín, (Sumatra), as given in Prinsep's *Useful Tables*, Part I., p. 80. The "tale" of 16 mace (*liang*) is there said to be equal to 64 copangs, precisely as above indicated. Crawfurd says: "In Achin, the greatest of all the commercial states of the Archipelago, five *tahils* made a *bungkal*, and twenty *bungkals* one *kati*" (*Hist. Ind. Archipel.*, I., p. 283). The value of the *kati* (catty) at Achín is given by Prinsep as 2 lb. 1 oz. 14½ drs. avoirdupois. It differs therefore from the Chinese *kin* (catty) of 1⅓ lb., containing 16 *liang* (*taels*) of 10 *ts'ien* (*mace*) each.

‡ The four measures actually in common use among the Chinese are the *hoh* 合, the *shêng* 升, the half-*sheng*, and the *tow* 斗. The three

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native women gather joyously in bands of twenty or thirty, having one person as their leader. She, with waving arms and measured paces, chants one of the melodies of the people. After each verse the whole company raise their voices together in chorus. Presents of money and other things are given them as they pass the doors of friends or kinsfolk.—

The people draw pictures and assemble together to interpret their meaning.—*Obs.* Figures of human beings, birds, beasts, and fishes are drawn upon paper in the form of a scroll, the roller* of which is of wood, three feet in length. People seat themselves in a circle on the ground and unroll the drawings, the meaning of which is explained in a loud voice; and bystanders gather around to listen to the merry tale.—

The climate is one of unchanging warmth. Among the productions of the country there are sappan-wood in abundance, diamonds, white sandal-wood, cardamoms, steel (*pin-t'ieh*—see previous Note), tortoise-shell, many red and green birds of the parrot kind, pearl-fowls, love-birds, peacocks, areca-nut sparrows, pearl and green doves, white deer in great numbers, and white monkeys.* Plantains grow abundantly, and there are also sugar-cane, pomegranates, nelumbium seed-vessels, and vegetables of the love-apple and melon kind. There is one kind of fruit, in shape like the pomegranate, with a thick rind and white pulp, called the *mang-ki-she.*† Another, resembling in shape the *p'i-pa (loquat eribotrya)*, contains a very delicious white pulp, and is called *lang-ch'a.*‡ There is also a plant, the leaf of which is like the *kü* 蒟 (betel pepper), and its stalk like a slender stem of bamboo. It flowers in Spring, and produces a fruit like the mulberry, but closer and smaller. The name of this is *pi-po.*§ When eaten, it cures internal congestions; and its root is a specific against swellings.

A turtle is found here, which has a head

first are made of the cylindrical joints of the bamboo; and the *tow* is made of wood in the shape of the frustum of a pyramid. There are two sizes of the *tow* and *shêng;* one, called 十斤斗 or ten-catty *tow*, contains precisely that quantity of rice, and the *shêng*, one-tenth of the *tow*, is made to hold one catty. The second size, called the 倉斗 or granary *tow*, holds about six and a half catties of rice. The corresponding *shêng* contains 30.43415 cubic inches, and is therefore about one-sixth less than the English pint. Ten *hoh* make one *shêng*. See Bridgman's *Chinese Chrestomathy*, p. 383. The Javanese measure equivalent to a gallon is said by Crawfurd to be called by some tribes a *kulah*. (*Hist. Ind. Archipel.*, I., p. 273).

* The whole of this passage, as also the foregoing details with reference to the manners and customs of the Javanese, is obviously transferred from the *Ying Yai*, the plain and circumstantial language of which, however, is absurdly travestied in the compiler's pedantic anxiety for literary elegance. Instead of a "roller" 軸, as stated in the text, the eye-witness from whose record the description is transferred says that "two posts three feet high are planted in the ground to suspend the pictures upon, and the exhibitor squats on the ground beside them to deliver his narration." This is doubtless one of the "professed story-tellers" of whom Crawfurd speaks.

* According to Raffles, "of the parrot-kind, two only, the *bétet* and *selindit*, are found in Java. The peacock is very common in large forests. Two varieties of the turtle are found in the seas surrounding Java. Both yield the substance called tortoise-shell." (*Hist. of Java*, I. pp. 57, 59). The birds designated as "pearl fowl" and "areca-nut sparrows" in the Chinese text I am unable positively to identify. The 倒掛鳥 is identified by Swinhoe with the *loriculus paniculus* or Love Bird. Its Chinese appellation, based upon its habit of hanging head downwards, he translates topsy-turvy hanger. See *Birds and Beasts of Formosa*, in Journal N. C. B. R. As. Society, Vol. II., p. 46.

† 莽吉柿. This is evidently the mangostin, (*Garcinia mangostana*), called *Manggis*, or *Manggusta* by the natives of the Archipelago. Crawford says of it: "In external appearance it has the look of a ripe pomegranate, but is smaller, and more completely globular. A rind something hard on the outside, but soft and succulent within, encloses large seeds or kernels, surrounded by a soft, semi-transparent snow-white pulp, now and then having a very slight crimson blush. This pulp is the edible part of the fruit." (*Hist. Ind. Archipel.*, I., p. 417).

‡ 郎扱. This may perhaps be the *langseh*, described by Crawfurd, Vol. I., p. 432. The character *Ch'a* 扱, given in the *Ying Yai*, is erroneously written *pan* 板 in the text.

§ 蓽撥. The long Pepper (Chavica Roxburghii). Cf. F. P. Smith's *Chin. Mat. Med.*, p. 138.

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and snout like a parrot's beak. It has a large mouth and rounded back. Its scales, which are covered with red spots and markings, are called *tai-mei*,* and they serve if worn on the person as a charm against witchcraft and poison. [Near Java] there is a mountain, very lofty and of great extent, called Kiao-lan,† which abounds in leopards. The natives make hunting with bows and arrows their occupation.—*Obs.* According to what is related, when the generals Kao-Hing and She Pih led their expedition against Java, they landed at this place to build some ships, and they left behind them some hundred or more of their sick, whose progeny has increased and multiplied here.—

Bordering upon Java there lies the [island] called Chung-ka-lo,‡ in which there are lofty mountains and rocks of beautiful shape. Beneath one of the mountains there is a cavern, which is so large that ten thousand men would find room within. The natives here make salt by boiling sea-water, and they distil spirits from grain. Antelopes abound here, and parrots. The tree-cotton* and cocoa-nut tree are cultivated. From this point, at a distance of several days' sail, there lie the following places: Sun-t'o-lo; P'i-pa-she; Tan Ch'ung; Yüan K'iao; and P'êng-li.† The natives live by piracy, and hold intercourse with the kingdoms of Ki-t'o-k'i. It is seldom that trading-vessels are able to go near them.

Mo-li Shan 磨里山, which it is observed is the same with the P'êng-li Shan 彭里山 mentioned in the *Sing Ch'a Shêng Lan*. This, it is evident, is the island of Bali, immediately contiguous to Java on the east. Next comes Lang-muk 郎木, or Lombok, and beyond this Sam-ba-wa 三吧哇. The next point steered for, five watches distant from Lombok, is said to be Chung-ka-lo, which would seem, therefore, to be the island of Floris; and five watches farther lies Volcano Island, 火山, a term which would apply to almost any island of this group. The great cavern mentioned in the text may perhaps have been the crater of some extinct volcano.

*瑇瑁. The scales of the *Chelonia imbricata* or hawk's-bill turtle, commonly found in the seas of the Archipelago.

†交欄 Kiao, or Kao, Lan. This, it is evident, is the same with the Kew Lan 句欄 spoken of at the commencement of the present section, as lying 30 watches from Carimon Java, and identified conjecturally with a point on the coast of Borneo. In the *Sing Ch'a* a separate description is devoted to this locality, which is said to lie at a distance of ten days' sail, with a fair wind, from Ling Shan on the coast of Cochin China, whilst Surabaya is said, in the same work, to be 20 days' sail from that headland. It is further stated that the expedition under the Mongol leaders was driven by stress of weather to Kiao-lan, and that, a large portion of the fleet being disabled, it was necessary to build no less than 100 vessels here, in order to continue the voyage to Java. The adjacent forests are represented as producing all materials requisite for shipbuilding. In the Chronicle of the Yüan dynasty the name is written 勾闌—Kow-lan.

‡重迦羅. The compiler here draws his information from the *Sing Ch'a*, in which, however, no indication is given as to the whereabouts of the locality described. This omission can be repaired by reference to the Chinese sailing directions, dating from the early part of the 17th century, which have already been made use of for the coast of Cochin China (See Vol. III., p. 322). In this work a course is laid down, starting from Gresik 吉力石港, which is described as a town in the district of Tupan, and proceeding first E. by S. and then S. W. by S. to

*木棉. This term was most probably used to denote the true cotton plant, so largely cultivated in the islands of the Archipelago. As the writer has elsewhere shewn, the plant received this appellation in Southern China on its introduction from the countries farther south, probably at some time during the 10th century, the name being borrowed from the cotton tree or *Bombax*, with obvious reference to the silky down produced by that tree (See *Notes and Queries on China and Japan*, Vol. II., 1868, p. 73).

† The following are the Chinese characters employed for the names given above: 1. 孫陀羅;—2. 琵琶施;—3. 丹重;—4. 圓嶠;—5. 彭里. The third and fourth have less the appearance of native names, phonetically rendered, than of purely, Chinese designations. The fifth, as explained in the note above, is intended for Bali. By the "Kingdoms of Ki-t'o-k'i 吉陀崎諸國" it is possible that Celebes, with its singular peninsular formation, may be referred to. The passage rendered above "at the distance of several days' sail" is, in the text: 其山下水程有五 (*lit.* from

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There are no fixed seasons for sending tribute from Java. In the third year of Hung Wu (A. D. 1370) the Sovereign, named Si-li-pa-ta-la (Sri Badra?) sent one of his offiers named Pa-ti-chen-pi and others to offer tribute of productions of the country, and to give back two edicts which had been bestowed by the Yüan dynasty. In 1381 the King sent an address written on leaves of gold, together with tribute, and also three hundred black slaves.* After this, tribute was broken off. In 1404 the King of Yüan Tung (*lit.* East Garden) sent an envoy with tribute, and begged that a seal be given to him. Upon this it was decreed that a silver seal should be cast, and plated with gold, and this was sent by the hands of an envoy. In 1443 it was arranged that tribute should be sent every third year; but since then it has not been sent with regularity. The tribute that was sent was of pepper; long pepper; sappan wood; bees' wax; catechu; diamonds; ebony; native red earth (?); rose-water; lign aloes; sandal wood; *ma-t'êng hiang; suh hiang;* laka wood; putchuk; olibanum; Baroos' camphor; dragon's blood; nutmegs; cardamoms; *t'êng kieh;* assa-fœtida; aloes; myrrh; lucrabau seeds; clove bark; native *muh pieh tsze;* vermin-destroying preparation; pottery stone; cubebs; *wu hiang;* precious stones; pearls; tin; iron from the western seas; iron weapons; wrought-iron knives; *mi* cloth; glazed red cloth (calicoes); peacocks; fire birds;* parrots; tortoise-shell; peacock-feathers; kingfisher feathers;

this island there are five journeys by water); but this scarcely intelligible passage is a garbled version of the text of the *Sing Ch'a*, where, with perfect distinctness, it is stated that 其處約去數日水程; and this reading has been followed in the translation.

* The following is extracted from a note on this subject communicated by the writer to *Notes and Queries on China and Japan* for July, 1869 (Vol. III., No. 7): "The fact of negro slavery having at one time been numbered among the institutions of China is not generally known. The work entitled 粵中見聞, a valuable repertory of notices relating to the province of Kwangtung, states as follows under the heading 黑人—Black Men: 'During the most prosperous times of the Ming dynasty large numbers of black men were purchased by the great houses at Canton to serve as gatekeepers. The name given to them was 鬼奴—devil slave—and their strength was most extraordinary, to such an extent that they were capable of carrying a weight of several hundred catties on their backs. In language, habits, and inclinations there was no similarity between them and the natives of China; but in disposition they were tractable and not given to running away. In colour they were black as ink, with red lips and white teeth, their hair curly and of a yellow hue. They were of both the male and female sex, and were produced among the islands beyond the sea, where they lived on raw food. When caught, and fed on a diet cooked with fire, they were attacked with violent and long-continued purging, which was called "changing their inwards," and in many cases the result was death. Those who did not die could be kept in captivity for a length of time, and were capable of being taught to understand ordinary speech, although they themselves were not able to talk. There was one variety who, diving into the sea, would remain under water for one or two days. These were called Kw'ên-lun Nu 崑崙奴, and during the period of the T'ang dynasty they were kept in large numbers by families of distinction and wealthy houses.'" In the curious little work called the 海島逸誌, by Wang Ta-hai, published about A.D. 1791, and translated under the title of "The Chinaman Abroad" (Mission Press, Shanghai, 1849), the black slaves which were owned in Java in the middle of the last century, and which are described as being natives of Papua and Ceram, are amusingly noticed. It is said that they were called 烏鬼 or black demons. In connection with the fact that these Papuan blackamoors were not unnaturally called "devils" by the Cantonese of the 15th and 16th centuries, as stated in the extract quoted above, may not the ill-famed appellation 番鬼—foreign devil—with which Europeans have so long been saluted in the south of China have owed its origin to the currency of this nickname? The transfer would have been easy and almost natural, from one class of "foreigner" to another.

* In its description of Palembang (in Sumatra) the *Ying Yai* describes the 火鷄 or "fire bird" as follows: "It is a bird as tall as the Manchurian crane 仙崔, with a round body, an upright neck longer even than the crane's, a soft red crest like a red cap, and two wattles on the neck. Its beak is pointed. The plumage over its whole body is like sheep's wool, loose, long, and of a dark 青 colour. Its feet are long, and iron-black in colour. Its claws are very sharp, so that if it strikes a man in the belly it tears out his entrails and kills him. It is fond

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cranes' crests;* rhinoceros-horns; tusks of ivory; turtle shells; prepared lign-aloes; and gum benzoin.†

EPILOGUE:—In the reign Ch'un Hwa (A.D. 990-994) an envoy from this country named T'o-chan 陀湛 declared himself, saying,—In China there has come to reign a true lord over men; and upon this an embassy was fitted forth and offerings of tribute were despatched. The Mongol who reigned under the title of Yüan 胡元 sent She Pih and Kao Hing with a fleet of a thousand sail, bearing victuals for a whole year, and invested with ten warrants of command in the shape of "tiger" staves, with forty tablets of gold and one hundred tablets of silver. Of ingots of silver they carried forty thousand. Great, in sooth, were the cost and pains of this expedition; and yet, withal, it returned discomfited. Not so has it been in the days of our Sovereign the Exalted Founder, when, without need of a single warlike armament, for more than one hundred and fifty years tribute has been sent without misliking or remissness. Could such things come to pass with those who lie pillowed on the ocean far away, unless a Sovereign commissioned from on high were in our midst? Would men be willing, were it otherwise, to fare submissively so far across the seas, and to confess allegiance within the limits of the Empire?

NOTE I.—The notices of Java supplied by the Chinese historical compilations have been collected by Amiot in the *Mémoires concernant les Chinois*, tom. 14, and the originals may be referred to in the *Yüan Kien Lui Han* Cyclopædia, B. 234. It is here stated that Kwa Wa 瓜哇 is the same as the country anciently known by the name of Chê-p'o 闍婆. Another name for it is P'u-ka-lung 莆家龍 (probably the modern Pekalongan). Amiot, following, it is charitable to presume, some Chinese authority, proceeds to explain that "Les Yuen ou les Mongoux sont les premiers qui lui aient donné le nom de *Koua-oua*, qui signifie *son de courge*, parce que le son de voix des peuples de ce Royaume approche beaucoup de celui que rend une courge sèche, quand ou la frappe, ou qu'on la fait rouler par terre!" It is a decided act of injustice to the memory of the Mongols to saddle them with this piece of eighteenth century etymology. The Mongols, or rather the Chinese who fought and wrote in their service, designated the island we know as Java quite correctly by means of the characters 爪哇 Chao-wa, as may be seen to this day in the Chronicle of the Yüan dynasty, compiled from the records they bequeathed. The addition of a single dash to the cha-

of eating live coals, and hence it is called the fire bird." In this description it is easy to recognize the cassowary, which, at the present day, according to Wallace, inhabits the island of Ceram only. He describes it as follows: "It is a stout and strong bird, standing five or six feet high, and covered with long coarse hair-like feathers. The head is ornamented with a large horny casque or helmet, and the bare skin of the neck is conspicuous with bright blue and red colours. . . This bird is the *Casuarinus Galeatus* of naturalists, and was for a long time the only species known. Others have since been discovered in New Guinea, New Britain, and North Australia." (*The Malay Archipelago*, Vol. II., p. 149). The cassowary, when attacked, defends itself by kicking obliquely backwards with its feet, (*Chambers's Cyclopædia*). The name *hwo-ki* 火鷄 or "fire fowl," by which the turkey is now known in Southern China, may not improbably have been given to it from some general resemblance to the cassowary of the Indian islands, on its first introduction to the knowledge of the Chinese.

* The *Ying Yai* gives the following description of the substance re'erred to: "The cranes'-crest bird 崔頂鳥 is of the size of a duck, with black plumage, a long neck, and a large beak. The bone of its skull is more than an inch in thickness. It is red on the outside and like yellow wax within, presenting a most beautiful and delicate appearance. The name given to it is cranes'-crest; and it is used for making dagger handles, clasps, and the like." The bird thus described is doubtless the great Hornbill (*Buceros*), belonging to a family abundantly represented in the islands of the Archipelago. The fine drawing of a specimen of *Buceros bicornis* given by Wallace (*Malay Archipelago*, Vol. I., p. 212), shews the huge bill and prominent crest which Chinese artists at Canton transfer to the head of an otherwise graceful but purely imaginary crane. The ornaments carved at Canton from the wax-like substance of the crest are well known to residents in China.

† See Note V. at foot.

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racter *chao* converts it into *kwa*, and supplies P. Amiot with his vocal theory. The first mention of the island by a Chinese writer occurs in the *Fo-kwoh-ki* of Fah Hien, who, on his return voyage from India, after many perils and anxieties, arrived in the country of Yeh-p'o-t'i 耶婆提. This was long ago identified by Landresse, in his annotations of Rémusat's work, with the Yava dwîpa or "Island of Barley" which makes its appearance for the first time in Ptolemy's map, about the middle of the second century of our era. Fah Hien's voyage took place in about the year A. D. 413; and only a few years later direct intercourse between the Hindu sovereigns of Java and the Chinese court was inaugurated by the first of a long series of embassies. The Yü Hai 玉海 Cyclopædia, compiled in the 13th century by Wang Ying-lin, supplies the means of tracing these successive missions from their earliest date. In the section headed "Tributary Relations" 朝貢 (Books 152 to 154 of the work) it is stated that in the 9th and the 12th years of Yüan Kia of the earlier Sung dynasty (A.D. 432 and 435) "embassies arrived from the country of Ho-ling 訶陵, otherwise called She-wa 闍婆, which lies in the midst of the southern ocean, had cities walled with timber, possessed a written language, and was acquainted with the science of astronomy. At the summer solstice a staff eight *ch'ih* high was erected there, which cast a shadow to the south 2 *ch'ih* 4 *ts'un* in length." In the name Ho-ling, or Ko-ling, which is given here as appertaining to Java, one is tempted to recognize the Kalinga of the Coromandel coast, from which the earliest Hindu invaders of the island appear to have proceeded. (Cf. Crawfurd, *Hist. Ind. Archipel.*, II., p. 226). It is curious to note, in this connection, that in speaking of the trade between India and Java, which Crawfurd states "has always been chiefly conducted from the ports of Coromandel and by the nation called Kalinga or Telinga," he adds that "the Telingas, more expert and skiful navigators than the Chinese, have learned from the Arabs, who had their knowledge of the Greeks, to take the sun's altitude with the forestaff." (*Hist. Ind. Archipel.*, III., p. 197). The *Yüan Kien Lui Han* Cyclopædia (B. 234) gives under the head of "Java" a highly interesting document in the shape of the actual credentials presented by the envoys who visited the Chinese court in the reign above mentioned. Nothing could exceed the humility of tone with which, in this *piao* 表 or respectful Address, the sovereign of Shê-p'o-p'o-ta 闍婆婆達國, named She-li-p'o-ta-t'o-a-lo-pa-ma, is made to pour out his expressions of loyalty "at the feet of the great King of the land of Sung, the Great Fortunate One, the Son of Heaven." It is very noteworthy that the imagery of this document is conspicuously Buddhistic. The Chinese sovereign is addressed in a strain of fulsome adulation, as he whose kingdom is wide-spreading and his people many in number, whose palaces and cities are in the likeness of Heaven (忉利天宮, the heaven of Trayastrimsha), the title of which is Ta Sung, the great kingdom of Chow," and the sovereign himself is likened by implication to the possessor of all wisdom, the subjugator of the Mâras, he who turned the wheel of the law, who brought salvation to all created beings, and who, this task completed, has entered upon Nirvâna, etc. etc. The compilers of the *Yüan Kien Lui Han* omit to name the source whence this document is derived; but if, as may fairly be assumed, it is a genuine extract from the records of the period, it serves to fix the date at which Buddhism had already found its way into Java. On the other hand, the scribes employed to draw up the document in Chinese may also, perhaps, be credited with having added flourishes of their own invention to the Javanese text. The address continues with a proffer of allegiance, inspired by the admiration which, even far beyond the seas, has been excited by the bounties diffused from the fountain of uni-

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versal benevolence. If his offer be accepted, the King entreats that a message be sent to him in the same year. He commissions 佛大陀婆 Fuh-ta-t'o-p'o as his chief, and Koh-ti 葛抵 as his assistant envoy, requesting that a hearing and credence be given to what T'o-p'o has to unfold; and he expresses his hope that the requests to be preferred may be acceded to. Some trifling presents, in token of the humble feelings cherished, are presented with this royal letter.

Notwithstanding these tenders of allegiance—and, perhaps, in consequence of a refusal to join in the projects indicated in the credentials which embody them—the Chinese records state that no further embassies arrived from Java until more than five hundred years later, in A.D. 992, the third year of the reign Ch'un Hwa of the Sung dynasty. The sovereign by whom this mission was despatched is said to have been named Muh-lo-ch'a 木羅茶. The *Yü Hai* records that his ambassadors landed at Ming Chow (the modern Ningpo), and arrived four months afterwards at the Court (then established at Pien Liang in Honan), with tribute of ivory-tusks, pearls, cowry shells, and white parrots. The next embassy arrived about A.D. 1110; and, after this, relations again became suspended for a century and a half, until the majesty of China was once more asserted in the hands of the Mongol invader. The expedition to Java undertaken by Kublai is discussed in Note III. below.

Note II.—The mention of Ts'üan Chow, commonly known at the present day as Chinchew, one of the principal cities of Fuhkien, as the port at which the expedition against Java was embarked, invites some farther notice of this spot, more particularly in respect of its identification with the Zaiton or Çaiton of Marco Polo's narrative. Since the days of Klaproth, no room for doubt has been left on this subject, and the recent labours of Pauthier and Yule have accumulated a mass of evidence confirmatory of Polo's statements regarding this celebrated emporium. During the last year or two, however, Mr. G. Phillips has brought forward some interesting particulars in connection with the port anciently known as Gch-kong 月港, on the site of which the present city of Hai-ch'êng Hien 海澄縣, in the neighbourhood of Amoy, is built; and he has contended that Chang-chow, not Ts'üan Chow, was the Chinese emporium of the middle ages, which was described by Polo, Ibn Batuta, and other travellers, under the name of Zaiton. In the latest edition of his work, Colonel Yule has met, so far as was necessary, the contention raised in favour of Chang-chow, and whilst admitting, what is undeniably the fact, that in the 15th century Chang-chow had become the resort of travellers, merchants, and missionaries from foreign countries, he points to the fact that Ts'üan Chow, and Ts'üan Chow almost alone, is the port of debarkation mentioned in historical notices of the arrival of ships and missions from abroad during the reign of Kublai, and of departure for his foreign expeditions. (*The Book of Marco Polo*, London, 1875, Vol. II., p. 221). In elucidation of the ancient importance of Ts'üan Chow as a commercial emporium, some extracts from Chinese sources, in addition to those amassed by Pauthier, may be given here. In the great Imperial Geography compiled by order of the Emperor K'ien Lung, entitled 大清一統志, or Description of the Empire, historical as well as topographical details are comprised in the account given of each prefecture. Under the head of Ts'üan-chow Fu, we read the following of Chên Têh-siu, who governed this city under the Sung dynasty. "When Chen Têh-siu was governor in the reign of Ning Tsung (A.D. 1195-1224), the foreign shipping stood in such dread of the oppressive taxes then levied that not more than three or four vessels came in the course of a year. Chên Têh-siu took the lead in affording them relief, upon which the numbers rapidly increased to as many as 36." A

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century earlier than this, Tu Ch'un held the office of Judge at Ts'üan Chow, and of him its is related that "in his time the place was largely frequented by foreign shipping 番船, and merchandize of all descriptions was piled up there mountain-high. The officials of the city were used to trade privily on their own account, paying not so much as one-tenth of the value of what they bought. The only persons who did not engage themselves in this illicit traffic were the Governor, whose name was Kwan Yung, and Tu Ch'un. Nothing was known for a time of the conduct that was practised, but it eventually came to light and was brought before the tribunals. Tu Ch'un and Kwan Yung alone escaped the punishment that ensued." In the same section, the following description is given of what must have been the principal anchorage of the port of Ts'üan Chow. "An-hai Ch'êng 安海城 lies 60 *li* south-east from Tsin-kiang 晋江 (the district seat of government within the walls of Ts'üan Chow). It was anciently called Wan Hai. Early in the Sung dynasty (*i.e.* about the last quarter of the 10th century) it received the name of An-hai She 安海市 (trading-place of An-hai). The eastern side is called the old town, and the western the new town. When sea-going ships arrived, the officials at the city (*i.e.* Ts'üan Chow) sent an officer to collect duties at this place. The name Shih-tsing Tsin 石井津 was [also] given to the place; and in the fourth year of Kien Yen (A.D. 1130) a military command was established here under the name Shih-tsing Chên 石井鎮. A rampart of earth was thrown up in the 26th year of the reign Shao Hing (A.D. 1156) when the place was beleaguered by sea-rovers. Under the Yüan dynasty a deputy-Magistrate was established here with the title of supervisor of Shih-tsing; but in the 20th year of Hung Wu (A.D. 1397) the deputy-Magistrate was removed to Ch'ên-k'ang Chên 陳坑鎮 in the T'ung-an district, upon which the place again became a great resort for traders." The collectorate of Customs 稅務司 for the port of Ts'üan Chow under the Yüan dynasty is elsewhere stated to have been fixed at a point called T'ang She 塘市, 20 *li* South of Tsin-kiang.

Mr. Phillips has doubted whether the seat of government of the Viceroyalty of Fuh-kien was established at Fuhchow at the time of Marco Polo's visit; but the precision of the Chinese historical records leaves no room for doubt in this respect. The *Yih T'ung Che* states that in the 15th year of the reign Che Yüan (A.D. 1278), *i.e.* at the moment of the final collapse of the expiring Sung dynasty, a Viceroyalty 行中書省 was established at Ts'üan Chow, but that in A.D. 1281 the seat of government was removed to Fuh Chow. In the year following the seat of government was moved back to Ts'üan Chow, but in the next year after that it again returned to Fuh Chow. (大清一統志, B. 260-264).

With reference to the importance of Ts'üan Chow under the Yüan dynasty as an emporium of the shipping trade of the Indian and eastern seas, authorities by the dozen might be adduced from the records of that period; but the following interesting passage from the chronicle of the reign of Kublai will suffice to shew that this port, not Chang Chow, was the principal mart of Fuhkien at the period now in question. In the 30th year of the reign Che Yüan (A.D. 1293), it is recorded, "assent was given to the proposal made by Liu Mêng-yen, that Superintendents of Trade and Shipping 市舶司 should be appointed at Hang Chow, Shang-hai, Kan-p'u, Wên Chow, K'ing-yüan (the modern Ningpo), Kwangtung (Canton), and Ts'üan Chow; and that as an assessment of three in thirty was levied on merchandize at Ts'üan Chow, whilst elsewhere the rate was only one in fifteen, the practice prevailing at Ts'üan Chow should be adopted as the general rule" (元史, B. 17). It is evident, moreover, from the statements handed down respecting the

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expeditions of Chêng Ho and his colleagues, that so late as toward the middle of the fifteenth century the port still retained its character as a place of embarkation for foreign voyages.

A geographical detail which is noted in the *Ta Ts'ing Yih T'ung Che* appears to throw some light on a doubtful passage in Marco Polo's account of Fuhchow, beside tending to elucidate the manner in which foreign trade was carried on in the immediate neighbourhood of that port at the time to which his narrative refers. In the text followed by Pauthier we read (*Livre de M. Polo*, cap. clv., p. 527): "Pres de cette cité est li ports de Kayteu, qui entre en la mer occeanne. Et va ledit fleuve à ce port. Ilz ont moult beaux jardins et désirables. Et si est moult belle cité et bien ordonnée." For Pauthier's *Kayteu* both Marsden and Yule read Zaiton, which may, indeed, be not improbably the correct rendering (Kayton being a very likely error of transcription for Çaiton); and Pauthier's proposal to fabricate a Chinese name of *Hai-théou* 海頭, as a possible equivalent of *Ma-théou* or "landing-place," in order to provide an identification for *Kayteu*, is only too characteristic of his facile imagination. A port called 海口 Hai K'ow (Sea-Port), did indeed flourish at the mouth of the Min during the Ming dynasty; and it is singular that this fact should have been overlooked by Pauthier in his anxiety to find a local habitation for Polo's "belle cité;" but the point to which attention is now to be directed is still another. In the Topography of the Empire, already quoted from above, the following description is given of the Hai-t'an group of islands, lying some thirty miles south of the entrance to the river Min: "The Hai-t'an islands 海壇山 lie 120 *li* eastward from the district of Ch'ang-loh, in the midst of the sea. They are 300 *li* in circuit. Under the T'ang dynasty they were employed as a pasturage for horses. The Sung dynasty appointed an official to superintend the pasturage, which appointment was subsequently abolished. In the reign Hwang-Yeo (A.D. 1048-1054) the people were allowed to bring the land under tillage. In the reign Shun Hi (A.D. 1174-1189) three thousand and odd families were settled here. Under the Yüan dynasty the number of families reached the amount of forty thousand, principally engaged in the fishery. In the 20th year of Hung Wu (A.D. 1387) a decree commanded the population to be removed to the mainland. Upon this the territory was laid waste." After a number of topographical details of the various channels and anchorages, the account is concluded with the statement that "this was a great place of resort for shipping 舶船之都會. Subsequently to the period of the Five Dynasties (which terminated *circa* A. D. 960) it became a mart where the seafaring traders dealt with each other 海賈互市之地; and it was commonly called 'Little Yang Chow 小楊州' (Yang Chow being a city exceptionally famous for its wealth and luxury). In the early years of the Ming dynasty the population was removed to the mainland." It seems at least not impossible that this may be the port described by Marco Polo in the following terms, as given by Colonel Yule (Vol. II., 2nd ed., p. 216); "*Il hi se fait grand mercandies de perles e d'autres pieres presiose, e ce est porce que les nés de Yndie hi viennent con maint merchuant qe usent en les ysles de Endie; et encore voz di que ceste ville est près au port de Caiton en la mer Osiane; et illuec vienent maintes nés de Indie con maintes mercandies, e puis cest part vienent les nés por le grant flum jusque à la cité de Fugui.*"

The Hai-t'an Islands are in the district of Ch'ang-loh; and it was at a port in this district that the great naval expedition of 1431 made its first stoppage on the coast before proceeding on its voyage to the South (See *ante*, Part II., Note II.)

NOTE III.—Beyond fragmentary allusions such as those in the text, no account of the great expedition fitted out by Kublai against Java is to be found elsewhere than in the

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Chronicle of the Yüan dynasty. In the history of Kublai's reign itself, the notices of this undertaking are, as usual, extremely brief. Under the 29th year of the portion of his reign styled Che Yüan, or A.D. 1292, it is recorded that "the T'ai K'ing 太卿 of Ts'üan Chow, Ihamish 亦黑迷失, the 'commander of ten thousand,' She Pih 史弼, and the vice-Governor of Fuhkien, Kao Hing 高興, were named in the second moon joint High Counsellors of the vice-Royalty of Fuhkien, and placed in command of the expedition against Java. Five hundred vessels, large and small, and twenty thousand troops were employed for this purpose." In the seventh moon it is recorded that the three commanders were summoned into the imperial presence, and it is further added that his Majesty, in personally addressing the departing generals, gave special charge of all arrangements concerning the fleet to Ihamish, as one experienced in navigation, and the chief command of the land forces to Kao-Hing. The only additional mention of the expedition occurs under the twelfth moon of the 30th year, which corresponds (as we should now reckon) with January, 1294, only a month before Kublai's death, where it is recorded that "for their want of success, Ihamish, She Pih, Kao Hing, and their associates, on their return, were punished with blows, disgraced, and mulcted in one-third of their household goods." The details which are omitted in these laconic notices are supplied in the biographies of the three commanders themselves, forming part of the section of the Yüan Chronicle devoted to individual histories, and in the account of their expedition furnished under the head of Java in Book 97.

Of Ihamish we learn (列傳, B. 18,) that he was a Uigur by birth, who, from employment in the imperial guards, was selected by Kublai early in his reign for the office of envoy to foreign countries. In A.D. 1264, on returning from a mission to Champa, he was despatched to Ceylon to obtain a sight of the Holy Grail of Buddhism, the relic of the pâtra or almsbowl of Shâkyamuni. A few years later he was sent on a mission to Malabar. His many voyages marked him out for service when the expedition to Java was contemplated. She Pih, the generalissimo of the landforces, (B. 19,) was a highly distinguished soldier and was acting as Governor of Cheh-kiang at the time of his appointment to this post. Kao Hing, his lieutenant, was another of the trusted generals of Kub-lai, who bestowed numerous gifts of value upon him at the time of his appointment. It is in his biography that we meet with the cause assigned for the invasion of Java. An envoy named Méng K'i 孟琪, it appears, had been sent by Kublai to the island, and had returned, branded in the face by order of the native sovereign. It was to avenge this insult that the expedition was resolved upon. The provinces of Fuhkien, Kiangsi, and Hukwang furnished twenty thousand troops, who were equipped with provisions for a year, and with paper money to the value of four hundred thousand ounces of silver. Sailing from Ts'üan Chow in the beginning of A.D. 1293, when "owing to the rolling of the vessels in the stormy weather, the whole force was for several days unable to take food," they reached a halting point at Kow Lan, near the Carimata Islands, where a council of war was held 議方畧. In the 2nd moon Ihamish, with ten vessels and a force of five hundred men, went forward to summon the islanders to submission; and the main body of the force shortly afterwards followed him, and effected a landing on the shores of the 八節澗 or Strait of Madura. At this period, it is narrated, the kingdom of Chao-wa—which had its seat of government at Modjopahit—was at enmity with the neighbouring kingdom of Koh-lang 葛郎; and the King of Chao-wa, named 哈只葛達那加剌 Ha-chi-ko-ta-na-ka-la, had been slain by 哈只葛當 Ha-chi-ko-tang, King of Koh-lang. The son-in-law of the deceased

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sovereign, named 土罕必閣耶, T'u-han-pi-shé-yeh, had attacked the conqueror, but had been driven back to his defences at Modjopahit 麻喏八歇. On the arrival of the Chinese army he invoked its assistance, and joined his forces with those of She Pih, who agreed to advance with him against Ta-ho 苔合,* the capital of the State of Koh-lang. The military measures taken in this campaign are circumstantially described, and it is stated that the army of Koh-lang, upwards of one hundred thousand strong, was defeated, whereupon Ha-chi-koh-tang surrendered himself a prisoner, with his family and his ministers. T'u-han-pi-shê-yeh made entreaty for their release, on a formal attestation of submission being delivered, together with much store of precious stones and other valuables, to the Chinese commanders; and his request was granted. Meanwhile T'u-han-pi-shê-yeh's son, 昔剌八的昔剌丹 Si-la-pa-ti-si-la-tan, had revolted against the Chinese, and Kao Hing vainly sought to impress his colleagues with the dread of meditated treachery which he himself entertained. A guard of 200 men was sent as escort with T'u-han-pi-shê-yeh on his return to his capital (or, as one account alleges, with the King of Koh-lang), and this party was set upon and massacred by the perfidious T'u-han-pi-shê-yeh. The mask being thus thrown off, he attacked the Chinese army as it was retiring to the coast, taking it at a disadvantage in a narrow defile. She Pih himself commanded the rear, and by maintaining a running fight for a distance of 300 *li* (one hundred miles) he succeeded in reaching his ships. This was about three months after the landing had been effected. The armament having been reëmbarked, it was conducted back to Ts'üan Chow by a voyage of sixty-eight days' duration. The loss incurred was upwards of three thousand men. On the landing of the force, an inventory was taken by the officers of government of the treasures that were brought back with it, consisting in gold, gems, scented woods, cotton cloths, and other booty, the value of which was estimated at more than 500,000 ounces of silver. During the absence of the main body of the force, moreover, commissioners had been sent to conciliate the allegiance of the lesser states, and She Pih was able to produce a respectful letter, engrossed on a golden scroll, from the King of Muh-li 沒里 (Bali?), with presents of gold and silver, ivory, rhinoceros horns, etc. For the miscarriage of the expedition, notwishstanding, Kublai condemned She Pih to the penalty of 17 blows, and to confiscation of one-third of his property. In the following year, however, on the accession of a new sovereign, he was restored to favour and created a Minister of State.

* This, it seems highly probable, was Doho, mentioned by Crawfurd as one of the principal native states of Java during the centuries preceding the introduction of Mahommedanism. The ruins of Doho, he states, "are in the fertile district of Kadiri, about the centre of the island, counting by its length, and toward the southern coast." (*Hist. Ind. Archipel.*, II., p. 299).

NOTE IV.—The statement respecting the Javanese era is derived from the *Sing Ch'a*, in which it is alleged that "at the end of official letters in this country, they write the date 1376. On examination, the epoch is found to commence in the period of the Han dynasty, coming down to the seventh year of the reign Süan Têh of our dynasty of Ta Ming." The 7th year of Süan Têh corresponds with A.D. 1432, in which year, as we have already seen, a great Chinese expedition visited Java, and the commencement of the Javanese era should be placed, accordingly, in A.D. 57. There is a difference of some 20 years, however, for which it is not easy to account, between this date and the period assigned by Crawfurd as that with which the Javanese chronology begins. He states that "an examination of the institutions of the Indian islanders furnishes an argument, and, as far as I know, one only, in favour of the hypothesis of *Kalinga* being the native country of those who propagated Hinduism in the Indian islands. This argu-

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ment is drawn from a comparison of the kalenders of Southern India, and that which prevailed in the Indian islands. The year in Karnata and Telinga is lunar, with an intercalary month in every thirty, and the era commences with the birth of *Salivana* or *Saka*, 78 years after Christ. This, with all its particulars, is the kalender which prevailed in Java, and which at present obtains in the Hindu country of Bali, as its name, *Saka warsa chandra*, distinctly implies." (*Hist. Ind. Archipel.*, II., p. 229.) Sir Stamford Raffles, in his *History of Java*, seems to admit a further variation of three years, when he writes that "the Hindu empire of Majapàhit was overthrown in the first year of the 15th century of the Javan era, or about the year of our Lord 1475," (Vol. II., p. 66). In the absence of material for a fuller investigation, this question can only be left as it stands.

NOTE V.—The majority of the names occurring in this long catalogue of foreign products are the same with those in common use at the present day, as identified by Williams in his *Chinese Commercial Guide*, and more fully by Dr. F. P. Smith in his *Chinese Materia Medica*. To this work in particular obligation must be expressed for the identification of the drug *wu-tieh-ni* 烏爹泥 with catechu, or, as it was formerly designated by pharmaceutists, *terra japonica*, the brownish cakes in which the drug is seen suggesting to both Europeans and Chinese the idea of an earth (*ni*). Its common name in China at the present day is *urh ch'a* 兒茶. For the "native red earth" 番紅土 of the text no positive identification can be suggested. The "rose-dew" or rose water (? attar) 薔薇露, appears to have been more familiarly known to the Chinese of the middle ages than in later times. It is mentioned in the Treatise on Perfumes 香譜, a work which according to K'ien Lung's Bibliography (四庫全書目錄) dates from the Sung dynasty, under the name of *tsiang-wei shuei*, or, literally, rose-water, and is defined as a scent ("dew") distilled from flowers in the country of the Persians 大食國. As a substitute for it in the present day (that is to say, about the 12th century of our era) the essence of the *mo-li* or jasmine flower is, it is said, employed. In A.D. 958, it is further added, fifteen flasks of the perfume were sent as a present to the Chinese Court from the kingdom of Kw'ên-ming 昆明, in the modern region of Yünnan, with the statement that it had been obtained from *Si Yü*—Central Asia. Clothing imbued with the scent, it is observed in conclusion, may decay sooner than the perfume disappear (*Kêh Che King Yüan*, B. 57).

The *ma t'êng hiang* 麻藤香, literally *ma* (or "hemp") rattan gum or resin, may not improbably be gambodge, which is commonly known as *t'êng hwang*, or "rattan yellow." The *t'êng kieh* 藤竭 is another drug which must be left unidentified. It may be imagined to be somewhat akin to the "dragon's blood," 血竭, a resinous substance, blood-red in colour, which is believed to be the product of *Pterocarpus draco*. The *mu pieh tsze* of China are the seeds of *muricia cochinchinese*, a cucurbitaceous plant, which grows wild in the southern provinces. The Javanese drug to which the same name is given in the text may be the product of another but similar species. The drug named *lu hwei*, commonly named by Europeans "aloes," is in reality, according to Dr. Bretschneider, (*Arabs and Arabian Colonies etc.*, p. 20), brown catechu. The "vermin destroying preparation," "pottery stone" 碗石, and *wu hiang* (black gum or resin) of the text are unidentified. For particulars relating to the drugs that are named, see Smith's *Chinese Materia Medica*. The kingfisher-feathers 翠毛 are, doubtless, the plumage, of exquisite blue-green tints, used at the present day in the manufacture of enamelled ornaments, principally for female headgear, in all parts of China. The precise nature of the *mi* 芯 cloth mentioned in the text—most probably some description of calico—must be left undetermined.

W. F. MAYERS.

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AN INTRODUCTION TO A RETROSPECT OF FORTY YEARS OF FOREIGN INTERCOURSE WITH CHINA,

AND

A REVIEW OF HER RELATIONS WITH JAPAN.*

A retrospect of the past four decades of Foreign intercourse with China, presents two strikingly dissimilar pictures to the present observer. One that of the regime of monopoly in trade to the exclusion of all political and social relations. The other, the establishment of relations of comity and a progressive amelioration of intercourse generally.

Yet it is, perhaps, only to one who like myself has spent the most of the forty years here that the contrasts of the two periods are distinctly marked. And certainly none other than an old resident and close observer could adequately measure the gain from this amelioration of intercourse during the past fifteen years;—gain especially in the solidifying elements of government. It is necessary to have felt the utter instability of affairs in the period of 1848 to 1858 especially and to have witnessed the visible progress of the past ten years, to appreciate the change.

Without presuming to apportion the blame that attaches undeniably to foreign contact as well as to domestic misrule, especially during the demoralized reign of the present Emperor's father, I have no hesitation in declaring that the renovation of China, like that of Turkey and Japan, is from without. This is speaking in the broader sense and irrespective of the accidents of the time however produced; such as the critical position of the Dynasty and its support by Foreigners: and it is also in recognition of the natural and moral law, that Nations—like individuals—must work out their own destinies.

We naturally first regard Nations in their relations with our own and other countries, as the first step is to gain access to them; the second, to study their domestic polity and social traits.

A traveller,—for his perfect enjoyment and satisfaction, as well as from a sense of right,—should visit Foreign countries in the same frame of mind as that in which Professor Heeren tells us he entered upon the study of different Nations: namely: "by making it a fixed rule, to banish as much as possible from his mind every preconceived conjecture and hypothesis, and to describe every Nation as he actually found it: And that his notion of States was such that he never could consider them as mere machines, but always regarded them in the light of moral personages, each having its own manner of living, moving, and acting; and the elucidation of this is, in his opinion, alone worthy to be called statistics, and not the compilation of barren tables, containing figures instead of things."

It is in this philosophical spirit and with a

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similar broad scope of vision that I invite my audience to regard the Empire of China. The subject is vast and complicated, and we are but at the threshold, whether of time or place. It comprises many peoples, speaking differing tongues, ruled by an alien Dynasty: and a history whose authentic annals extend more than three thousand years.

We may note some indications of the past; but we cannot apply them with unerring prophecy to the future.

I speak from personal observation, and my primary purpose is to present the prominent events of the past forty years as marking the salient points of Foreign intercourse; whilst illustrating a general narrative by personal reminiscences of social life, which serve to shew changes coincident with political progress and to animate pages else of dry seeming to readers other than students of history. From my habit of preparing reports periodically to send abroad, I am enabled to verify my narrative; and as I recorded events irrespective of their direct bearing upon Foreign relations, my work as a whole should be more comprehensively historical of the immediate period than any of those treating of preceding periods have been, and present somewhat more than an outline of the recent history of China. But as to a general survey of the Empire,—its previous history, its geography, its general aspect and resources, and the manners and customs of its peoples—the works of Sir John Davis and Dr. Wells Williams, entitled respectively,—"A general description of the Empire of China;" and "The Middle Kingdom," left little to be desired (by the general reader at least,) down to the period of their publication, about thirty years ago. My purpose, therefore, in the course of lectures, to which this is introductory, is simply to continue a narrative, to which I was originally invited here, in a form to aid future historians, whilst presently acceptable to the general public.

In regarding China according to the dictum of Heeren, as already quoted, *i.e.* in the light of an assemblage of moral personages, we must keep in view the qualifying circumstance that the people subject to the Emperor's sway are not homogeneous in the strict sense that the historian intended, in thus speaking of States in general. They are not so, owing to the diversities in race, in dialect, and in the customs and conditions of society, such as the element of clanism, for instance; all serving more or less to localise opinion, feeling and action and to neutralise the spirit of nationality.

In the absence of the compact elements of national life, presenting tangible evidences of vitality as a general body-politic, we must regard the diversities which constitute them, rather as neighboring friendly communities allied for common purposes, than one homogeneous people. And as subjects of one Empire, we must view them as politically divided into two classes, the governing class and the governed; the former composed of the Literati, the latter of the "Min" or the people in general; but with the qualifying reconciling compensation to the subject class, that its members are all eligible to compete for the honors and emoluments of the literary and governing body. And hereat we recognize the most powerful and conservative bond existing between the Emperor and people, which superadded to the sentimental one of filial piety, has held the majority to their allegiance amidst internal and external counteractions of the most threatening character; and which alone beget confidence in the future, in presence of obvious elements of demoralization in a system of government whose parts are constantly presenting the appearance of dislocation.

To adequately estimate and comprehend the Chinese as a people distinct from the ruling alien Dynasty, we must judge them by their Literature rather than by their general polity. Their external force is traditionally, if it has not always been feeble; but by their literature they conquer their military conquerors, as the Roman tongue

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reconquered the Goths and Northmen who overran that Empire.

Were they a more homogeneous people reared in the use of but one vernacular dialect, their cohesion and hence their external power had long since made them the most formidable of Nations. Their force as a people is lost in lack of the concentration of thought and expression that leads to common apprehension and conception and thence to united action. And thence is derived the obviously-cherished policy of their Rulers, to abstain from healing the animosities of different races and clans, and aid, rather, in perpetuating the diversities which exist.

While such diversities and animosities characterize the masses of the people, the Literati,—elevated into a distinct class and forming the higher mind of the Nation, bound to the Dynasty by the system of education and preferment to office,—is groping in abstruse or purposeless disquisition or dreamy pedantry, in the classical dialect. And the state of the Empire in this respect may be likened to that of the countries of Western and Southern Europe when, after being overrun by the Goths and Northmen, they retained the Latin language and were, in turn, reconquered by the power it conferred on the Priesthood; when Ecclesiastical Rome became more widely dominant than military Rome had been, and all who were ambitious of advancement cultivated her language. This eventually led to a state of mental bondage or stagnation which, as described by a learned author, reminds one, at most points, of the tendencies so obvious among the Literati of China and the consequent influences upon its national life; while it suggests considerations of the possibilities of the future analogous to the changes wrought in Europe by a cultivation of its vernacular languages.

The learned author alluded to says:—"This was the useful age of critical erudition. It furnished the studious with honors and avocations; but they were reserved only for themselves. They transcribed as sacred what authority had long established. . . . This state was a heritage of ideas and of opinions, transmitted from age to age with little addition or diminution: Authority and quotation closed all arguments and filled vast volumes; and a week of agony was exhausted on a page finely inlaid with a mosaic of phrases: All native vigor died away in the coldness of imitation; and a similarity of thinking and of style deprived the writers of that raciness which the nations of Europe subsequently displayed when they cultivated their vernacular literature."

Such was the picture of the stunted intellectual life of the countries of western and southern Europe drawn by the erudite author; and I venture to think that it presents a remarkable parallel of the mental life of China at this day.

And a fresh illustration of the all-but-idolatrous pedantry of the Literati, in connection with the written language, may be seen in the placing of receptacles for loose scraps of it found in the street, all over the city and neighboring towns, with placarded injunctions to rescue all such from the desecration of being trampled upon, which is a trait analogous to the deification of speech in the early ages of mankind, and akin also to that of the devotees of Mohammed, to which the lamented Charles Dickens alludes in the following Stanzas.

"They have a superstition in the East,
That Allah, written on a piece of paper,
Is better unction than can come of Priest,
Of rolling incense, and of lighted taper;
Holding that any scrap which bears that name,
In any character its front impressed on,
Shall help the finder through the burning flame,
And give his toasted feet a place to rest on."

Pursuing our inquiries into the causes of the renovation of thought in Europe, we find that until, by the cultivation of the vernacular dialects, the period arrived when the

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masses of the several peoples could be effectively appealed to, each in their own vernacular, the trammels of Rome were not relaxed; and, indeed, that the exclusive scholastic adherence to the Latin language continued to fetter the general mind of the West until the Reformation.*

There is not the same indissoluble and exclusive connection between Confucianism and the written language of China as there was between Roman Catholicism and the Latin language;† but even on this point the parallel holds true. The secret memorial of Tseng-quo-fan to the Emperor in 1868, in reply to a confidential note of the Tsung-le Yamen, claims for Confucianism, however, in contradistinction to the Religions of the West, that it has stood the test of time, while they are inconstant; his words being, "It is very evident that the different Religions fluctuate from time to time in their vigor. On the other hand Confucianism has not suffered attrition through myriads of ages and it has regenerated China in government, morals, manners and doctrines. It was somewhat obscured after the Ts'in and Han dynasties, while Buddhism had its rise in India, and it is now supplanted in a great measure by Mohammedanism there. Roman-Catholicism arose in the East and West. Now Protestantism has sprung up in the East and West, and opposes Roman Catholicism with much power." This was a part of the reply of this great Mandarin, when Viceroy at Nanking, at the period of the proposed revision of the Treaties; and it is somewhat ingenious as a plea for Confucianism.

Confucianism exacts, of course, the outward homage of the Literati. China has, however, been a land of comparative tolerance as respects Religious ideas pure and simple; she has been jealous only of political intrigue and doctrines subversive of order. And it has been by precept and injunction, rather than persecution, that the Confucian doctrines have been propagated. The Religion of the Tartars was Buddhism, but they yielded the prëeminence to Confucianism, and thus pay homage directly to the higher civilization of the Chinese whom they conquered. Politically the watchword of the Tartars was "divide and conquer," and it still holds good, as we see, in their policy. Just as the hostile relations of the different factions in ancient Britain subserved the purposes of the Roman conquerors, so the hostility of clans and segregated communities in China, is welcome to the Manchu Dynasty. And whether, if their conquerors left them, as the Romans did our ancestors after 400 years of rule, the Chinese would lapse into discord again, as our ancestors did, is a very interesting subject of conjecture.

But the pregnant question of the day is:—Will the regeneration of the Chinese people be attained by the tentative course of policy which comprises the bolstering-up of the 'sick man' at Peking for an indefinite period, a course fraught with general incertitude and some positive perils, but admitting of a gradual infusion of Western ideas that may eventuate in a national renovation of thought?

If this method is the most commendable, an attempt to assimilate the differing dialects, which seems to be desiderated by a learned student of Chinese (Rev. John Chalmers) would be a useful step; since this implies a policy of conciliation, in lieu of antagonism. Obviously united action cannot be predicated of the present condition of the people in relation to each other in respect to diversities of dialects, customs, clan animosities and differing incentives to discontent or loyalty.

Nothing short of the revival of some ancient tyranny affecting a large majority of the people, will, under circumstances like the present, lead them to act so far in concert as to break the continuity of the chain

* "That deluge called the Reformation," as Archbishop Manning phrases it.

† For Confucianism "is in practical life quite alloyed with Shamanistic and Buddhistic ideas and practices," as Faber says.

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that holds them to the routine of the ancients,—a routine that their alien Rulers, with so much astuteness, sedulously pursues.

A distinguished historian, writing of the reign of the Emperor Charles the 5th, says: "durability is not the test of merit in human institutions. Tried by the only touchstone applicable to Government, their capacity to insure the highest welfare of the governed, we shall not find his polity deserving of much admiration."

I think this dictum requires qualification, and that durability is a test though not the sole test, because it must always imply in some degree the actual welfare of the people; and China is an example of general prosperity under a polity of unprecedented durability. Nor have there been wanting experimental tests of great severity, irrespective of external influences, to confirm the people in a reliance upon its fundamental principles. For, in fact, China's national life has been threatened from within as well as without and subject to great vicissitudes and ample experience. And it is curious to observe that the experiment of the Paris Commune three years ago, upon a small scale,—as it was in effect,—was but a repetition of what occurred in China 800 years ago, when it was extended to the whole Empire during a portion of two Reigns. But the people soon saw the disintegrating tendency of an imposed socialism that practically discouraged industry and individual effort; and after several struggles between the respective partisans, the socialists were finally banished the country. An incident of great historical interest in itself, as they united themselves to the cause of Genghis Khan and aided the conquest of their own country.

The system of the socialists was in fact reactionary, since it wholly deprived the people of individual initiative and responsibility, and hence of self-reliance and of all incentive to industry; and, therefore, intensified instead of mitigating the evil tendencies of the ancient routine.

As to sudden change, we are admonished against precipitancy by some memorable utterances of Dr. Dollinger and the other "old Catholics," who in their reply to the invitation of the Evangelical Alliance at New York last autumn, wrote as follows:— "Great changes will be necessary to attain the end in view. It can only be reached by reflection and a wise choice of ways and means. Therefore we were not disconcerted at the irony of those who said 'you only reject the infallibility of the Pope; you wish to retain all the other absurdities.' We have overcome the desire existed among ourselves for a sudden change, since we have all come to the belief that the prejudices and ideas in which successive generations have been educated cannot be destroyed in a single night. It has become manifest to all of us that our reform will be far more efficient if we proceed with deliberation, because experience will then teach us to detect in the good we introduce the shadow of evil."

There is wisdom in this matured conclusion, no doubt; and we may apply it to China so far as to acknowledge that her Rulers would do well to heed 'a shadow of evil' that we can at once discern in a too radical change affecting the fundamental principle of filial piety; which, so far as it does not partake of superstition or reach absolute submission, may be regarded as the most commendable feature of the Chinese polity.

We may recall a memorable instance of filial affection in the erection of the magnificent Pocelain Pagoda at Nanking, by an Emperor to the memory of his Mother, which was destroyed during the Taeping rebellion. And an anecdote of another dutiful son furnishes a happy illustration of this virtue: who, when a full grown man, submitting himself to the customary chastisement of his old mother, was rallied by a friend for weeping under the infliction of the bamboo, who said "surely she does not hurt you." "No alas!" sobbed the dutiful son, "my poor mother's strength lessens every day!" And an interesting instance in point that has

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occurred since this lecture was written is that of a son, whose father was compromised in the Che Me case at Chefoo and sentenced to receive 100 strokes of the Bamboo, beging to be allowed to suffer the punishment instead of his father; which the Magistrate, with the concurrence of the American Consul, who was also a member of the Court, permitted.

This feature is very pleasing in such examples; but, alas! there is a reverse picture of hideous aspect that makes one's heart's blood run cold and invokes the beneficent spirit that intoned the command "suffer little children to come unto me and forbid them not." The cruelty of parents to their children and husbands to their wives often presents a revolting picture; of which the law in China takes no cognizance or, rather, to which it accords immunity and even the praise of its administrators. A horrid instance of such is that of an unnatural father, a Mandarin of the high rank of Censor, who should himself be a pattern of virtue, as he no doubt was according to the code of his class, but who committed a deed that should for ever brand his name with the execration of mankind. It was Chun-tu-lau-yeh, who about 25 years ago had his daughter of 21 years of age immured in a tomb, built around her in the family cemetery a short distance from Peking: Her offence being an elopement with a man below her station, he being simply banished. Thus she was buried alive and left to die; and her terribly cruel fate has inspired the muse of a gifted writer* of Shanghai, who is also a student of the language; and has with much poetical skill endowed the high-born victim with the pathos of despair, as her own tongue reveals at once the piteous story of her doom and the tenacious love of life that God has implanted in the human heart.

Oh, what a fearful dream! Thank God I woke!
I thought I was within a noisome tomb immured,
Where all was dark; no sound the silence broke—
Ah, who can tell the terrors I endured!

Too horror-struck to even form a prayer,
I could but writhe upon the ground and scream;
Curse my hard fate, give way to wild despair,
And, wake at length—to find it all a dream.

I'll call my maid and bid her strike a light,
For even now I feel oppressed with fear;
How cold I am—I'll sleep no more to-night;
I shall feel better when the girl is here.

She does not come! Wherefore this awful gloom?
Why does my heart thus beat with unknown dread?
How came I hither? This is not my room,
It seems but little larger than my bed.

This is not my couch—'tis clammy ground!
Above my head a roof of stone I feel—
Stone, too, on either side—stone all around!
It *is* a tomb! Great God! my dream is *real!*

Help! save me! Let me not die like this—
A living death! Will no one heed my cries?
I stagger up, and reach an orifice,
To which I glue my hot and blood-shot eyes.

I never knew how beautiful it was till now
To watch the rising sun his radiance throw
O'er hill and dale, on every bush and bough—
Tinging all nature with a golden glow.

Help! Hither! save me! come and set me free!
My piercing screams attract the passers-by:—
Oh! are you men? Can you look on and see
A girl—a woman—shut up thus to die?

* Mr. Stent.

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'Tis not the dread of death my heart appalls;
It is this lingering living death I fear,—
Shut up alive, to die within these walls,
Where every moment lengthens to a year.

Break down these walls! what if my crime
was great,
Say, could it merit such a death as this!
Kill me at once—if death *must* be my fate;
The hand that strikes the welcome blow,
I'll kiss!

Help, I implore you! 'Tis a woman calls!
I'm young and fair! Oh, save me from
this death!
Oh, snatch me from this tomb, break down
these walls,
And I will bless you with my latest
breath!

Help! Give me but my liberty—my life!
Save me from death—from this my living
grave!
Whoever saves me, I will be his wife—
His mistress—leman—minion—menial—
slave!

Poor though he be, his poverty I'll share:
The whole devotion of a life I'll give!
I'll toil for him—his troubles I will bear—
I'll beg for him—so he but bids me live.

Help! I am stifling! Oh! for the fresh pure
air!
To feel it on my hot and fevered cheeks!
Help! save me! or my very hands shall tear
These cursed walls! I'll rend them with
my shrieks!

Water! one drop, to quench my maddening
thirst!
My tongue is swollen—my throat is parch-
ed and dry!
Can this be death?—Father, you've done
your worst,
But oh! 'twas hard to doom me thus to
die!

The need of the warmth of Christianity to melt the stone-cold hearts of the stolid slaves of prescription, like the unnatural father of this hapless victim, could hardly be more eloquently enforced than by this spontaneous and affecting poem.

But as to the ways and means of change, I assume that the appeal of no Foreign Power would be answered by the people,—that, on the contrary, the greater the pressure from without the more adhesive will be Rulers and people; and that, hence, the alternative of the tentative process that is inseparable from a regime of nerveless grasp and irresolute jealousy, is the advent of some gifted and virtuous son of the soil, who, impatient of a sterile routine, shall summon his countrymen to a revolutionary change; or, better inspired, shall initiate a moral reformation more surely conserving the welfare of the people. The inspiration to this must be looked for, no doubt, from without; but our impatience may well be chastened by recalling the one fact, especially as it cannot have been forgotten by the Chinese, that but for our military and moral aid to the Manchu Government the Taeping Rebellion would have succeeded in achieving the independence of the middle and southern Provinces, at least: and thus have initiated a change analogous to that we see in Japan; rather in kind than degree, perhaps, yet similar as somewhat approximative of the customs of the West,—for it is not a little by the timid fear of the consequences of change with which the Manchus rule the subject people that their customs and prejudices are cherished and perpetuated.

A resolute Chinese chieftain would carry reform as a national sentiment; but after our suicidal course twenty years ago (I mean that it was morally suicidal),—adopted from sheer and short-sighted selfishness, ignoring other causes of distrust as we may, we have no right to expect the confidence of any such patriot. Such an one may arise in the southern half of the country: his advent cannot be expected in the northern;

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for, as Lord Elgin wrote when he went to Tientsin in 1858, the pulsation of the national heart is found to decrease as the seat of Government is approached.

In considering the difficulties environing the desiderated emancipation of the people of China from the rusty trammels of a dead past, our attention is arrested by indications of a new national life in Japan whose general aspect is of happy augury for her people; and to which the critical position of her relations with China lends immediate and special interest: while the new element of this question that so unexpectedly emerges from the Corea, complicates the view presented, whether it may eventually contribute to the more easy solution of it or not.

We are thus brought to the consideration of the relations of China and Japan, and the contrasts presented by reason of their differing polities as affecting their progress, respectively, in assimilation to the civilization of the Western Nations.

The two Empires of Eastern Asia long presented a contrast in their respective polities as marked as it was singular and interesting; and the consequent differing characteristics of the two peoples afford at this day a topic of wondering surprise to the traveller or student who observes their geographical proximity and philological similarities.

China had emancipated herself from the feudal system before the birth of Christ, and substantially adopted that of centralization which exists to-day. Japan, on the contrary, has abolished feudalism only within the present decade. The patriarchal régime in China, although in theory despotic, practically admits essentially democratic elements in administration; whilst the equality of all men before the Law is a fundamental principle of Government. The people, consequently, exhibit a resolute self-consciousness and a corresponding veneration for the institutions of their ancestors precluding ready accessibility to foreign ideas. The Japanese, on the other hand, bred in feudalism and subject to a peculiar system of caste, are as a people more passively submissive to their Rulers; the seeming qualification of this being only in an occasional excess of zealous patriotism on the part of the military caste.

Hence, to-day there is presented the contrast of Reform by the will of an absolute Ruler imposed upon an ostensibly willing people—on the one hand: and on the other, a Ruler withheld by policy from initiating change among a people held in moral thraldom to the code of ancient observances;—and while the last constitutes a much more formidable and intricate obstruction of our teaching than the mere will of an Emperor would, it is more deserving of our respect if not even of our confidence.

Japan, the younger nation, that held to the feudal system until yesterday, and in civilization was then to be regarded as an off-shoot of China, is assumed by her Rulers to be prepared for the advanced civilization of Europe; and, on the other hand, China, —that shook off the trammels of feudalism two thousand years ago,—shrinks and trembles at the bare suggestion of the change! How gratifying the spectacle in Japan if there were no elements of insecurity—no signs of precipitancy—no need of diversions! Japan renovated—*Europeanised*,—does that mean reformed—regenerated? Is it possible thus to safely let in a deluge of change? Is it judicious to attempt it? We may well doubt it. The hot-house system of forcing is not healthful for even sturdy indigenous plants; and too many exotics at once may overtask the assimilative properties of the soil.

We see these radical changes applied in Japan under widely different circumstances from what exist in China; and what is ostensibly possible in Japan, as by authority, is wholly improbable in China: and yet, reasoning from fundamental principles, the Chinese people should be better prepared to encounter the hazard of such changes than the Japanese.

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The condition of tutelage in which we now see the Japanese, under the exercise of arbitrary power to compel their immediate adoption of the customs of Europeans, marks, at once, the wide difference between the two; whereas, on the other hand, the Chinese are deeply grounded in their own national life and have enjoyed for many centuries such a measure of personal, individual freedom as has been accorded the people of Europe only the past two or three centuries,—their Rulers abstaining from interference with their social customs or observances and avoiding even in political affairs a meddling and dictatorial attitude, whilst merely checking attempts against the Dynasty,—the people have been practically much more self-reliant than even the peoples of some European States are at this day. Thus they have been living, so to speak, a constitutional life that has become buttressed about by customs and precedents forming the elements of order and popular authority, to which their military conquerors accord their acquiescence.

Such being the political education engrafted upon the patriarchal system by which the Chinese have been fashioned, let us not deem it strange that, in the consciousness of an ancient and renowned history, they have some national egotism and self-conceit.

On the other hand, we behold the just emancipated child of the feudal system,—an ingenious, but also ingenuous youth; and we are asked to believe that by one bound from the heavy armor of feudalism—veiled in darkness like that of the middle ages—he can vault into the broad light of the civilization of to day!

We are told by a great philosopher that "*human nature is not a machine to be built after a model, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing.*"

Reflecting upon this universal truth, can we, then, believe that the Japanese people, by the simple fiat of their Rulers, can at one stride achieve the position that the people of the more advanced Western Nations have only attained by a course of constitutional training of four or five centuries? That no period of probation is required for these *disjecta membra* of feudalism to coalesce with the matured offspring of European civilization and Christian reformation?

Must we not, rather, conclude,—while admitting the virtuous intentions and honorable aspirations of the Rulers and the singular merits of this primitive people of Japan,—that the former are lacking in the profound knowledge of the science of Government which the philosopher, already quoted, plainly indicates as a condition of the proper, healthful, training of such a people? A training whose first step in Japan would have been the application of a relaxed rule of government in all the relations of life, in order to the inculcation of individual self-reliance. Thus the citizen would become mentally receptive of whatever is worthy of imitation in Western habits and customs.

The Rulers of Japan, therefore, have not yet learnt the first lesson of constitutional Government, which consists in restraining or at least abating their middlesome exercise of power, to give the people scope of volition for the voluntary and consequently gainful adoption of such Western usages, in succession, as are adapted to their gradual progress,—the only sure progress,—toward the higher civilization of Europe and America.

G. NYE.

(To be continued.)

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SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Canton and the Bogue.—A Narrative of Six Eventful Months in China.* By Walter William Mundy.

The above little work, published by Tinsley, does not pretend to give any exhaustive views upon China affairs. A considerable portion of the book is taken up by a description of the journey and other kindred matters, which, though they are of interest to home readers, will, of course, be of little moment to those in China. A well-merited tribute paid to the Messageries Maritimes steamers for the excellent manner in which they are managed is, however, worthy of note. Mr. Mundy, it may be recollected, was the gentleman who so nearly lost his life in the attack upon the steamer *Spark*, and the chief interest in China will be centred upon the account given of this lamentable affair. Mr. Mundy, among other facts of importance as elucidating the matter, expresses a strong opinion that although the captain was reported to have made a strong resistance he was really attacked in his own cabin, and taken completely by surprise, as Mr. Mundy saw him "only a few minutes after the commencement stretched on the floor of his cabin dead, looking so placid as to make it evident that death had been sudden and without pain." The writer follows up his narrative of the attack by a general disquisition upon pirates in the China Seas, and complains that the Hoppo's gunboats are employed exclusively in matters of revenue, often to the detriment of our trade in Hong Kong, instead of being actively engaged in hunting out and putting down these pests of the China waters. The volume concludes with a description of the Typhoon of 1874, and some sensible remarks on the present condition of foreigners in China.—*L. & C. Express.*

* Copies of the works marked thus not having reached us, we quote from home reviews.

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*Keramic Art of Japan.** Part II. By G. A. Audsley, Architect, and J. A. Bowes, President of the Liverpool Art Club. Liverpool: Published by the Authors for the Subscribers. London: Henry Sotheran and Co.

The second part of this superb work now before us is in every particular fully equal to the first instalment, the appearance of which we hailed with pleasure three months ago. The present part contains pp. xiii. to xxxii. of the Introductory Essay on Japanese Art, together with Plates C, E, and G, illustrating the same; pp. 9 to 12 of Keramic Art of Japan; five very magnificent chromolithographic plates with descriptive letterpress; and two autotype plates, also with descriptions in detail.—*Ibid.*

Dr. Anderson, of Calcutta, who was on Colonel Brown's staff, contributes to the current number of *Macmillan's Magazine* an article on "The Exploring Expeditions to Western Yunnan of 1868 and 1875," which, at the present juncture of affairs, will be read with considerable interest. Dr. Anderson warns his readers at starting that

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they need not dread a discussion of rival trade routes, or an intrusion on the province of diplomacy, his intention being to give briefly an intelligible sketch of Major Sladen's and Colonel Brown's expeditions. This he has done clearly and concisely; but we look in vain for an account or explanation of the crowning catastrophe, the brutal and treacherous outrage on Mr. Margary.—*Ibid.*

A Collection of Chinese Proverbs, translated and arranged by William Scarborough, Wesleyan Missionary, Hankow, 1875.

The 2,700 Proverbs contained in this work form a valuable collection to all who would study the social conditions of the Chinese. If a proverb is rightly described as "the wisdom of many expressed by the wit of one" the volume before us should contain a good deal that is wise. The sayings in question are arranged in 20 sections under distinct headings as follows:—On Agency; on Animals; on Business; on Domestic Concerns; on Education; Facetiæ; on Fortune; on Joys and Sorrows; on Language; on Law and Government; on Man; on Manners; on Medicine; on Morals; on Prudence; the Five Relations; on Religion; on Times; on Travel; on Wealth and Poverty;—besides which there are a number of miscellaneous proverbs. The work is well printed and bound. We refrain from any extended notice, as we hope to notice the work at length in another issue.

The *Chinese Recorder and Missionary Journal* for September-October 1875 opens with a paper by Dr. Bretschneider, on "The Imperial Palace in Peking and the hills and lakes on the Palace Ground." This collection of notes, for it is nothing else, shews considerable research. Hoinos, who has before contributed several articles on Mongolia, contributes one to the present number on "How to travel in Mongolia," which will be useful to Foreigners travelling in the country. Notes on a passage from Yokohama to Hirosaki follow, and though written in easy style, are not of much interest. The Rev. John W. Davis gives some statistics of the number of Missionaries in China, and their length of residence, &c. His paper might have been made more complete, but is useful as it stands. The Rev. J. S. McIlvaine contributes some very curious speculations on the location of the Garden of Eden, which will doubtless induce criticism. Some notes of a trip to Soochow, various items of Missionary news, and a notice of the second edition of Colonel Yule's Marco Polo, complete the number, which is up to the average.

We are glad to learn that the printing of Dr. Eitel's edition of Williams' Cantonese Dictionary has been commenced. He has decided to insert the Chinese characters for all phrases—a fact which will much gratify intending buyers.

Corpus Christi College, Oxford, says the *Academy*, has made the foundation of the Chinese Chair in the University possible by devoting one of its Fellowships to the purpose.

A fourth and concluding volume of Professor Max Müller's "Chips from a German Workshop," containing essays chiefly on the science of language, will be issued immediately by Messrs. Longman & Co., who are also preparing for publication a work on "The Seventh Great Oriental Monarchy," by Canon Rawlinson.—*Academy.*

Mr. Herbert A. Giles, of H.B.M.'s China Consular Service, has published a work embodying some of his Chinese experience under the title of "Chinese Sketches." A copy has not yet reached us.

Mr. Robert Swinhoe has in an advanced state of preparation, it is stated, an important work on the Birds of China. It will be uniform with Mr. H. E. Dresser's "Birds of Europe," to which it will form, as it may be

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termed, a supplement, no species of bird being figured in both. It will consist of about twenty-eight quarto parts, each part containing about twelve coloured plates, together with letter-press description of twenty-five birds.

Mr. Edward Duffield Jones, M.A., late of the Consular Service in China, has contributed a paper to the *Sunday Magazine* for October, on "The Chinese: Their Religion and Social Condition."

The Society for the Diffusion of Useful Knowledge in China has published its third Report, in which it summarizes the matters dealt with in the *Peking Magazine* issued under its auspices. We reproduce them as a matter of Record. The subjects treated of include—The rise of Astronomy; Comets; theory of Eclipses; the transit of Venus, its theory and uses; the French transit expedition in Peking; Follies of Astrology; Copernicus *versus* Ptolemy; Herschel's Telescope; the Spectroscope, its history and applications; views of Meteorology; the Folly of Fêng-shui. Acoustics; the Telegraph, its history and operation; Principles of the Steam Engine. Utility of Railways; the Engineering of Canals and Rivers—a series; Suspension Bridges; Diving Apparatus: Gas and Gas-works; Aeronavigation; English Agriculture; Manufacture of Glass; Manufacture of Iron; Mr. J. Henderson's Report on Coal and Iron in Chihli; Photography; the Calcium Light; the Magic Lantern; Compendium of Geography; Rise of the German Power. Narrative of a Russian Mission to the Court of K'anghi; the New Currency of Japan, with cuts of the Coins; the use of Paper Money; Postal System of England; Principles of Life Insurance; the Metric System; Origin of Arabic Numerals; Medical Jurisprudence; Judicial Torture; the Formosan difficulty as a question of Public Law; Vaccination; Circulation of the Blood; the Pulse; the Eye. Biographies,—Aristotle; Archimedes; Harvey; Captain Cook; the Fables of La Fontaine, etc., etc. A series of short articles and of miscellaneous facts, and several columns of news, fill up every number. There are many papers from Native writers, among whom Professor *Li Shên-lan*, of the Peking College, is conspicuous.

The foregoing list is most creditable to the conductors of this periodical, and we regret to learn that, owing to the difficulty of obtaining contributors, it has been decided to discontinue it. Efforts are however being made to get the Chinese Polytechnic Society at Shanghai to continue it, and these will we trust be successful.

Messrs. Chapman and Hall will shortly publish *The Rambles of a Globe-Trotter in Australia, Japan, China, Java, India, and Cashmere*, by Mr. E. K. Laird.

An interesting paper on the Straits of Malacca, from the pen of Commander W. H. Lewin, appears in the October number of the *Charing Cross Magazine*.

Mr. James Jackson Jarves is preparing a volume entitled *A Glimpse of the Art of Japan*. It will be illustrated by photolithographs.

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*L'Art Khmer.** *Etude Historique sur les Monuments de l'Ancien Cambodge.*—Par la Comte de Croizier. Paris: E. Leroux 1875.

"M. de Croizier divides his modest and unpretending work into four main parts. The first part he calls *Etude Historique:* in Chapter I. he treats of our acquaintance with Cambodia previous to 1861; Chapter II. is devoted to the labours of Henri Mouhot, who, in 1861, discovered afresh the ruins of the ancient Khmer civilisation, and made known "the existence of Angkor-Thom, the ancient capital of the Khmers, and of Angkor-Wat, the Jerusalem of Buddhism." Chapter III. contains some notes respecting "*Explorations Diverses;*" and Chapter IV.

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an account of Captain de Lagrée's expedition; with him, it will be remembered, there were associated Lieutenants Garnier and Delaporte, Drs. Thorel and Joubert, and the Vicomte de Carné. Chapter V. reproduces from the *Journal Officiel* the principal passages from the official report of Lieut. Delaporte's subsequent explorations; and Chapter VI. contains some remarks on the Musée Khmer which has been formed at Compiègne from the specimens of various kinds collected by that industrious officer and other *savants*. In the second part of his work M. de Croizier furnishes a general sketch of the monuments, and describes the materials of which they are composed, the processes of their construction, &c.; and in the third part we have a complete list of the Khmer monuments found up to the present time. The fourth and concluding part contains a detailed catalogue of the contents of the Musée Khmer, which has found a temporary home in the Palace of Compiègne, but which it is intended eventually to transfer to the Louvre. Annexed to this is a map of Southern Indo-China (*ancien royaume* Khmer), on which are indicated by figures the positions in which the various groups of Khmer monuments have been discovered. The volume also contains a portrait of Lieut. Delaporte, together with a few illustrations.—*L. & C. Express.*

The author of the work noticed above has also in preparation for issue by the same firm *Légends Indo-Chinoises, relatives aux Monuments de Pierres, de l'Ancien Cambodge*, and *Premier Recueil d'Inscriptions Khmer, publiées en Europe* (83 *planches*).

NOTES AND QUERIES.

NOTES.

CHINESE JESSAMINE. (Vol. IV., p. 137.)—No Jasmine is indigenous either in the British Isles or in any portion of Northern Europe; the "English" one referred to by the querist is probably *Jasminum officinale*, Linn., a very old inhabitant of our gardens, truly wild in Western Asia, but now more or less completely naturalised in many parts of Southern Europe; though stated, on the untrustworthy testimony of Loureiro, to be a native of China, there is no reason for believing such to be the case. One of the flowers most commonly employed for scenting Tea is not "misnamed Jessamine," but is a true species of the genus—*J. grandiflorum*, Linn.,—very closely allied to the one above mentioned. These flowers may in summer be seen spread out to dry in large circular bamboo trays, in the more open streets of Canton, and a tea a good deal used at official receptions may be purchased, with which the entire corollas are liberally mixed. To the writer at least, it has a very exciting action on the nerves.

H. F. H.

TORTURE IN BRITISH AND CHINESE PRISONS.—A correspondent writes as follows to the *N. C. D. News*:—The Reviewer of the last number of the *China Review*, writing about Dr. Kerr's paper on *The Prisons of Canton*, says in the *Daily News* to-day:—"But, as the editor of the *Review* remarks, bad as were the practices in our own prisons, there is no evidence to show that such cruelties as making a man kneel for hours on pounded glass, or being slung up by the thumbs or toes, were perpetrated...." and quotes a passage from the article referred to, in which "the fiendish tortures in the days of the Inquisition" do not fail to be once more recalled. It may interest some of your readers to know that the torture of being

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hung up by one of the limbs is not exclusively Chinese; that the officials of the Inquisition were not a whit more cruel than their victims when the parts were reversed; and that in so civilised a country as England, and during so enlightened an era as the reign of Good (*sic*) Queen Bess, hanging up by the wrists was not unknown. They will have simply to read in the last number of *The Athenæum*, (page 398, September 25th, 1875) the following passage of the Review of Father Morris' new work on *The Troubles of our Catholic Forefathers*:—

"……Weston was arrested as a matter of course, but was fortunate enough to escape the rack and the almost more horrible torture of *being hung up by the wrists*, as John Gerrard, Southwell, and others were a few years afterwards."—[The writer of the foregoing has evidently failed to read the article in question. We referred to an observation in the text that such cruelties were common in our own prisons *less than one hundred years ago*.—ED. *C. R.*]

FUSANG.—Apropos of our recent Notice of Mr. Leland's *Fusang*, the Rev. J. Goble contributes the following interesting letter to the *Japan Gazette* of Oct. 15:—

Dear Sir,—I saw in your columns, the other day, a reference to the old question that has so long puzzled many of the antiquarians and *savants* of the western world, viz., "where was Fusang?" I fancy I may be able to give a plausible solution of this ancient problem.

It may be remembered that Prof. Newman and some others have inferred an early discovery of America by the Chinese, and some even go so far as to suppose the ancient Mexicans to be of Chinese origin, because the *Agave Chinensis* (Fusang) is found in Mexico. I do not wish now to discuss either the question, whether the Mexicans are of Chinese origin or the Chinese are of Mexican origin, but intend simply to give my theory of the origin of the doubt and consequent discussion that has been so long undecided as to the locality or country called *Fusang*.

Some have said that Japan was anciently called by that name, and others have conjectured that ancient *Fusang* must have been somewhere within the borders of the Chinese Empire. I have searched the most ancient native records of Japan, and I think I have found the clue to the unravelling of the ancient mystery. There is an old tradition of a colossal tree called the *Fusao Boku*. This tree was said to have had a trunk several *ri* in diameter, its top reached to heaven and its sheltering branches covered the entire godland (all Japan). When this tree fell then Fujiyama sprang up at the concussion. From this old tradition some ancient writers in China seem to have called Japan *Fusao* or the country of the *Fusao Boku*.

The Chinese characters which in Japan represent the name *Fusao* are pronounced in China *Fusang*.

There is also in Corea on the side of the land most contiguous to Japan a town and harbour called Fusang.

Now, I think that the fact that the names of the *Agave Chinensis* (found in Mexico as well as in China) and the great ancient tree of Japan, and of the port in Corea being the same, is evidently quite sufficient cause for all the doubt and mystery that has so long vexed the western world in reference to the locality of ancient Fusang.

Japan then is the country so long sought under that name, and Mexico has only been accidentally mixed up with China in the mystery, from the fact that each happens to have a tree known to Chinese writers by the same name. Perhaps also the name of the port in Corea has been so called because of the existence there of the Fusang tree (*Agave Chinensis*).

QUERIES.

BELLS.—Have bells ever been hung in belfries by the Chinese? If so, where do such structures exist? H. A. B.

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RED AS A FESTIVE COLOUR.—Can any one explain why red is chosen as a festive colour at marriages, &c., in China? Also, why yellow is the Imperial and white the mourning colour.

ETHNOLOGIST.

THE NATURAL HISTORY OF CHINA.—Will some readers oblige me with notes as to where I can find the best notices in English, French or Latin of what is known respecting Chinese natural history? I have David's travels as published in the *Courier*, and am aware that Mr Swinhoe will shortly publish a work on Chinese ornithology.

NATURALIST.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

Li-ki on Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

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OR,

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TO CONTRIBUTORS.

Contributions to the *China Review* are invited upon the following subjects, in special relation to China and Eastern Asia :—

Architecture and Lithic Remains.
Aboriginal Races.
Archæology.
Arts and Handicrafts.
Astronomy (native ideas of).
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Biography.
Botany.
Chronology.
Costumes.
Engineering Works.
Ethnography.
Ethnology.
Folklore.
Genealogies of notable families.
Geography.
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Inscriptions, ancient.
Languages.
Literature.
Legends.
Machines (native).
Manners and Customs.
Mythology.
Medicine.
Natural History.
Numismatics.
Philology.
Religions, their Tenets, Rites and Ceremonies.
Sports and Pastimes.
Reviews of Works relating to the East.
Translations of Native Works, novels, plays, &c.
Weapons of War and of the Chase.

To these may be added Tracings of Inscriptions, or Drawings requiring publication to elucidate the text, and other contributions to our better knowledge of China, and the countries Eastward of the Straits.

The Editor desires it to be understood that the writers of signed articles are alone responsible for the opinions therein expressed.

NOW READY.

初學階

CH'O HOK KAI

A HANDBOOK OF

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OF THE

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CONTENTS OF No. 4.

		Page.
Essays on the Chinese Language, ...	By T. WATTERS	207
The Folk-lore of China, (*Continued from page* 152)	N. B. DENNYS, PH.D.	213
Pao-sze: The Cleopatra of China, (*Continued from page* 114)	H. KOPSCH	227
An Introduction to a Retrospect of Forty Years of Foreign Intercourse with China, (*Continued from page* 199)	G. NYE	233
One Page from Choo Foo-tsze, ...	REV. J. CHALMERS, M.A. ..	243
The Expedition of the Mongols Against Java in 1293, A.D., ...	W. P. GROENEVELDT	246
The Wry-Necked Tree, ...	G. C. STENT	255
Phallic Worship, ...	REV. THOS. McCLATCHIE, M.A.	257
Short Notices of New Books and Literary Intelligence, ...	.. ..	262
Notes and Queries on Eastern Matters:—		
Chinese Anti-Opium Associations, ...	.. ..	267
Publications of the Hongkong Corresponding Committee of the Relig. Tract Soc., ..	.. ..	267
Hongkong School-book Committee, ...	.. ..	267
Chinese Wills, ...	E. J. E.	268
Chinese Breech-Loading Guns, ...	J. C.	268
History of the Maritime Provinces, ...	N. N.	269
Books Wanted, Exchanges, &c., ...	.. ..	269

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THE CHINA REVIEW.

ESSAYS ON THE CHINESE LANGUAGE.

Chapter I.

Western Opinions.

The number of those who at present speak the Chinese language in one or other of its many forms cannot be set down as much less than 400,000,000. For even if we regard the population of China Proper as greatly overrated, yet when we add to it those who living outside of the Eighteen Provinces still speak a dialect of Chinese we have a sum which is perhaps even above the total just given. And the written language of this country has a still wider use, for it is the literary and official medium of several kingdoms beyond China, each of which has besides its own colloquial idiom.

Now for a very long period the Chinese language, written and spoken, has for the inhabitants of Eastern and South-Eastern Asia embodied all that was highest in civilisation. The social and political institutions of China, handed down from age to age, surviving dynastic overthrows and popular convulsions, have exercised a great and lasting influence on the tribes which lived in the fostering shade of the Son of Heaven, and those not destined for such a blessing but dwelling in his immediate neighbourhood. In its own sphere the Chinese nation has done much though not unmixed good. In the history of the world, however, it has not played a great part, nor has it wrought for mankind the noble works which other nations have achieved. Hence its language and literature can never in lands remote from China arouse any enthusiastic interest such as that with which some of the Indo-European and Semitic tongues have been studied by our scholars, especially those of modern times.

Yet it has by no means failed to attract the attention and excite the curiosity of Western thinkers. This is only what we would expect when we think on the nature of the language and the way in which it is written, so unlike all with which they have been familiar in other languages. It was about the end of the 16th century that important and authentic information about China began to be acquired by European scholars, and their writings at that time show how it puzzled and enchanted them. The great charm at first seems to have been in its written characters. "Characters Real, which express neither letters nor words in gross, but Things or Notions; insomuch as countries and provinces, which understand not one another's language, can nevertheless read one another's writings, because the characters are accepted more generally than the languages do extend; and therefore they have a vast multitude of characters; as many, I suppose, as radical words."* Afterwards the richness, terse-

* Bacon, *Advancement of Learning*, Book II. (Ellis and Spod. Vol. 3, p. 399.)

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ness, and simplicity of the language became discussed, and various theories arose about its origin and history. For a long time, however, little was done to bring it practically within the knowledge of Western scholars. But within the last fifty or sixty years a great impetus has been given to the study of this language. Hence we find that Grammars, Dictionaries, Translations, and works of other kinds have lately increased very quickly, though at times, it must be confessed, by a process of mere mechanical reproduction. The Science of Language also has taken up Chinese and tried to find it a place among the families of speech, with what success will be seen below.

Our Western scholars and writers who have discussed this language have held opinions about it which differ according to the point of view from which the subject was contemplated and according to the learning and prejudices of the author. In taking a short and rapid survey of some of the opinions thus held—to do which is the aim of the present chapter—it will be convenient to arrange them under three heads. These are the origin and kindred, the formal structure, and the material contents of the language, an arrangement corresponding somewhat to the classifications of languages according to their genealogy, their morphology, and their general value when compared among themselves.*

Beginning then with the origin and family relationship of Chinese, we find on this subject many and widely-differing opinions. Some have even harshly ousted it from the great clan of human tongues and left it a lonely stranger on the cold heights of isolation. Thus it was the opinion of the celebrated Golius, "a man of divine candour and a thorough Orientalist if ever there was such," that "the Chinese language was not derived from the old speech of Mortals but was constructed by the skill and genius of some philosopher"—"invented all at once by some clever man to establish oral intercourse among the many different nations who inhabited that great country which we call China." It seems strange that a man like Leibnitz should have given his assent to so wayward a fancy and perpetuated it in one of his best philosophical works.* Within our own time also the eloquent and accomplished Farrar has refused Chinese all family relationship, and called it by such ugly names as Sporadic and Allophylian—the only connecting bond between it and any others being, strange to say, that of isolation.†

Very few, however, have clung to this heresy of the special creation of Chinese. Diametrically opposed to that doctrine is the theory which makes Chinese to have been the primeval tongue, that in which Adam and Eve talked with the Lord God, and with the Serpent, as they walked among the trees of Eden, and so the fore-mother of all other languages. One of the earliest and best known supporters of this theory was John Webb, an Englishman who lived at the period of the Restoration. His little book on this subject is full of curious learning and odd fancies, and he shows a thorough knowledge of the best works on China up to his time. Martinius, Kircher, Semedo, Trigault are largely quoted, and the author seems to have gained a very fair insight into the nature of the Chinese language. He thinks it sprang directly from Shem, whose children moved eastward in time, as Mr. Edkins also thinks, to avoid the confusion of tongues. But our Missionary Sinologue adopts the heresy which makes Ham the ancestor of the Chinese—a heresy which Kircher and others once held, but which Webb refuted. If the Chinese were allowed to choose between these rival claimants to the title of their primeval progenitor, they would most likely choose Shem as having been at least the more decent both

* See Whitney, *Language and the Study of Lan.*, p. 356 &c. (5th Ed. 1870.)

* Fourmont, *Med. Sin.*, p. xiii. Bayer's *Mus. Sin. Præf.*, p. 103; Leibnitz, *Op. Phil.*, p. 297 &c.

† *Families of Speech*, p. 162 &c.

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in colour and conduct. Webb argues that Chinese has all the requisite characteristics of the primitive tongue, which are these, Antiquity, Simplicity, Generality, Modesty of Expression, Utility, and Brevity, "to which by some is added Consent of authors." The "plain and meek" language of Adam was transmitted to his posterity down to Noah and thence through Shem to the original Chinese. The written characters even may have been taught by one of the antediluvian patriarchs, for, not to mention earlier treatises, did not Enoch, the Seventh from Adam, leave a work on Astronomy which the Queen of Sheba possessed and of which one so late as Tertullian "had seen and read some whole pages"? The book was written in letters "significative and hieroglyphical," and no one will deny that the Chinese characters have an antediluvian antiquity, and that they are, as Kircher has it, "hieroglyphicorum in omnibus æmuli," in all respects rivals of hieroglyphics. As a clinching argument Webb writes:—"And as if all things conspired to prove this the Primitive Tongue we may observe, how forceably Nature struggles to demonstrate so much. The very first expression we make of life, at the very instant minute of our Births, is, as was touched on before, by uttering the *Chinique* word *Ya*. Which is not only the first, but indeed the sole and only expression that Mankind from Nature can justly lay claim unto." *

Many others have supposed that Chinese had its origin in the neighbourhood of that old country with the soothing name Mesopotamia. That its first speakers were the offspring of Shem seemed very probable. They had apparently a knowledge of arts and sciences beyond other tribes, and was it likely that Noah would be partial to Ham, the son who was "peu respectueux et maudit dans sa postérité?" Japhet may have had the knowledge, but his children evidently soon lost it, as witness their long use of stone and flint tools and their slow return to more skilful appliances. But see the sagacity of the primeval Chinese. For when they left their first home to go eastward, whether when the "unaccomplishable work" which Nimrod's race began was abruptly stopt or before that event, they carried with them their "shovels, pickaxes, and trowels," along with a small collection of Primitive Roots. This is a fact which satisfactorily explains the absence of stone and flint tools from the archæological antiquities of the country. *

Most of the early Jesuit and other Roman Catholic Missionaries in China held this doctrine of the Shemitic origin of Chinese, though they did not quite agree as to which of Shem's sons was the actual immediate progenitor. There was scarcely enough proof, some maintained, to identify Yao T'ang, the first great Chinese emperor, with Joktan, the great-grandson of Shem. Some have made Ham the father of all such as speak Chinese, and others have given that honour to Japhet. Several authors have held that the Egyptian was a sister language, and others have claimed for it a relationship with Hebrew. Many also have believed that Chinese is one of the seventy or seventy-two tongues which were produced by as many angels when they were sent to the workmen in the plain of Shinar to stop the city and tower which they were impiously attempting to build. †

Edkins has tried to prove the affinity of Chinese with Hebrew and other ancient languages,—in short that it had a common origin with these "in the Mesopotamian and Armenian region"—a region to which distance alone lends enchantment. But Chinese has an "antiquity of type" beyond these others, for "being itself of the first descent

* "An Historical Essay endeavouring a Probability that the Language of the Empire of China is the Primitive Language. By John Webb, &c. 1669." P. 146-196, &c.

* See the *Lettres Edifiantes*, &c. T. 34, p. 217, &c. (Ed. 1832).

† Alvaro Semedo. *Relatione della grande Monarchia della Cinna*, C. 6 (1643).

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from the primeval mother of human speech, we can trace in it no later elements." *

This Sinologue endeavours to show also that the Chinese roots are related to those of the Aryan languages, and a distinguished Dutchman, Gustave Schlegel, has since attempted the same task in a more methodical manner. Marshman, whose defects of learning are somewhat compensated by his cautious and conscientious spirit, could not find proof enough to satisfy him of an original connection between either Hebrew or Sanskrit and Chinese. He left the question undecided, though he would perhaps have liked to see an affinity established between this language and that of Ancient India. †

The only other theory on this subject to which I shall now refer is that which makes Chinese the mother or at least elder sister of the other monosyllabic languages known as Indo-Chinese. Referring to those of Laos, Siam, &c., Marshman says—"They spring from the Chinese, however much they may have been affected by any foreign mixture, and in that language we may expect to find the origin of that simplicity of construction, which excludes every kind of inflection. From that of its descendants, therefore, the genius of the Chinese language may be easily inferred." Schott, Professor W. D. Whitney, and others have given utterance to opinions of a somewhat similar nature.‡ The old and now obsolete language of China, would probably be regarded by each of these as the common parent of all existing Chinese dialects, and of those of Cochin-China, Siam, and the others spoken of under the designation Indo-Chinese.

Turning now to the morphological point of view, we do not find here a very great diversity of opinion, and this is only what we would naturally expect. There cannot be much dispute as to the formal structure of the Chinese language and the rank which, judged by that standard, it should have among the tongues of mankind. The first to adopt this basis of classification was, so far as I know, Frederick Schlegel, who divided all languages into inorganic and organic.* In the former division he placed (1) those without inflection and composed of roots which suffer no change whatever; and (2) those called agglutinative or affixing, in which the Grammar is formed entirely by suffixes and prefixes which are still easily separated and retain to some extent their own independent meanings. In the latter or organic division he places (3) those languages whose roots are subject to modifications from within and in which the grammatical distinctions are expressed by inflections. Chinese he puts in the first or lowest class as a monosyllabic uninflected language in which the particles denoting the modifications in the meaning of the root are single syllables having always a separate and independent existence. The Chinese roots never sprout nor yield a branch or leaf of inflection, thereby showing themselves to be merely lifeless inorganic products. A. W. Schlegel adopted and developed Frederick's classification, and Bopp, who criticises it, still goes back to the same system. He says:—"We prefer to present with A. W. von Schlegel three classes, and distinguish them as follows: first, languages with monosyllabic roots with the capability of composition, and hence without organism, without grammar. This class comprises Chinese, where all is hitherto bare root, and the grammatical categories, and secondary relations after the main point, can only be discovered from the position of roots in the sentence, &c."† So also, W. von Humboldt, who had studied Chinese to a certain extent, and had formed a high opinion of it as an instrument, regarding it as a complete or perfect language, says:—"I think I can reduce

* *China's Place in Philology*, p. 86, &c.
† *Chinese Grammar*, p. 193, &c.
‡ Schott, *Ch. Sprachlehre*, p. 1 & 17. Whitney, *Language &c.*, p. 331.

* See Steinthal, *Charakteristik der hauptsächlichsten Typen des Sprachbaues*, p. 4, 5, &c.
† *Comparative Gr.*, Vol. I., p. 102 (English Trans.)

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the difference which exists between the Chinese and other languages to the single fundamental point that, in order to indicate the connection of words in its phrases, it does not base its grammar on the classification of words but settles otherwise the relations of the elements of language in the concatenation of thought. The Grammars of other languages have an etymological part and a syntactical part. Chinese Grammar knows only this latter."*

The threefold classification of languages as isolating, agglutinative, and inflectional has been adopted by Schleicher, Max Müller, and others. Chinese accordingly with these ranks very low in the scale of languages, as indeed it must in any mere morphological classification. For English readers Farrar, whose lame learning with respect to Chinese limps slowly behind his striding eloquence, shows this at considerable length. He says that Chinese is inorganic, that it has no grammar and no words. "It differs from other languages as much as if it were spoken by the inhabitants of another planet. In this language, which, like the attempts of young children, is eminently monosyllabic and interjectional, we see, if anywhere, a picture of human speech in its primitive inadequacy."† But this system of classification has been ackowledged to be imperfect and unfit to serve as a standard for all languages.

There remain to be considered the opinions which have been formed on the Chinese language when judged by its contents and general character. Has it been declared to be rich or poor in its store of words and phrases to express the spiritual and material wants of the people? Compared as an instrument of thought with other languages, does it seem to do its work in a rude and inartistic manner, or does it seem to perform its functions well and neatly? The Missionaries and other writers on China in the 16th and 17th centuries seem to have been quite enchanted with the great compass of this language, and the simple terse forms with which it did its work unaided by suffixes or inflections. Semedo praises even its conciseness, which makes it indeed equivocal but at the same time compendious. Such is its softness also, according to him, that when spoken correctly, as at Nanking, it charms the hearer.* Webb too says that "if ever our *Europeans* shall become thoroughly studied in the *Chinique* tongue," it will be found that the Chinese have very many words "whereby they express themselves in such Elegancies, as neither by *Hebrew* or *Greek*, or any other Language how elegant soever can be expressed. Besides, whereas the *Hebrew* is harsh and rugged, the *Chinique* appears the most sweet and smooth Language, of all others throughout the whole world at this day known."† P. Premare becomes quite enthusiastic on the subject, and he had a right to speak with authority. Chinese Grammar, he says, is for the most part free from the thorns which ours present, but still it has its rules, and there is not in the world a richer language nor one which has reigned so long.‡ And we find like high praise given to it by P. Amyot, a very accomplished scholar, who knew Chinese and Manchoo both very well. He defends Chinese from several charges brought against it, and argues for its excellences as rich and full. He regards it as peculiarly adapted for recording and communicating political science.

Coming down to later years, when the study of language began to be pursued in a thorough and critical manner, we have W. von Humboldt, as has been seen, giving great praise to Chinese. Judging from the point of view of grammatical structure one might, he says, at the first glance regard it as departing the most widely from the natural demand of speech and as the most

* *Lettre à M. Abel Remusat*, &c., p. 2.
† *Families of Speech*, p. 162 &c.

* *Relatione* &c., p. 1. c. 1.
† *An Historical Essay* &c., p. 196.
‡ *Lettres Edifiantes* &c., T. 33. Lettre 1. (Ed. 1724.)

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imperfect. This view disappears, however, before a more precise examination. On the contrary Chinese possesses a high degree of excellence and exercises on the mental faculties an influence which, if onesided, is yet powerful.* And Steinthal, one of the latest and most philosophical students of language, speaks of Chinese as being rich in words, highly cultivated, showing in its modern literature delicacy, grace, spirit, wit, and humour. "The contrast between its means and the productions of the Chinese language is," he says, "a phenomenon quite unique in the history of language."† But the spirit of Whitney seems almost to glow with fervour when he comes to this subject. Having owned that "in certain respects of fundamental importance" the Chinese is "the most rudimentary and scanty of all known languages, he goes on—"The power which the human mind has over its instruments, and independent of their imperfections, is strikingly illustrated by the history of this form of speech, which has successfully answered all the purposes of a cultivated, reflecting, studious, and ingenious people throughout a career of unequalled duration; which has been put to far higher and more varied uses than most of the multitude of highly organised dialects spoken among men—dialects rich in flexibility, adaptiveness, and power of expansion, but poor in the mental poverty and weakness of those who should wield them."‡

On the other hand we find it not seldom stated that Chinese is poor in words and rude and awkward in its use of them. A Jesuit Missionary of the last century writes from Canton that there is not perhaps in all the world a language poorer in expressions, and he proceeds throughout the letter to dilate on its failings.* Farrar and others have used similar phrases of depreciation, but no one has equalled Renan in bitter scathing words. Though he owns that Chinese attains its ends as well as does the Sanskrit, he says, "Is not the Chinese language, with its inorganic and imperfect structure, the reflection of the aridity of genius and heart which characterise the Chinese race? Sufficing for the wants of life, for the technicalities of the manual arts, for a light literature of low standard, for a philosophy which is only the expression often fine but never elevated of common sense, the Chinese language excluded all philosophy, all science, all religion, in the sense in which we understand these words. God has no name in it, and metaphysical matters are expressed in it only by round-about forms of speech.†

Here ends this slight review of some of the interesting or remarkable judgments which our Western authors have passed on Chinese. It will scarcely be denied that a progress is perceptible in their appreciation of this language. But we must remember that no single stand point can furnish a fair basis for estimating its comparative value. Nor indeed is the information necessary for doing such a service yet accessible. Much still remains to be done before the genius and constitution of the Chinese language are thoroughly understood, and before its rank and value in the world's speech-tribes can be definitely settled.

T. WATTERS.

* *Ueber die Kawi-Sprache.*
† *Charakteristik* &c., p. 108 and 137, and elsewhere.
‡ *Language* &c., p. 336.

* *Lettres Edifiantes* &c., T. 37 p. 311 &c.
† *De L'Origine du Langage*, p. 195. (4 Ed.) Cf. p. 216.

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THE FOLK-LORE OF CHINA.

(Continued from page 152.)

VIII.—Witchcraft and Demonology.

The subject of Witchcraft and Demonology presents as inexhaustible a field of interesting matter as any other in the wide domain of Chinese Folk-lore. So much however has already appeared on the subject of witchcraft that, were not a full notice of popular Chinese superstitions in this respect an essential portion of the plan I have proposed, I should scarcely venture to deal at length with a matter which has already been handled with considerable ability by other pens. And indeed the following details consist more of a re-arrangement of already accessible information than of much that will be new to students of Chinese social life.

Thirteen hundred years before the birth of Christ, witches and wizards were familiar objects of Chinese superstitious respect. It is probable that they practised their occult arts at a period long anterior even to this, but the direct evidence to that effect is scanty and unreliable. Suffice it to say that the office of "Chief Wizard" was at that date a recognized appointment, and that he and his brethren exerted in those early days a powerful influence over the popular mind. They could "call spirits from the vasty deep," avert pestilence and famine and do all that is pretended on behalf of their modern successors. But scant notices of their doings however are to be found in the ancient records of the Empire. Every now and then it is related how some emperor or celebrated man resorted to the wizard fraternity to discover future events, or the means of avoiding some threatened evil. But it was not until about the third century before the Christian era that such notices were at all common. We then read that wizards existed who could summon familiars and were often consulted by the reigning potentates.

It is especially noteworthy that the hatred of witches and wizards cherished in the West does not seem to exist in China. Those reputed to possess magic powers are regarded with dread, but it is rare to hear of any of them coming to untimely end by mob violence. The more educated literati ridicule the implicit belief placed in their pretensions by the unlettered mob, but take no part in exciting it to violence, and this feeling is abundantly evidenced by the tone adopted in popular novels wherein witchcraft often plays a conspicuous part. Besides those who make a living as professed exorcists, the members of two trades—builders and plasterers—fall under a suspicion of similarly unholy proclivities. Witchcraft has always been deemed a communicable art in China. In the *Supplement to the History of the Genii* we read: "Yang T'ung Yew when a child met a Tauist priest who taught him the art of invocation and gave him a celestial writing of the three August Ones, by which he could command and subject all ghost *shén*, none of them failing to answer him instantly. Yang went down to the ninth depth of the earth to seek for the ghost of a royal concubine amongst the ghost *shén* in that quarter." Indeed the power of

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summoning demons is a conventional portion of Chinese supernatural tales. Thus, in a recently published translation of a popular novel entitled *The Thunder Peak Pagoda*,* we find the heroine and her servant (both originally serpents) consulting together as to how they shall raise money :—

"'What then can we do?' says the mistress. 'It will be very easy for you, Madam, to find money,' replied the slave girl, 'for you are possessed of supernatural powers, and you have only to make use of some spell this evening, to enable you to procure whatever sum you may require, and by these means you will prove to him that you are truly of a wealthy family, and that you are the daughter of a high officer.' Pi-chau-niang agreed to what her servant advised, and accordingly that evening, at the third watch, she prepared seven pans of burning charcoal in a circle, and entering therein with a drawn double-edged knife, began walking round and round, muttering incantations; suddenly she uttered a loud cry, and summoned to her presence all the chiefs of the demons from the four corners of the earth, who instantly appeared and knelt before her crying, 'Your servants are present—In what can the spirits serve their mistress?' Pi-chau-niang ordered them to bring her a thousand taels of silver. Hardly had she uttered the words, when the money was before her in twenty ingots of fifty taels each."

The Chinese idea of genii can best be given in the words of their own writers.† A genie, says one, will live upon air, or even give up breathing the outer air and carry on the process of breathing inwardly, as they say, for days together as in a catalepsy (like an Indian fakeer buried alive?) He will become invisible: he will take the form of any beast, bird, fish or insect. He will mount up above the clouds or even dive into deepest sea or burrow into the centre of the Earth. He will command spirits and demons of all sorts and sizes and have them at his beck and call. And finally after living in the world perhaps for several hundred years he does not die, for a genie is immortal, though a spirit may not be so, but he rides up to heaven on the back of a dragon where he becomes a ruler of spirits.

The Tauist considers genii as the highest class of intelligent beings and places Shên or spirits next below them: the strict Confucianist denies their existence—

> Like cumbrous flesh: but in what shape they choose,
> Dilated or condensed, bright or obscure,
> Can execute their airy purposes,
> And works of love or enmity fulfil.
> *Paradise Lost*, IL., 24.

In Kwan-tzu, sec. 14, we find this definition :—"That which when it would be small becomes like a moth or a grub, when it would be large fills the world, when it would ascend mounts the cloudy air, when it would descend enters the deep—whose transformations are not limited by days, nor its mounting or falling by seasons, is called *Shên* (or spirit)."—The agreement of this with the description of genii given in the *Arabian Nights* is too obvious to need insisting on. Taoist genii (仙人) are thus described: The genie is a man who had a former existence in the world of spirits, is born into the world either on account of some indiscretion or for some benevolent object, or simply by way of amusement—usually in some lowly situation. He early begins to shew a predilection for things mysterious, to receive visitors from the unseen world, to practice Alchemy and the healing art, to prepare and use certain drugs and charms of which no one knows the use or the virtue but himself, and the more advanced genii from whom he gets from time to time instruction and assistance; and then to give up human food and all ordinary human occupation." After this there is scarcely any marvellous thing which

* 雷峰塔 *Lüi-fung Tă*, "*Thunder-Peak Pagoda*," or "*The Story of Han-wăn and the White Serpent*," Translated from the Chinese by H. C., Interpreter in Her Majesty's Civil Service in China.

† From notes kindly furnished by the Rev. J. Chalmers, M.A.

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the human mind can fancy that he will not be found doing. One of the most celebrated genii alluded to in Chinese history is Chang Kwoh, who possessed a white mule which could transport him if required thousands of miles in a single day, and which when he halted he folded up and hid away in his wallet.* Another was Hu Kung, 壺公 a magician who effected wonderful cures and was accustomed to retire at sunset to the interior of a gourd hung up at his own doorpost (See *Ch. Readers' Manual*, sect. v.) Many females also are numbered in the list of such beings, one of the most celebrated being Ma Ku 麻姑. The seeds of the Che 芝 plant were reputed by the Taoist mystics to be the food of the genii, as were also the leaves of the Yoh Wang 藥王 tree which grows in the moon. The result of this food is that the bodies of those who eat of it become pellucid as crystal.† As with the Westerns the genii possess the secret of a magic powder. They use the yellow heron (Hwang Kuh Ko) as an aërial courser.

The "Isles of the genii" San Shên Shan 三仙山 were supposed to lie pretty much where Formosa actually exists, and, like the fabled Atlantis of European superstition, they have been the subject of actual search. Su Shih or Su Fuh, a necromancer who lived about B.C. 219, announced their existence to the then Emperor, and, in accordance with his own request, was placed at the head of a large troop of young men and maidens, and set out on his voyage of discovery; but the expedition, though it steered within sight of the magic island, was driven back by contrary winds. Mr. Mayers adds to this account in his *Manual* that it is conjectured this legend has some reference to attempts at colonizing the Japanese islands. If so the parallel between the Isles of the genii and Atlantis is yet more perfect.

A very superficial comparison of Chinese and Western ideas on the subject of necromancy demonstrates their identity. The familiar stories of Jane Shore and the Countess of Soissons, accused respectively of making waxen images of the Duke of Gloucester and of Louis XIV. to compass their death; the less known account of the death of Ferdinand Earl of Derby, whose death by poison in the reign of Elizabeth was by popular credulity attributed to witchcraft, "a waxen image with hair like that of the unfortunate earl being found in his chamber and reducing every suspicion to certainty;" King James' remarks in his *Daemonology* (Book II., Ch. V.) "that the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the names of may be continually melted or dried away by continual sickness";—these and the host of similar stories recorded in our own and continental annals all find an exact reproduction in China.* There is a well-known legend amongst the Cantonese of a builder having a grudge against a woman whose kitchen he was called upon to repair (builders, as already noted, are believed to often practice witchcraft.) The repairs were duly completed, but somehow or other the woman could never visit the kitchen without feeling ill. Convinced that witchcraft was at the bottom of it, she had the wall pulled down, and sure enough there was discovered in a hollow left for the purpose "a clay figure in a posture of sickness." It may be noted that a reflex of the old English superstition that drawing blood from a witch renders her harmless is suggested by the Chinese belief regarding images such as that above described. Builders or plasterers are supposed to cut a gash in some part of their bodies

* *Chinese Readers' Manual*, p. 6.
† *Chinese Readers' Manual*, p. 284.

* The Aymara Indians believe that witches make waxen images of those they wish to injure, and stick thorns in them. They dislike any one having in his possession a portion of their body, hair, &c., such ownership conferring on the possessor the power of injuring the original owner. An Indian will pay a large sum to get back hair or other substances, which have thus passed into other hands. See *Eth. Review*, Vol. II., No. 3, p. 236.—The Chinese superstition, based on a similar belief, is that amputated limbs, &c., should be buried or burned.

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whence the warm blood is injected into the interior of the image thus making it alive! Nor does Chinese superstition confine itself to clay images only. It is believed that certain wizards are able to endow with life figures cut out of paper with similar effects. In other cases these paper mannikins become the wizard's familiars and obey all his orders. There is also a widespread superstition that the feathers of birds, after undergoing certain incantations, are thrown up into the air and being carried away by the wind work blight and destruction wherever they alight.

References to necromancers who have at various times enjoyed a large amount of popular reverence abound in Chinese history, though it is somewhat difficult to distinguish between the historical "magician" and the mythical "genie." In Mr. Mayers's very comprehensive *Manual* are notices of, amongst others, Hsien Yuan chi, who (A.D. 847) played the part of Cagliostro, pretending to the gift of perpetual youth and the power of transforming lovely damsels into wrinkled harridans and *vice versa*; of Li Shao kun (*Circa* B.C. 140), who professed to know the secrets of transmutation and immortality; of Lu-Pan, the patron saint of Carpenters, who carved a genie which for three years inflicted drought on the people of Wu; of Lu Yen (A.D. 755), who for 400 years wielded a magic sword with which he traversed the Empire, slaying dragons and emulating the deeds of the knights of Western chivalry; of T'u Yü and Yü Lui, renowned for their magic control over evil spirits; and of Tso-Tzŭ, who in the second century practised magic. It is noteworthy that throughout all this mass of legend there runs the same vein of search after the elixir of youth and the philosopher's stone which forms so prominent a feature of our own mediæval history. "Men of the four seas are all brothers," says one of the tritest and truest of Chinese apothegms; and so it would seem.

The vast extent of the Chinese Empire has allowed the natives to allot a portion of its territory to a tribe of magicians called *mao shan*; and it is to this country that those desirous of acquiring magical arts proceed, to place themselves under the instruction of its diabolical inhabitants. Adepts in their lore can, it is asserted, make fowls which, being placed outside houses it is desired to rob, will during the night open its doors so as to admit the robbers. Another belief refers to the existence of invisible necromancers called *shan ching kwei* 閃青鬼. People who have been deeply wronged and are unable to otherwise avenge themselves can by practising certain spells become *shan ching kwei*. The most efficacious way is to dig up a coffin, and, after removing the body it contains, to sleep in it for several nights in succession. At the end of so many days the sleeper becomes invisible until dawn, and can thus gratify his revenge without fear of detection.

A belief in demon monsters somewhat resembling the genii of the *Arabian Nights* exists in full force in China and dates back to respectable antiquity. One of the Emperors who flourished about 700 A.D., having been taken ill, dreamt he saw a blue half-naked devil coming into his palace. He stole the empress's perfume bag and also the emperor's flute which was made of precious stone, and flew off with them to the palace roof. Suddenly there appeared another blue devil, but of giant stature, having a black leather high boot on one foot, the other being bare. He had on a blue gown. One arm was like his foot, bare, with which he wielded a massive sword. His mouth was like that of a bull. This fierce looking monster seized the little one and with a blow made an end of him. The Emperor asked this monster demon what his name was. He said his name was Tsung Kwei, and that he was a military M.A. when in the body, but that now he had become a sort of colonel-commandant over all imps, ogres, wraiths, hobgoblins and the like under heaven. The emperor was greatly flattered at being visited by such a distinguished although

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unearthly personage, and waking up found his illness gone. He called a painter to paint for him what he had seen in his dream. It was executed so faithfully that the emperor ordered two hundred ounces of gold to be given him and that copies of the painting should be distributed throughout the whole empire, so that all the people might know and pay due respect to this blue bull-headed demon. To this day he holds a conspicuous place in the temples of the people.*

†"Although this monster demon ranked high, he was low when compared either to the ancient or present head of the vast host which abounds in the air, the earth, or the infernal regions. All mermaids of the deep, all satyrs of the forest, all needle-necked starving ghosts, the weak and the strong, whatever forms they take, whether birds, fishes, beasts or men, or a combination of some or all of them, make nondescript monsters of demons. All are said to have existed in the time of Fuhi, and even before that time under the rule of the harpy Mi Wa. She had a human face with the body of a bird. It was she who mended the visible heavens for us, but unfortunately it was not completed. There is a little hole in the north west corner, and to this day the wind from that quarter is colder than any other.

"Now we come to the present head of the demons. He was a Tauist priest named Chang Tau Ling, who lived when the kingdom of Wei was powerful. At sixty years of age, he ate the pills of immortality, after which, Lautsze, the founder of Tauism, appeared to him and gave him supreme power over all demons. When he was thus appointed to be the modern head of the demon kingdom, Lautsze gave him a book of charms and spells together with two magic swords. Chang Tau Ling lived to the age of 123 years, when he ascended in the light of day to his onerous duties of ruling the devils. After this many of the Tauists for a time actually called themselves devils; the name evidently had become respectable.

"Having dealt on demons in general, let us now proceed to a special class of *human phenomena* which the Chinese attribute to the influence of demons. Firstly, then, is their power to produce diseases. There is no disease to which the Chinese are ordinarily subject to that may not be caused by demons. In this class the mind is untouched; it is only the body that suffers, and the Chinese endeavour to get rid of them by vows and offerings to the gods. The subject in this case is an involuntary one.

"Next come those who are possessed by the indwelling of the evil spirit. These the Chinese distinguish from the lunatics both by their appearance and language. There is more of a cringing nature in the possessed, and the patient's manner is perfectly consistent with his or her new consciousness, and which is said to be the demon's. When questioned as to his home, the demon answers, it is in the mountain or desert, generally in some cave. Sometimes he says that the person whom he had possession of before is dead, and having no abode, he takes up his quarters with a new victim. Sometimes he says he is travelling or has only come to pay a visit to a brother or sister, to a father or mother, and that after a short stay he will go away. Those possessed range between 15 and 50 years of age—quite irrespective of sex. Possession comes on very suddenly—sometimes in the day, sometimes in the night. The demoniac talks madly—smashes everything near—possesses unusual strength, tears his clothes into rags and would rush into the streets or to the mountains, or kill himself, unless prevented. After this violent possession, the demoniac calms down and submits to his fate, but under the most heart-rending protests. These mad spells which are experienced on the demon's entrance return at intervals and become more frequent the longer possessed and generally with more intensity,

* C. T. G., *Bogey in the Middle Kingdom.*

† The quotations which here follow are from Mr. Gardner's article. I have however taken the liberty of occasionally altering the text.

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so that death at last ensues from their violence.

"A Chefoo boy aged 15 was going on an errand. His path led him through fields where men were working at their crops. When he came up to the men and had exchanged a word or two with them he suddenly began to rave violently, his eyes rolled; then he made for a pond which was by. Seeing this, the people ran up to him, stopped him from drowning himself and took him home to his parents. When he got home he sprang up from the ground several yards, manifesting superhuman strength. After a few days he calmed down and became unusually quiet and gentle, but his own consciousness was lost. It was that of another. He spoke of his friends in Nanking. After six months the demon departed, and the boy got back his own consciousness. He has been in the service of several foreigners in Chefoo since. In this case no worship was offered to the demon.

"Now we come to those who are involuntarily possessed but who yield to the worship of the demon. The demon says he will cease from tormenting the demoniac if he worships him and will reward him by increasing his riches. But if not, he will punish his victim, make heavier his torments and rob him of his property. People find that their food is cursed, and that they can't prepare any, but filth and dirt comes down from the air to make it uneatable. Their water is likewise cursed, their wardrobe is set on fire, and their money very mysteriously disappears. Hence arose the custom of cutting off the head of the string of cash that it might not run away. The 999 cash of the thousand is made to return to the one left in the following manner. The blood of a fly called Fu-chien (蚨蟬) sprinkled on the one cash left at home and the fly's eggs are put on the 999 cash that are laid out. Tradition says (and Kanghi's Dictionary perpetuates it) that the young flies in the eggs, although fastened to each cash, will all find their way back again to their mother, bringing the cash with them. When the people's faith in these and similar antidotes fail, they yield to the demon and say, 'Hold! Cease thy cursings, we will worship thee.' A picture is stuck up on the wall, sometimes that of a woman, sometimes of a man and prostration is made to it twice a month. Being thus reverenced, money comes mysteriously *in* instead of going *out*. Even millstones are made to move in at the demon's orders and the family at once becomes rich. But it is said that no luck attends such a family; it will eventually be reduced to poverty. Even officials believe these things. Palaces are known to have been built by them for these demons, whilst the latter are obliged to be satisfied with humbler shrines from the poor."

Stories of persons being possessed by demons are so common that it is difficult to choose from the selection which offers itself. I quote the following given by Mr. Gardner as illustrating one phase of the common belief. It relates to animal possession, and is as follows:—"At Ningpo, some religious Budhist published a tract with a picture of a buffalo, a frog and a dog, and some Chinese characters. It tells how a native of Ningpo, who used to catch and kill frogs, was possessed by the spirit of his victims, how his body broke out into blotches, how he squatted like a frog, and finally was impelled to spit himself in the very manner he had spitted these innocent little reptiles."

The other story is a translation from the Chinese,* and runs as follows:—In Fung-hua district a literary man surnamed Woo had a slave girl of fifteen or sixteen who was black and ugly, but his wife was fair and beautiful. The slave always slept in the wife's apartment, till suddenly one day she was missing and could not be found for two or three days. At last an old female servant on going to fetch firewood and opening the coal-hole heard an inexplicable chirping noise and turning aside some of the firewood found the girl standing like a

* *Che-wan-luk*, Sec. xviii.

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stump in the middle of it. She was perfectly inane and on being pulled out, though she walked, would answer no questions. They gave her a dose of hot ginger and water, upon which the threw up a basin full of mud. Then she began to speak and said, "There was an old man like a genie in green clothes and square cap came and called me away, the other day, I know not where. When I wanted food he gave me cakes to eat. But now I am very hungry." They gave her some rice and that night she slept in her mistress's room. But everything in the room was being pulled about, so that the master and mistress got up to look. They called the girl, but she did not answer, and as the doors and everything were in their usual state they said nothing about it. Next day the girl was missing again, and searching for her in the old place they found her exactly as before. On giving her three slaps with the hand she came to herself, but while they were in the act of scolding her lo! there was what she called "an old man like a genie" up in the eaves of the house, holding a white fan and in appearance neither old nor young but middle-aged. They went up to the room above and tried to strike him, but they could not hit him nor make him move. In the midst of the hubbub he suddenly disappeared. But as suddenly it was reported that fire had broken out in the kitchen. This was extinguished, and then all was quiet. But afterwards every night either the slave or her mistress muttered or talked in the bedroom, or else there was heard the sound of people eating, or doing something out of the way. The master did not know what to do. One day he went and got some brave men to keep guard around the room with fire-arms, but then a fire broke out down stairs, and while all the people were putting it out the mistress and slave seemed perfectly unconscious that anything was going on. Next day, when the rice was cooked, on opening the pot they found that it was all mixed with dirt, and uneatable. There was no end to annoyances of this kind. At last they called in a Tauist priest to fast and say requiems. At the same time a "Fragrant Feast" of fine things was prepared as if for a great visitor. The master of the house put on his best clothes and also knelt down while he presented the wine and the viands: and the whole family small as well as great worshipped one whole day and night. But the trouble went on exactly as before. The genie himself would make his appearance at odd times; and in the dark there would be talking and conversation indistinctly heard, so that nothing could be definitely made out of them. One day the mistress took the slave girl, and fled with her to her (own) mother's house; and then everything was out of joint there. There were sounds and movements, and dashing and breaking of things, and clothes burning. So they fled next to a small quiet Buddhist nunnery. But bad as things were before, here they were worse; and the master was at his wits' end, all his means being exhausted to no purpose. After about half a year of this he took the girl and sold her to a villager in the neighbouring district of T'sze K'e, and his wife had peace at last. The village of Ts'ze K'e however found the girl an intolerable nuisance, and when he wanted to sell her no one would buy her; so he drove her out into the street. But nobody would have anything to do with her there either, and she turned to begging. Then her master had peace and quietness. Some say this was the fivefold permeant man who traverses the East of Chêkeang, but is never found beyond Ts'een Tang.

There are many more stories about the *Woo-tung-shên* (五通神). It appears from the Tsze-pu-yu (子不語) that in one village in Sze-chuan he required one young girl for a wife every year, and that the girl chosen became possessed by this evil spirit.

The active possession which induces a sort of ecstatic frenzy, and vents itself by bodily exertion is quite familiar to the Chinese.

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Persons under this influence are known as "devil dancers," and to a great extent act the part of media for those who desire to make enquiries from the other world or induce the assistance of spirits to heal the sick. When devil dancers are called in, a feast is prepared in their honour. The head dancer, accompanied by pupils who are learning the art, present themselves at the house and having done justice to the viands provided commence by burning incense, while enquiries are made as to what is amiss. Some of the attendants then seat themselves with drums, bells, &c., and commence a sort of musical accompaniment to which the dancers keep time. Presently the music quickens; the dancers increase their speed until the whole party are almost convulsed with their efforts. Suddenly the leading dancer falls exhausted to the ground. Here for a few moments he lies as if lifeless. Presently he raises himself up and begins to speak. Questions are put to him and he describes the disease of the sick man, the remedies he ought to adopt, &c. When all the questions are answered he again falls as if exhausted, and is gradually brought back to ordinary consciousness.

Mr. Gardner states that in Manchuria "they do not ordinarily have the custom of inviting their neighbours' spirits, but the devil dancers are far better skilled in their art. The chief, with a belt of bells, stands up to dance with two of his pupils on each side. If he has not four pupils, some from the family must make up the number. The devil-dancers present many varieties and various ways of calling on the spirits. Thus, for instance, the chief says his demon is a white tiger. A whole pig must be cooked for him. He must get two children, one in each hand, to go with him to eat pig out of the boiling caldron. He assumes himself to be a tiger and thrusts his head down to his neck in the boiling water, and bites a mouthful off for his young whelp in his right hand, then a thrust and a bite for the whelp in his left hand, and finally a thrust and a bite for himself. This over, he commences the dance. Most of the class just described are men, but there are women also who are devil-dancers. They never condescend to go about. Those who seek their assistance must go to them. In seeking their aid, the suppliant takes with him presents of incense and paper money to worship the demons, besides valuable presents of bread, red cloth, and red silks. These neither dance nor beat drums nor ring bells, but sit and commence slow shaking as from ague; then yawn, gape, and at last shake so violently that the teeth rattle in their gums; then they fall into a fit, like the former class. They tell the suppliant to return home and place a cup on the window outside, and the right medicine will be put into it by a spirit. The suppliant is at the same time made to vow that he will contribute to the worship of the particular demon, whose power and intervention they now invoke, and that he will also contribute towards some temple in the neighbourhood."

The impostors who gain their living in the way above described are of course mere ordinary mortals whose power of simulating hysteria and epilepsy easily imposes upon the masses. But the Chinese believe in the existence of a class who are human only in their outward appearance. They are supposed to be veritable demons specially sent from the spirit world to warn mankind of the consequences which may follow indulgence in evil. A Minister of State during the time of the T'ang is alleged to have been one of these demons, and legends illustrative of his powers are still to be met with in the collections of popular tales to be found in every book-stall. It does not appear that the old English belief as to witches was very remote from this demon theory. In one case we read of a witch being hunted for in a salt box, it being supposed that she possessed the diabolical power of changing her shape to any extent. But the whole subject of Western witchcraft is so wide that space forbids my even entering upon it.

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It is somewhat odd to find—and one is puzzled to know whether the fact is complimentary to Christianity or the reverse—that in those parts of China to which missionary effort has penetrated, a popular belief exists in the power of Christian exorcism. Missionaries of all denominations know of cases in which either they or their converts have been called in "to cast out the devil" supposed to possess a patient. Were this to be accepted as a tribute to their powers as real intercessors with the Creator, the fact would be gratifying; but it is to be feared that the confidence thus evinced turns rather on the popular belief that Christian relations with the Satanic hierarchy are uncommonly intimate. Be this as it may, the fact remains that converts are classed with the native exorcists. Most places of any pretension have demon shrines to which the friends of those afflicted resort in the first instance. Offerings are here made to demons of all descriptions—not merely to those which take possession of men, but to those of floods, drought* and pestilence. It is when supplications at such shrines are useless that exorcists are consulted.

Exorcists are of various kinds. Spiritualists, such as those already described, are frequently called in, their success being various. Taoist priests find more favour with some people, and their pretensions are not one whit inferior to those of the more orthodox media. Conjurors of this sort, says a writer before quoted, "sit on mats and are carried by invisible power from place to place. They ascend to a height of 20 or 30 feet and are carried to a distance of 4 or 5 *li*. Of this class are those who, in Manchuria, call down fire from the sky in those funerals where the corpse is burnt. These conjurors not only use charms but recite incantations, make magic signs and use some of those strange substances which the astrologer uses to keep away evil influences." The class of so-called doctors also enjoy the reputation of being able to cast out out evil spirits, and their *modus operandi* is thus described:—"They use needles to puncture the tips of the fingers, the nose, and the neck. They also use a pill made out of *ai tsau* 艾草 and apply it in the following manner: The thumbs of the two hands are tied tightly to each other. The two big toes are also tied to each other in the same manner. Then one pill is put on the two big toes at the root of the nails and the other at the root of the thumb nails. At the same instant the two pills are set on fire and there they are kept until the flesh is burnt. Whether in the application of the pills or in the piercing of the needles the invariable cry is—'I am going, I am going immediately. I'll never dare to come back again. Oh have mercy on me this once; I'll never return.'" All the above-mentioned practitioners may however fail, and as a last resort a professional exorcist, neither medium, priest, nor doctor, is called in. The men who follow this as a profession pretend to singular experiences. As the recognized enemies of evil spirits these latter never cease to persecute them. They are mysteriously pinched and beaten by the Puck-like emissaries of ghostly tormentors. Stones are thrown at them by unseen beings, and spirit hands seize and attempt to drown them if they incautiously venture into running water. To counteract these influences they always carry about their persons amulets of which the spirits stand in dread. Their first act when called in is to paste written charms upon the windows and doors of the room in which they operate. They then recite certain formulæ and are sometimes answered by the spirits, who promise to cease troubling the patient in future.

* "The P'oh of drought is doing mischief."—The P'oh is the *Shên* of drought. In the South there is a man of two or three feet high, naked and having his eyes in the top of his head. He runs like wind. His name is P'oh. Where he appears there is drought. Another name is "the Mother of Drought." It belongs to the class of elves.—*Book of Poetry*, Ta Ya.

When the *shên* of mountains and rivers caused floods or drought or pestilence they made a special sacrifice to drive them away. This was called Ying.—*Tso chuen*.

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As with us there is a sovereign Chinese charm against witches. Sir Walter Scott, in his *Old Mortality*, refers to the popular belief that they can only be shot with silver bullets. A Chinese receipt given in the *Rites of Chow* is as follows: "If you wish to kill this *Shên*, take a certain piece of wood with a hole in it: insert a piece of ivory in the hole, making the form of a cross and throw it into the water: thus the *Shên* will die and the deep become a hill." Certain officers were in old times appointed to "hoot at," "shoot," and "kill" those spirits (*shên*) which were injurious.

The popular identification of the cat with matters pertaining to witchcraft in Europe is well known, and it is interesting to find that the Chinese assign to it a somewhat similar connection. As with us the vulgar believe that witches can change themselves into cats,* though the hare, and more especially the fox, are reputed to be their more favourite disguises. But the demoniacal attributes of a cat's ghost are more singular. In Section I. of the Che Wén Luh (誌聞錄) occurs the following notice†: "At Leong Chow in the province of Kansuh the people sometimes do homage to the ghost of a cat. The same thing is mentioned in the history of the North. The way they proceed with this monstrous thing is first to hang the cat, and then perform certain ceremonies of fasting and requiems for seven weeks, when the spiritual communication is established. This is afterwards transferred to a wooden tablet, and put up behind the door, where the owner of the cat honours it with offerings. By the side of it is placed a bag about five inches long, intended for the cat's use. From time to time it goes and steals people's things, and then, about the fourth watch of the night before cock crowing, the bag is amissing. After a little while it is hung up on the corner of the house, and the person uses a ladder to fetch it down. When the mouth of the bag is opened, and the bag inverted over a chest, as much as two hundred catties of rice or peas are got out of it, so much does the depraved imp manage to make the little space hold. Those who serve it always get rich very fast."

A certain prefect once received a birthday present of rice from a friend. It was over a thousand catties and was put into a large cask. Several days after the prefect sent a man to divide it out, when it was noticed that the top of the flour was all in a crust like paper, and below it was clean gone.

* Do you remember the German story of the lad who travelled "*um das gruseln zu lernen*" (to learn how to tremble)? Well, I, who never *gruselte* (quaked) before, had a touch of it a few evenings ago. I was sitting here quietly drinking tea and four or five men were present, when a cat came to the door. I called "*bis, bis*," and offered milk, but puss, after looking at us, ran away. "Well dost thou, lady," said a quiet sensible man, a merchant here, "to be kind to the cat, for I dare say he gets little enough at home; *his* father, poor man, cannot cook for his children every day." And then, in an explanatory tone to the company, "That is Alee Nasseeree's boy Yussuf—it must be Yussuf, because his fellow twin Ismaeen is with his mule at Negadeh." *Mir gruselte* (I shivered), I confess; not but what I have heard things almost as absurd from gentlemen and ladies in Europe; but an "extravagance" in a *kuflan* has quite a different effect from one in a tail-coat. "What! my butcher's boy who brings the meat—a cat!" I gasped. "To be sure, and he knows well where to look for a bit of good cookery, you see. All twins go out as cats at night, if they go to sleep hungry; and their own bodies lie at home like dead meanwhile, but no one must touch them, or they would die. When they grow up to ten or twelve they leave it off. Why, your own boy Achmet does it. Oh, Achmet!" Achmet appears. "Boy, don't you go out as a cat at night?" "No," said Achmet, tranquilly, "I am not a twin—my sister's sons do." I inquired if people were not afraid of such cats. "No, there is no fear, they only eat a little of the cookery; but if you beat them they will tell their parents, next day, 'So and so beat me in his house last night,' and show their bruises. No, they are not Afreets; they are *beni Adam;* only twins do it, and if you give them a sort of onion broth and camel's milk the first thing when they are born, they don't do it at all." Omar professed never to have heard it, but I am sure he had, only he dreads being laughed at. One of the American missionaries told me something like it, as belonging to the Copts, but it is entirely Egyptian, and common to both religions. I asked several Copts, who assured me it was true, and told it just the same. Is it a remnant of the doctrine of transmigration? However, the notion fully accounts for the horror the people feel at the idea of killing a cat.—*Lady Duff Gordon's Last Letters.*

† Chalmers.

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The man, in a fright, told the prefect, who sent an officer to enquire into the matter. It was then found that behind the prefect's residence there was a person who practised sacrificing to this kind of cat. The officer found out the image and severely chastised it in the hall with 40 blows, and also flogged its owner. He then laughed and sent them off. After this, as the story goes, the *Shin* had no efficacy, and the affair was at an end. Choo-tzu says—"The spirituousness (Ling) of *Shên* is the result of the accumulated earnestness of the people—there is really no *Shên*. When one turns his back upon it the spirituousness is immediately dispersed. Therefore while the people honor it the *Shin* keeps its place, but you may scatter it with a kick."

Tigers also figure as demoniacs or ghosts. In the same work as that above quoted from a story relates how a benighted traveller suddenly observed amongst the brushwood a brilliant light and a man in red clothes, with a golden crown and armour of rare brightness, and before and behind him a regular retinue of followers escorting him along. The traveller was astonished, and, wondering what mandarin it could be, hid himself in the wood. Next day he asked the natives of the place who it could have been. They told him it was the tiger ghost of the mountains. "When he wishes to eat people up he puts off his clothes and is changed into a striped tiger. He then advances with a great roar and the traveller is instantly torn in pieces." "You," said they, "have had a wonderful escape."

Nor are tigers alone in this regard. The ghosts of the "green ox" and "black fowl"* are mentioned in native legends; while a yet more fantastic extract narrates that "the carp as soon as its scales number 360 is caught and carried away by dragons; but if every year a shên be placed to guard it, it cannot be carried away. This shên is a tortoise.†

* 談徵 (*t'an chêng.*) Sec. IV.
† 述異記 Shuh E Ké.

Dragons again furnish their quota of ghostly representatives, and the following legend accounts for the popular belief. During the reign of an emperor of the T'ang dynasty, the dragon god of rain had greatly offended the great high god, and orders were consequently given to the prime minister to behead him on such and such a day. On the night before the execution, the dragon god of rain appeared in a dream to the Empeor and begged him to intercede on his behalf and exercise his influence over his minister. The Emperor promised he would. The following day the Emperor invited his minister to play chess with him. He hoped he would forget the time, and thus the dragon god would be free. As the hour drew nigh the minister got very sleepy. The Emperor seeing this, did not mention a word about the dragon god, but let the minister sleep. Suddenly, the latter jumped up and said, "I must behead,—I must behead immediately;" and right between them a dragon's head fell from the sky. The King fell back with fright and was taken ill. That night the dragon's ghost appeared to him in a dream and threatened him severely for this breach of promise, insisting on bringing the case up before the judge of the lower regions. The Emperor explained, begged forgiveness and made a promise, the results of which remain to this day. He engaged to honour the dragon god by having all his high officers and the great people of the land to carry the dragon above their heads. The plan adopted was to place a dragon's head on every palace roof so that when the gentry and officials were at home, they had a dragon's head over them. The head seen so often on temples and palaces is said to have had this origin."* In those days, adds the account from which the foregoing is quoted, the demons had such unlimited power to transform themselves that a son would not leave his father, or a husband his wife, without secret tickets, which they carried about with them and

* C. T. Gardner.

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compared on meeting. If unable to produce the ticket he was believed to be a demon in human form. This is the origin of the proverb: "If your ticket be lost, you are hopeless."

But of all known animals the fox plays the principle part in Chinese demonology. European folk-lore assigns a prominent place to the were-wolves (Germ. *Wehrwolf*, Port. *Lobis-homem*), which are even now believed by the superstitious peasantry of many countries to haunt their native forests. Well, in China we find the same idea in a slightly different form. The fox takes the place of the wolf, and "fairy foxes" play an important part in every native collection of supernatural tales. The belief in their existence dates from remote antiquity, though more prevalent in Northern than in Southern China, the inhabitants of the latter taking the doings of genii more especially as the basis of their fairy lore. There is however this difference between the were-wolf and the fairy fox:—that whereas the former is invariably malicious, the latter may be either beneficent or malignant. In many of the tales the fox is only transformed (as in the well-known nursery story of "Beauty and the Beast") into human shape *after* making acquaintance with its host. "At the age of 50 the fox can take the form of a woman, and at that of 100 can assume the appearance of a young and beautiful girl. When 1000 years old he is admitted to the heavens and becomes the celestial fox."*

In and about Peking the belief in foxes having power to assume a human shape flourishes perhaps more thoroughly than in any other part of the empire, though similar stories are told throughout the eighteen provinces. The *Liao-chai-chih-yi* (聊齋志異), a collection of tales published in 1765, abounds with narrations of this nature, many of the most curious, unfortunately, being unsuitable for publication in an English dress. But the whole subject has been so fully dealt with in accessible publications that the extended notice which the subject would permit is unnecessary. Dr. Birch, of the British Museum, wrote an interesting paper on the subject of Fairy Foxes* in No. III., of the *Chinese and Japanese Repository* (1863), which was followed by a notice from the pen of the well-known sinologue Mr. W. F. Mayers, in No. III., of Vol. I., of *Notes and Queries on China and Japan* (1867). The most complete essay on the subject, however, which has yet appeared was written by Mr. T. Watters, and read before the North China Branch of the Royal Asiatic Society in March 1873. That accurate and painstaking scholar thus opens his remarks on the subject:—

"Chinese philosophers seem to be agreed in attributing to Reynard a long life, some making the number of his years 800 and others extending it even to a thousand. This power of prolonging life they suppose to result from the animal's living in caves and holes where it is shut out from the sun. The vital powers can thus operate free from disturbance and the wearing effect of the sun's heat and light. The fox, badger, mole and some other cave-dwelling animals are all grouped together as enjoying long life. The Chinese are not alone in thus regarding the exclusion of light and air as tending to prolong existence. Not to refer

* *Chinese Readers' Manual*, p. 61.

* A specimen of the still pervading superstition respecting the Fox, comes from Minato-mura, in Ibaraki Ken, Japan. A man found a fox's hole in his garden. At the same time his wife dreamt that she had seen a fox whom she was satisfied was none other than Inari-sama. Full of dread, the man put this and that together, and came to the conclusion that the hole must be the abode of Inari-sama, and he forthwith had a small temple put up over it. He then called for the Shinto priest; and after much ado, the matter got abroad, and crowds came to worship at this temple. At last the Saibansho officials of the Ken heard of what was going on, and sent for the man and his wife. The interview must have been somewhat disappointing to them, for the judges told them such superstitions now became criminal; and the punishment due for such follies was 40 days' imprisonment. As, however, in this instance, it was clearly the result of extreme ignorance on the part of the interesting pair, they were let off with a fine of 3 yen.

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to others, our own Bacon says:—'A life in caves and holes, where the rays of the sun do not enter, may perhaps tend to longevity; for the air of itself unexcited by heat has not much power to prey upon the body. Certainly on looking back, it appears from many remains and monuments that the size and stature of men were anciently much greater than they had been since, as in Sicily and some other places; and such men generally lived in caves. Now there is some affinity between length of age and largeness of limbs. The cave of Epimenides likewise passes current among the fables.'"

The use of the several parts of the fox's body in the Chinese pharmacopeia is followed by an account of the Chinese opinion of his cunning, in which we read as follows:—

"Like most Western nations the Chinese ascribe to the fox a cunning, crafty disposition by which he can disarm suspicion on the part of the very animals which constitute his prey. . . . . The notion about the fox's caution is put to practical use in the North of China, for it has been observed that when he is crossing a frozen river or lake he advances very slowly and deliberately, putting his head down close to the ice and listening for the sound of water beneath. Accordingly when in the early spring the traveller fears the stability of the ice, if he observes on its surface traces of the fox's footsteps he may proceed without any apprehension. One can easily see what an opportunity is presented here again to the Chinese mind for the exercise of myth-making ingenuity. Below the ice is the region of the *Yin* or female element—the dark world of death and obscurity—while above it is the region of the *Yang* or male element—the bright world of life and activity. Accordingly it has come to pass that the fox is represented as living on the debatable land which is neither the earth of life nor the Hades of death. His dwelling place on the earth is among the tombs, or actually, rather, within the tomb, and the spirits of the deceased often occupy the body. Thus he enables ghosts of the dead to return to life or himself performs their terrible behest—visiting upon living men and women the iniquities they have committed against those now dead, and by this means bringing peace and rest to the souls of the latter which would else be travelling and troubling for ever."

From the numerous stories given by Mr. Watters in illustration of the popular belief in the fox's powers of transformation, I take only the following:—"It is as a pretty girl that the fox appears most frequently and does most mischief. Disguised as a woman it is always young and handsome, generally wicked, but on rare occasions very good. At times it puts on the garb and appearance of some one well known, but who is either dead or at a great distance. An accomplished scholar who resides in a village about twenty miles from Foochow told me not long ago a story which affords an illustration of this personation of particular individuals. A friend of his had ill-treated and, as was supposed, secretly killed a pretty young wife and married another. Soon after this latter event the house was reported to be haunted and no servant would remain in the family. The first wife's apartments were the worst of all, and this part of the premises had to be abandoned. Now one day my friend was reading with the master of the house in the works of Chuhsi, and they came to the passage which treats of ghosts and spirits. They then ceased reading and entered into a conversation on the subject, and the story of the haunted chambers was related. My friend laughed at and reproached the weakness which made a scholar believe in ghosts, and finally the two agreed to remove to that portion of the dreadful rooms. Before they had been seated here a long time, strange sounds became audible and soon the pit-pat of a woman's steps was heard. The door opened without any noise, and in walked the murdered woman clothed as of old. The blood forsook the two men's faces, speech fled their lips, and had it not been for the law of gravity their pigtails

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would have stood on end. There they sat paralyzed with mute awe and gazing on the spectre, which went pit-pat over the boards looking neither to right nor left until it reached the corner in which was a small wash-hand-stand with a basin of water. She took the basin in her hand and walked steadily with it over to the man who had been her husband, presenting it to him, when he instantly uttered a terrible scream and fell backwards. Then the spectral woman walked away and her patter was heard along the boards until she reached the outer door. My friend summoned up courage to go out and make investigation, but no human creature had been stirring, and only the fox which came almost daily had been seen on the premises. The house has been abandoned, the owner has gone elsewhere, but my friend believes that the ghost of the murderer's wife will torment him by means of a fox daily until it brings him to the grave."

It would be easy to multiply stories of this nature. I have three or four now before me not given by Mr. Watters, but their narration would unduly swell the limits of the chapter, while those who are curious on the subject can easily refer to Mr Watters's paper. I prefer therefore to turn to the analogies with Chinese belief presented elsewhere. Neither amongst the Semitic nor Aryan races can I find, in the authorities at my command, that any demoniacal power has ever been attributed to the fox. No reference to the animal appears in Brand, and in Continental Europe the wolf alone figures in fairy tales as the dangerous and crafty enemy of man. But we learn on the authority of Dr. Macgowan that "when the Pilgrim Fathers landed in Massachussets, they found the Indians, especially those of Naragannset, deeply imbued with fox superstitions, many of them similar to those mentioned above. Notices of these are found at considerable length in the works of the Rev. Mr. Elliot, known as the "Apostle of the Indians." In Japan, again, we find fox-myths a mighty power in the State Dr. Macgowan describes a primer—the first book put into the hands of Japanese children; it was, profusely illustrated with wood-cuts, in which was depicted in full detail the progress of the Fox's courtship. First he was represented as a scholar learning his task, then he was a bachelor student in a state of meditation. Then a new scene opened with a couple of young lady foxes—the student's innamorata and her attendant; and so it went on through various stages of courtship, with its match-makers and middlemen, till the curtain fell on marriage, with its presents and trousseaux, and "living happy ever after." Thus, even in the education of childhood, the fox-myth weaves itself into the texture of Japanese thought. The fox was understood to be most mischievously inclined, and was especially mischievous in its domestic relations. It was believed, in Japan, to be no uncommon incident for a fox to transform itself into a charming young woman, who got married to some loving Japanese swain and had a family. By-and-bye something went awry in the domestic experiences, on which the mischievous fox-elf resumed her foxhood, and all her progeny did the same, and scampered off to their homes in dead men's tombs, leaving the late happy husband and father desolate and wretched." A recent newspaper paragraph, by the way, describes a murder committed at Chikuzen in which the murderer was discovered to be insane. Different members of his family, for three generations back, had gone mad, it was said, in consequence of one of their ancestors having injured a fox!—So much for the fox, thus summarily dismissed inasmuch as other writers have dealt so fully with his alleged powers.

Leaving the animal, for the mineral, world we note that even stones possess the reputation of being inhabited by spirits. A well-known Taoist legend relates that Chang Liang, a counsellor of the founder of the Han dynasty, derived his knowledge from a

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sage who was eventually metamorphosed into a yellow stone. Another legend tells how one of the immortals kept a flock of sheep who were changed to stone, but reassumed their proper shape at a word from their shepherd. A popular superstition recounts that in Lien-chow, in the province of Kwang-si, when any person walking, happens to hit his foot against a stone, and afterwards gets sick, his family immediately prepares an offering of fruit, wine, rice and incense; and proceeding to the spot, bow down and worship, after which the person gets well. They imagine that the stone is possessed by a demon. Gamblers frequently pray to stones thus possessed for "luck."

N. B. Dennys.

(To be continued.)

PAO-SZE:* THE CLEOPATRA OF CHINA.

A STORY OF THE SEVENTH CENTURY B.C.

(Continued from page 114.)

Soon after the Marquis of Shen had despatched his letter of remonstrance to King Yu, his messenger, who had been awaiting intelligence at the capital, on hearing that Kuo Shih-fu had been appointed to the command of an expedition to start at once to attack Shen, set off with all speed to inform the Marquis.

This intelligence threw him into a state of great alarm. "The country is small," he exclaimed, "and the army weak; how is it possible to oppose the hosts of the King?" A counsellor, Lü-tsao by name, approaching him, said, "The unrighteous conduct of the Son of Heaven, in divorcing the Queen in favour of a concubine, and elevating her son to the rank of heir-apparent, has caused every honest man to desert the throne; the King's action is generally condemned by the people; he stands unsupported in his power. Now as the army of the Si Jung, or western hordes (supposed to be the Turfans), is as powerful as that of Shen, I would suggest that a despatch be immediately sent to the Chief of the Jungs, soliciting the aid of troops, to go to the capital to save the Queen, and compel the King to confer the succession on the legitimate crown prince, for such is the inheritance of the Chows."

The Marquis, considering the idea quite feasible, loaded a chariot with gold and silks, and despatched an envoy to the Chief of the Jungs, to ask for the aid of troops, promising at the same time that if he succeeded in capturing Kuo, he would allow him all the gold and wealth found in the treasuries. The Jung chief replied, "That as the King of China had lost the government of the country, he was quite willing, in response to the application of the Queen's father, to lend his aid in punishing the King's unprincipled conduct and re-instating the Queen," and simultaneously despatched an army of 15,000 men, in three divisions; the right under Po-ting, the left under Man Yay-suh, and the main or centre division under his personal command.

So great was the multitude that their weapons blocked the road, and their flags and banners obscured all space. The Marquis also marshalled his troops to render aid, and like an overwhelming torrent they marched to the attack of the capital, which they surprised, and so completely surrounded in lines three deep, that water could not have found a passage through them.

* Pao-sze was incorrectly printed Pao-sye in the first article.

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As soon as King Yu heard the tumult that was going on outside, he was greatly alarmed. "Secrecy has not been observed," he exclaimed, "for here we are threatened with danger, and the Jung hordes are already upon us before our troops are marshalled. What is to be done?" Kuo Shih-fu replied, "Despatch men with all speed to light the alarm beacons, and succour is sure to come from the feudatory princes; and, by a combined attack from within and without, victory is sure to be ours." The King followed his counsel and sent men to light the beacons, but not a soldier responded to the summons, for the very good reason, as the reader will recollect, that when last the beacons were lit, it was to make dupes of the vassal princes, who now naturally thought that the signal was again a hoax, and not a soldier would they raise.

King Yu, seeing no succour was at hand and that the Jung hounds were besieging the city night and day, said to Kuo Shih-fu, "After all we do not know the strength of the Jung troops. Sally out and give them battle, meanwhile I will select and review our most valorous men, and lead them to action after you." Kuo Shih-fu was far from being a skilled general, but he could only reluctantly obey, so, taking two hundred chariots with him, he sallied out of the city gates, and marched to the attack.

The Marquis of Shen, who was at the head of his men arrayed in order of battle, on seeing Kuo Shih-fu emerging from the city, immediately pointed him out to the Jung chief, saying, "There is the base deceiver of the King and destroyer of the empire. Don't let him escape!" "Who'll go and capture him for me?" shouted the chief. "Your servant will go," answered Po-ting; and flourishing his sword and whipping his horse, he dashed straight at Kuo, who, after the exchange of less than ten blows, was felled from his chariot by a thrust from Po-ting's sword.

The Jung chief and Man Yay-suh now marched their troops together, and with loud huzzahs urged them on to the attack of the capital, which they entered, committing frightful slaughter on all sides. To every house they came across they applied the torch, and every person they met they put to the sword. Even the Marquis was quite powerless to restrain their fury, so they were left to plunder at will. Frightful disorder reigned in the city.

King Yu, who had not yet mustered his men, seeing the discomfiture of his first force, got a small cart, and putting Pao-sze and Pih-fu into it, made his escape through the private gate of the palace. The Minister of education, Earl Yu of Chêng (Chêng-pih yu), soon overtook him. "Sire!" he said, "have no fear, I will protect you," and conducting him out of the north gate, led him by a circuitous road to Mount Li. About half way there, they met Yin-ch'iu, who told them that the Jung troops had set fire to the palace, and were sacking the treasury; and that Chai Kung had been killed in the tumult. King Yu was quite harrowed with fright at this news.

Earl Yu of Chêng tried the beacons once more, but, although the smoke ascended to the skies, no help came.

The Jung troops now pursued them to the foot of Mount Li, and surrounded the palace, shouting "Don't let the dissolute King escape." As to the King, he and his favourite were sitting huddled together in a heap, wailing piteously. Earl Yu entering, aroused them. "There is no time to lose," he exclaimed, excitedly, "I am willing to sacrifice my poor life in assisting you to force through the crowd and flee to my state, where plans can be arranged for the recapture of the capital. "My obstinacy, O uncle," (the King called him uncle because Earl Yu of Chêng was brother to the late King Hsüan,) "in not following your counsel has brought about all this disorder. I will now place my life and that of my wife and child in your hands."

To mislead the Jungs, Earl Yu gave orders to his men to set fire to the Li palace,

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while he personally conducted the King through the crowd. With a spear which he carried he managed to open a way for himself, while Yin Ch'iu followed close behind with Pao-sze and her child under his care. They had not gone very far, when they were stopped by a lot of Jung soldiers under the command of an officer named Ku Li-chih. Earl Yu gnashed his teeth with rage at this opposition, but halted and gave him battle, and after a brief conflict felled him from his horse with a thrust from his spear. The Jung soldiers, seeing such bravery on the part of the Earl, were scattered for a time in dismay, but before he had gone half-a-mile their shouts recommenced, and Po-ting was seen coming in hot pursuit. "Go on in front and guard the king," Earl Yu said to Yin Ch'iu, "while I protect the rear;" which he did, fighting and following his charge alternately. The Jungs, however, managed to cut him off, and surround him; but although completely encompassed by these hounds, he lost none of his courage, and used his spear with superhuman dexterity. Any soldier foolhardy enough to come within reach met his death. The Jung chief now gave orders for a volley of arrows to be fired from all sides. Arrows fell like rain, and being no discriminators of persons, (*lit.* not distinguishing jade from stone,) the worthy minister of an unworthy King fell pierced by a myriad arrows. The left division under Man Yay-suh soon overtook the King's carriage and captured it.

The Jung chief, seeing the gorgeous dress and jade girdle of the occupant, knew it must be the King, so drawing up alongside the carriage he stabbed him with his sword, and then killed the prince. Pao-sze he spared on account of her rare beauty, and transferring her to a light travelling carriage, took her to his tent where he kept her for his own enjoyment. Yin Ch'iu hid himself in the boot of the carriage, but he was soon discovered and dragged out by the Jung soldiery, who summarily beheaded him.

Thus terminated the career of King Yu, after a reign of ten years. His misfortunes may all be attributed to the unlucky rescue, by the husband of the vendor of *Yu* bows and *Ki* quivers, of that bewitching girl who possessed his mind, persecuted his wife, and now completed the ruin of the monarch and his country. How truly has the street children's song we quoted been fulfilled, and the prognostic that the years of his reign were numbered been confirmed!

Of a naturally dissolute, unprincipled and self-indulgent character, King Yu was quite unable to withstand the fascinations of this Chinese Cleopatra, who, like her ambitious prototype, reduced him by her evil influence to the state of an indolent voluptuary and submissive lover, in order that she might carry out her magnificent scheme of seeing her own offspring on the throne.

The Marquis of Shen, who had been all this time in the city, on seeing the palace in flames, hastened with all his men to extinguish them. After releasing the Queen from her "cold palace," he searched about the jewelled chamber for the King and Pao-sze, but not a trace could be find of them. A man, pointing to the north gate, told him they had gone out of it. He hurried off to overtake them, but on his way he met the Jung chief, returning with his cavalry and chariots. Mutual enquiries were exchanged as to their fortunes of war, when he learned that the King had been killed. This news caused the Marquis much grief and alarm. "My original idea," he said, "was merely to turn the King from his evil courses and to reinstate the Queen. Little did I think it would end like this. Hereafter in any case of disloyalty to the sovereign, posterity will cite me as an example." He then gave orders for the body of the King to be recovered and interred with royal honors. The Jung chief laughed in scorn at the sympathy shown by the Marquis, which he termed old woman's benevolence.

After the obsequies, the Marquis returned to the capital, where he gave a grand feast for the entertainment of the Jung chief;

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and as the treasuries had already been emptied he loaded ten chariots with gold and silks to recompense him, hoping that this liberal reward would induce the chieftain to leave the city.

But who would have thought that the Jung chief would have considered the slaughter of the King an act which no amount of money could recompense, and, instead of evacuating the city, have taken up his abode in it, and spent the live-long day in revelry and debauchery, the thought of returning to his country never for a moment seeming to strike him?

The populace now began to murmur against the Marquis, and as he was quite helpless to act alone, he secretly addressed three despatches to the vassal princes of the neighbouring circuit, soliciting their preconcerted aid in support of the monarchy. The vassals addressed were Prince Ki-chow of Ch'in on the north, Prince Ki-ho of Wei on the east, and Yang-kai, the ruler of Tsin on the west; he further despatched a messenger to the state of Chêng, to announce the death of Earl Yu of Chêng to his son, the hereditary heir Wô-tô, at the same time instructing him to levy troops to avenge the death of his father. But of this, more anon. The hereditary heir, Wô-tô, was only just 23 years of age, but of immense stature and indomitable courage. On hearing of the death of his father in battle, his grief and ire were quite unconquerable. Without more ado, he dressed himself in mourning, and placed himself at the head of 300 chariots, which he led by forced marches to the rescue of the capital. Mounted scouts had, however, reported his approach to the Jung chief, who was quite prepared to receive him. On his arrival before the city Wô-tô, in his eager excitement, wanted to engage the enemy at once, but Kung Tze-chêng, his counsellor, remonstrated with him, telling him that the troops were too fatigued after their forced marches to commence the attack, and that it would be better to entrench themselves and quietly await the arrival of the armies of the vassal princes, when a combined attack could be arranged which would ensure success. The impetuous Wô-tô could not be dissuaded. "In avenging the death of a father," he said, "the rites admit of no procrastination or looking back. Moreover, the traitorous Jungs, gloating over their success, will be unprepared for attack; we have only to advance to conquer; but if we wait for the arrival of the allies, the ardour and fire of our troops will have died out;" so, urging his men on, he drove his chariot right up to the city wall.

The banners on the battlements were toppling about in disorder, and not a drum was heard, nor a sign of activity visible. Wô-tô, railing at them from beneath the wall, challenged them to fight. "Ye beasts of robbers," he said, "why don't you come out and exterminate the enemy?" No response came from the walls. Wô-tô therefore gave orders to commence the assault on the city.

Suddenly the sound of trumpets was heard in a wood outside the city, and simultaneously a body of troops was seen emerging from behind the thickets, advancing to the attack. Wô-tô was thrown into a state of great alarm, but he lost no time in bringing his spearmen into line to receive them. Trumpets were now heard on the wall, and the gates being thrown open, another detachment came out to join in the attack. With Po-ting in front and Man Yay-suh in rear, attacking simultaneously, Wô-tô was overpowered, and being utterly routed, beat a hasty retreat, the Jung troops pursuing him for over ten miles. Such was the Jung chief's plan to engage his enemy. After Wô-tô had collected his scattered army, he confessed to his counsellor Kung Tze-chêng, that he had lost his chance by his refusal to listen to his advice, and further asked what they should do, and where they should go. Tze-chêng advised, that as Po-yang, the capital of Wei, was not far distant, they should go there and seek the co-operation of the Prince of Wei, a very trustworthy and

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experienced man, and with the combined forces of Wei and Chêng they might accomplish their task.

Wô-tô agreed to this suggestion, and his troops were turned towards Po-yang. They had scarcely marched two days, when they perceived a dense cloud of dust in the horizon, and presently innumerable horses and chariots appeared advancing like a wall before them. In their midst sat a prince, dressed in embroidered robes and golden girdle. He was of dark complexion, with grey hair, of elegant carriage, and possessing quite the air of one of the genii. This person was no other than prince Ki-ho of Wei, a man of 80 winters, and the very person they were going to seek. Wô-tô halted his chariot, and addressing him in a loud voice said, "I am Wô-tô, the hereditary heir of Chêng. The Jung hounds have rebelled in the capital against the royal troops, and my father has been killed on the field of battle. I, too, have suffered a defeat, and am therefore come expressly to seek your highness' aid." The prince bowed and replied, "Pray let the hereditary heir of Chêng ease his mind. I and my people are loyal to the crown. Furthermore, I hear the armies of Ch'in and Tsin are close at hand, and will shortly be here. Verily the Jungs may now be pitied."

Wô-tô at once resigned the vanguard to the prince of Wei, and both armies marched towards the capital, Kuo.

When within seven miles they diverged in different directions, and encamped behind stockades. Scouts were sent out to ascertain the whereabouts of the Ch'in and Tsin armies, and in a very short time one returned with the news that towards the western horizon the sound of horns and the rumbling of wheels might be heard, and that he had seen the banners bearing the character Ch'in (秦) in large letters. "Though only a barony," remarked the Prince of Wei, "these Ch'ins are well accustomed to fighting the Jungs, and being fond of warfare and of a daring nature, are much feared by the western hordes." He had scarcely finished speaking when the spy from the north returned to report that the Tsin army had arrived, and had already encamped behind stockades off the north gate. The Prince of Wei was much pleased at this news, and exclaimed exultingly, "Now that the armies of the two states have arrived our noble mission will be accomplished." A messenger was sent to the camps with friendly enquiries to the rulers of Ch'in and Tsin, and shortly after, the two chieftains found themselves in the camp of the Prince of Wei, talking over the mutual trials of the campaign. The mourning worn by Wô-tô attracted the attention of the two chieftains, who enquired who he was. The Prince of Wei informed them he was the heir of Chêng, and gave them an account of the death of his father, Earl Chêng, and of the murder of the King, which failed not to elicit their profound sympathy.

"May I ask what plan of attack you have in view," said the Prince of Wei, addressing the two chieftains, "for I am too old and inexperienced to be of much use, but as a servant of the King I could not refrain from coming to give assistance; I however, rely on you completely to exterminate these pests."

"As the Jungs only fight for rapine and plunder," replied the Ch'in chief, "they are sure to be feasting and revelling, and doubtless think that as our armies have only just arrived we shall be unprepared to attack; I propose the city should be assaulted from three sides, north, south, and east, leaving the west gate as a sole means of exit, outside which, at some distance off, let Wô-tô and his men be stationed to cut off their retreat, thus ensuring a complete victory." The Prince of Wei declared the plan an admirable one, but of this more hereafter.

The Marquis of Shen, who was still inside the city, on hearing of the arrival of the troops sent by the vassal pinces, was greatly rejoiced. He at once entered into a secret plot with Chai Kung's son, Huan, to sur-

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render the gates. Meanwhile he urged the Jung chief to get his spoil out of the city, and advised that Po-ting be sent with a strong detachment from the right division to escort the booty back to his state, by which means he hoped to reduce his forces. Man Yay-suh was directed to take his entire division outside the city to meet the enemy, the Marquis' scheme being to separate their forces as much as possible; and the Jung chief, acting in good faith, and not suspecting treachery, followed out the programme entirely.

Man Yay-suh had encamped right opposite Prince Wei's earthworks. The arrangement was that the assault was not to commence till early the next morning, but the excited troops of Wei commenced the attack about midnight and carried the stockades by storm. Man Yay-suh, grasping his sword and mounting his horse, hastened to meet the enemy, but as the Jung soldiers had scattered in dismay, he also fled with his army, as his two fists and single pair of arms were powerless to oppose the enemy. The allies, from the other side, now ordered the attack on the city to commence, when suddenly the gates were thrown open, and the combined armies marched in without opposition. The Jung chief, who was in the midst of his dreams, awoke in a state of fright, and seizing a bare-backed horse, mounted it, and escaped with a few hundred followers by the west gate. The heir of Chêng, Wô-tô, engaged him in battle, and his position was becoming very critical, when Man Yay-suh, who had managed to collect some of his scattered troops together, came to the rescue, and eventually succeeded in saving his chief. Wô-tô would not venture to pursue him, but entered the city, and met the allied chiefs, by which time it was broad daylight.

Pao-sze, whom the author has left unnoticed all this time, being unable to follow her captor, strangled herself.

Thus perished the beautiful favourite of Yu Wang, the Dark King. The evil influence exercised by this voluptuous beauty over the King appears to have completely paralyzed a nature already quite incapable of any vigorous action. Her power seems to have rested in her actual beauty, and, unlike her Egyptian compeer, it is evident that she was not gifted with any mental qualities beyond those displayed in the furtherance of her schemes and intrigues; for, as the poet has said in special allusion to her and her creatures,

"Those from whom come no lesson, no instruction,
Are women and eunuchs."

And as most of the disorders recorded in ancient history are traceable to the intrigues and follies of woman, the sentiment expressed above is generally accepted as correct. "Only a Chinaman however, will agree that it is a bad thing for a woman to be wise. The writer of the ode seems to have thought that there was something inherently, essentially, vicious in female nature, so that what were virtues in a man, and instruments of good, became, when possessed by a woman, transmuted into vices and instruments of evil."

H. Kopsch.

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AN INTRODUCTION TO A RETROSPECT OF FORTY YEARS OF FOREIGN INTERCOURSE WITH CHINA,

AND

A REVIEW OF HER RELATIONS WITH JAPAN.*

(Continued from page 199.)

Reluctantly expressing these misgivings, I intend no disparagement of the actual progress attained in Japan; but, on the contrary, hail the marks of it with self-elation, as the legitimate results of the tentative and conciliatory policy so auspiciously inaugurated by the estimable Commodore Perry† and since so wisely persevered in by his successors in the continuous effort to win that estranged sister to the comity of Nations;—Sir Harry Parkes being conspicuous in this by reason of repeated exigencies during his lengthy term of office there.

I applauded the initiatory achievement of the lamented Perry in a farewell address that was unanimously accepted by the American community at Canton; and as it has become a part of the historical record of that period, of twenty years ago, and is in its tenor not only illustrative of my present meaning, but forms in itself a distinct mark of the initial point of a new epoch,—that of the induction of Japan into the sisterhood of civilized Nations,—I reproduce it here.

We are all prone, perhaps, to magnify or idealize our heroes; but to-day the voice of the world echoes my appreciation of his deserts, and Japan especially owes a debt of gratitude to his memory.

The address is dated "Canton, September 4th, 1854," and I quote from a printed copy of that period.

"CANTON, *September 4th*, 1854.

"*His Excellency Commodore* MATTHEW C. PERRY, *Commander-in-Chief of the Naval Forces of the United States in East India, China and Japan Seas, and late Special Envoy to Japan, &c., &c.*

"Sir,—We, your countrymen, the undersigned Merchants and residents in China, learning that it is Your Excellency's intention to leave for the United States on the 11th current, desire to declare to you before your departure, the sense we entertain of your services in fulfilment of the mission with which you were specially charged by our Government to that of Japan, and to acknowledge the promptitude with which you have bestowed the protection so much required by the important interests at stake in this country and its neighborhood during your command in these seas.

"Enjoying the advantages of proximity, and with our interest heightened thereby, it has been our privilege twice to witness your departure for the shores of Japan, nor will you have doubted that you went with our best wishes freighted; participating, indeed, in the hopes and anxieties attending your great enterprise, in perhaps a greater degree than those who were more distant, we may, as your countrymen, now claim the right to anticipate the warm approval—the pride and satisfaction—with which the announcement of your achievements will be hailed in our common country.

"But your success, which is so well calculated to enkindle the patriotism and awaken the admiration and gratitude of your countrymen, will not in a less degree elicit the applause of other nations.

* A lecture delivered at Concordia Hall, Canton, December 8th, 1874.

† Commodore being then the highest title allowed by Congress to the Navy.

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"You cannot have been unconscious that your audience was the whole civilized world, and that your mission was worthy of man's highest ambition: whilst this added to your anxieties, it has not lessened your zeal or dazzled your mind; but has called into exercise that rare assemblage of qualities—that union of conciliation with firmness, the happy tact and judgment—which have ensured your complete success.

"That such will be the award of your own countrymen and of the people of other nations, we hazard nothing in declaring.

"Whilst you have thus elevated yourself to a proud position in the eyes of the world, you have firmly re-established the hold which the name you bear has so long had upon the hearts of your countrymen; and the name of Perry, which has so long adorned the naval profession, will henceforth be enrolled with the highest in diplomacy:—Columbus, De Gama, Cook, La Pérouse, Magellan,—*these* inscribed their names in history by striving with the obstacles of nature; *you* have conquered the obstinate will of man, and, by overturning the cherished policy of an empire, have brought an estranged but cultivated people into the family of nations. You have done this without violence; and the world has looked on with admiration, to see the barriers of prejudice fall before the flag of our country without the firing of a shot.

"It is thus that your acts, dictated by your wisdom and inspired by your justice and benevolence, have so auspiciously inaugurated the entrance of Japan into the great family of nations, the consequences of which affect the welfare of the universe; and thus that, in adding lustre to the flag of our country, you have durably inscribed your name upon the history of the world.

"In conclusion, permit us to say that, as none of your countrymen can more fully appreciate the value of your services, so none will more sincerely desire to hear of your future welfare; and to request your acceptance of a durable Memorial of your visits to China, as a testimony of the estimation in which we hold your public services and private character.

"Wishing you the highest reward that man can bestow—that of a whole nation's gratitude,

We remain, Sir, your countrymen,

Signed by all the American Merchants in Canton.

It is somewhat singular that it was just another decade when the next marked event in the foreign annals of Japan occurred, as recorded in a circular sent my friends, dated "Canton, 23rd September, 1864."

CANTON, 23*rd September*, 1864.

"We now have not only the satisfaction of advising a continued ameliorative tendency in political affairs in China; but a decidedly progressive step in the same direction in Japan, as the result of the coöperative coercive pressure recently applied by the Foreign Powers ostensibly against an individual Prince—Nagato—who, however, in acknowledging the lapse from Treaty obligations and promising amity in future, declares the complicity of the Rulers of the Country generally in the obstructive measures taken by him at the entrance to the Inland Sea.

Whether as participators or merely passive observers, the complete military success of this conjoint movement of the British, French, Netherlands and American forces, superadded to the moral effect of the previously established diplomatic accord of those Powers, has so impressed the Rulers of the Country that we may safely assume a better understanding in future: And, indeed, the reluctance evinced by the Foreign Powers to any act of apparent hostility and the deliberation with which they arrived at unanimity and proceeded to actual--though circumscribed and local-coercion, partakes more of the tentative than the dominating or dictatorial policy;—so that we may acquiesce in and welcome these results as well deserved, whatever repugnance we may feel to the application of force in general in that Country."

It is the triumph of this firm, though tentative and conciliatory policy that we behold in Japan to-day. The actual progress as I regard it, however, is little deeper than the political conversion of the Rulers. That was necessarily the first step in the actual condition of the country; and I acknowledge that the fruit is golden, though the harvest seems ended for the present. I say seems to be, because in our impatience we grudge acknowledgement of the progress that is continuous.

Such is the fruit of the application by the Western powers to Japan, after lamentable aberrations and miscarriages in relations with China, of the deep wisdom of one of the most venerated Sages of the latter country—Mencius,—embodied in the following words:—"*He who subdues men by force is a tyrant; he who subdues them by philanthropy is a King; Those who subdue by force do not subdue the heart; but those who subdue men by virtue gain the hearts of the subdued and their submission is sincere.*"

In further considering the effects of the two differing polities of China and Japan—that is, "judging the tree by its fruit,"—we are struck with the remarkable contrast presented by the prime test of vigor and prosperity in a race or nation, that, namely, of increase of population.

We find that notwithstanding the exemp-

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tion of Japan from Foreign war and serious or protracted civil commotion for several centuries, its growth of population has been very slow; whereas China, notwithstanding the wars with tributary States and Foreign powers and its still more destructive rebellions, shews a vast increase of population in the same period.

From this we may deduce a much greater fecundity as the distinguishing characteristic of its people; and this, in turn, we must attribute to its superior domestic polity as derived from the wisdom of its ancient Rulers and wise men. The maxims of the Sages governing the relations of the sexes in family life affect the preservation and duration of the race, and hence the vital prosperity of the Empire; and evince a prescient wisdom that Japan, and some Western Nations also, might well profit by. The imperative maxim that every man should so conduct himself as to have sons of his own, and thus assure the preservation and increase of families, lies at the root of the duration of family and national life; as does the rule that no man can marry a woman of the same clan or surname. Thus it is that sons are cherished and reared with care, and a suitable mate sought for each by the parents, at an early age. And so important has marriage been regarded by the ancient worthies that objection was taken to the Buddhist religion because the celibacy of its priests would constitute a dangerous innovation.

In this idea the Chinese do but conform to the general idea of the ancient world, when celibacy was regarded with great disfavor.

Pursuing the contrast further, as presented by the respective idiosyncracies of the two peoples, we see in the Japanese a readiness of affront and proneness to war, the very opposite of the temperament of the Chinese; and we recognize this at once as the fruit of the feudal system, with its favored military caste:—"As the twig is bent the tree's inclined" never had more pointed illustration in a national trait than this affords; nor was ever contrast more marked between neighboring nations.

So it is that, on the other hand, we may declare of the Chinese people as emphatically that their genius is not for war; a trait their conquerors might well approve. And so fully have they done so, that we may also say of them, that they have become less prone to war themselves, and, in turn, are being morally conquered by the arts of peace.

Hence, distinction is won by literary proficiency more readily than by military achievement: Rewards for the former are permanently incorporated in the system of Government; whereas those for the latter depend wholly upon the Emperor's special recognition. And so, also, as a learned student* has told us in his instructive and graceful notes upon Chinese poetry, and exemplified by translations from it, it is by literary excellence and especially by poetical accomplishments that, in the ideal of the highest ranks of life, at least, lovers win a mistress; that not by deeds of chivalry, but by piercing the heart of the fair one with a poetic arrow, can the heart's blood be drawn.

Thus it is that literary honors are the prime incentives to ambitious youth.

Is it the influence of this predominance given to literary culture for so many ages, that accounts for the absence of the chivalrous in their dispositions and of that twin trait, a nice sense of personal honor, the ever vigilant *amour propre* that cultured Europeans have, and that is also exhibited by the Japanese; and the want of which quality seems the more striking because of their excessive punctilio in forms of personal intercourse?

Is it not, rather, to be found in their natural coldness and want of heart, for whose origin we must look even further back, whereat also lies the germ of the degradation of woman and the cruelty to daughters especially?

These are distinguishing features of their civilization of great interest in estimating

* Mr. Gardner.

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the probabilities of radical changes, I had almost said *possibilites* of change, in considering the intricacy and indissoluble nature of such a condition of society. Civilization is the fruit of the application of the faculties of the mind and heart in their greater intensity to the affairs of life; and it is in the direction of these faculties that the practical bent of a race is determined.

The teachings of China's most venerated Sages are undeniably largely in consonance with the principles of a high morality and of that "peace and good will to man" which a later and incomparable Teacher inculcated in the West; but they are wholly lacking in the humility that He taught as proper to all men. They were animated by a spirit of exclusiveness and assumed benevolence toward other races of men, derived from the ascription of divine attributes to their Emperors; which is of the very root of all idolatry,* that like the deadly upas spreads wide its treacherous shade, absorbing the vital principle of life in the body politic.

True, one of them, Meh-tsi, taught universal love and benevolence, in contradistinction to the selfish code of Confucius; but he was discarded after the violent onslaughts of Mencius against him. Obviously Meh-tsi had glimmerings of the healing rays destined to converge upon the West some centuries later.

The figure of the most renowned of those Sages is presented by a great English poet of the last century as superlatively grand, in contradistinction to other moral philosophers, when—

> "Superior and alone Confucius stood,
> Who taught that useful science—to be
> *good.*"

Yes, as the poet phrases, "*to be good.*" But as one of the Stoics, not as a Christian; nor even as one instinct of the integrity and warmth of Nature; for Confucius taught from the selfish point of view, whereat love of one's enemies was not discernible as a principle of life: And his teaching utterly lacks the vital element of human sympathy; that divine element that the Savior brought us as the only sure bond of peace, when He said, "Bear ye one another's burdens."

And we may here notice the contrast that has been so eloquently drawn by Guizot between the essentially humanizing influences of Christianity and the stoical inertness of Paganism. "It is to the honor of Christian civilization that it has carried repentance into the souls of nations: England has repented of having oppressed Ireland; Europe has repented of having practised Slavery;"—(and I may now add, America has repented of Slavery in blood and ashes!) —"Pagan antiquity knew nothing of these awakenings of the public conscience, of these moral illuminations which suddenly change the hearts of men, and ere long effect a corresponding change in the state of societies."

But as to the general results of the inculcations of the Sages of China, whatever the lapses may meantime have been, we find existing, among other indices of civilization, the facts: first, the general diffusion of education among the population—exclusive of females generally, however; and that the proportion of the community exclusively devoted to letters is much greater than in any other country. Secondly, That of the recognition of the individual in his rights as a man and his equality before the Law;—that is, under the Penal Code as the law of the land, to which the Emperor himself is amenable: This responsibility of the Emperor to the people not being deemed inconsistent with the fundamental, but somewhat sentimental, principle of the polity of China of filial piety constraining veneration of him as the Father of the people.

Whatever the measure of influence of this teaching of their Sages upon individual character may be, or whatever the aggregate effect in certain respects, if we take a broader view of the polity of this ancient people,

* It is true that to a great extent this is now but an antiquated sentiment.

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and consider that "the civilizing rule requires the greatest possible use of the moral agencies only," we must acknowledge that China's reluctance to War evinces high civilization.

And we may here pause at the reflection that their retrogressive steps toward a return to the barbaric instinct for War, are taken under modern incitements and foreign instruction: Nor can we escape the mortification of acknowledging, at the same time, as a proof of our inconsistency, that the higher mind of our own countries recognizes the truth of the declaration of the first President of the French Association for the advancement of Science, that "the strength and glory of a Country are not in its Arms, but in its Science."

It is curious to observe in the attribution of faculties of an omniscient character to gifted scholars by the Chinese,—who consider a Mandarin of literary eminence capable of conducting a military campaign,—a parallel of the days of Homer;—whose devotees regarded him as a master of strategy, medicine, music, and other arts which he has commemorated; and even thought themselves qualified, by their proficiency in his writings, to assume the command of an army at any moment.

Historians tell us that among the ancient Egyptians intelligence and scholastic culture were considered superior to or held in higher esteem than military prowess and material possessions; and it is interesting to note in this what is perhaps the most significant of the resemblances in the characteristics of the two peoples as indicative of a common origin.

But as to the ancient Greeks and Romans, we are told by the learned Dugald Stewart, that the proof of China's attainment of a higher point of civilization than they, was the invention of the art of printing and the manner of it:—"That the discovery was not accidental, but rather the result of those general causes on which the progress of society seems to depend, and in fact marking a step in the social history of man."*

In these portraitures as exhibiting the natural traits of the Chinese, there may be marked a distinction from their conquerors, the Manchu Tartars, in that the latter have a more soldier-like frankness and less of the subtle deceit that is the offspring of a conscious weakness of character. In this the Manchu resembles the Japanese. Yet there are numerous instances of a heroic spirit among the Chinese, quite rivalling those signalizing the devoted valor of the Manchus. Such, for example, as that of Admiral Kwan, who at the battle of the Bocca Tigris —after his fleet had been destroyed in the offing,—resolutely landed and fought the British seamen hand to hand in the Anunghoy forts, where he fell; winning the highest admiration of his foes: who, upon the removal of his body, fired minute guns from the ship of the line "Blenheim." He rightly claimed to be a descendant from the God of War, Kwan-Tae, who was also a native of one of the northwestern provinces; and his brilliant emulation of his deified ancestor's renown furnishes a conspicuous example of hereditary genius.

However curious these resemblances or parallelisms or striking the contrasts with Japan, and however interesting the question of the common origin of some of the ancient peoples, the essential fact presented to-day is the numerical inadequacy and personal inefficiency of China's defensive forces,—produced under the system of training that we have thus reviewed,—to cope with European or even Japanese aggression. Which brings us to the consideration of the circumstances of the issue with Japan.

The contrasts to which I have adverted always presented elements of estrangement between the two Empires; but whether in

* Whatever weight we accord this opinion, we must be mindful that the special knowledge of the Greeks in several departments of Science and Art was superior to that of the Chinese. In Medical Science, for instance, it was emphatically so.

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former times Japan could have maintained her independence of China under any other than the feudal and essentially military system, may well be doubted. It was her necessity then. Certainly it served the purpose of her relatively inconsiderable people to roll back the tide of all but universal conquest to which the Mongols aspired, and to inspire a respect for the valor of those capable of such achievements, that has continued to this day.

In considering the differing traits of the two peoples and the relative resources of the two Empires as incentives to war, we have to balance Japanese valor and military aptitude against Chinese sturdiness of character and greater material and numerical power.

The isolation of Japan for more than two centuries, presumably and avowedly in consequence of the intrigues of the Jesuit Missionaries, tended to prevent fresh collisions with China. There was a legacy of mutual hate at the end of the sixteenth century, from the old attempts at conquest by the Mongols; the retaliatory raids of the Japanese upon the Chinese coasts; and the wars undertaken by Taikosama in the Corea.

We thus reach the present moment, when we see the characteristic native pride of the Japanese inflated as against China by their greater acquirements and aptitude in European training. Yet in this imputation I do not intend to imply blame of their Government in respect to the origin of the question regarding aboriginal Formosa. On the contrary, I adhere to the view that I publicly stated in a letter of the 7th of August from Amoy (*vide China Mail* of the 11th idem); which, lest I may seem a blind partisan of China, I here reproduce:—

"Considering all the facts as presented from this advantageous point of view, although as yet without special knowledge of the real present purposes of the Government of Japan, I must declare my own opinion as justifying it in measures of a disciplinary character against aboriginal Formosa, whose independence of China has always been successfully maintained and not less practically acknowledged by China herself.

Apart from the fact that if not Japan herself, yet her dependency Loo Choo had a Colony, on the east coast of Formosa long prior to the acquirement of territorial rights by China on its West Coast, the Government of Japan is but applying the principles imposed upon itself by that of the United States in the Treaties of Commodore Perry and Hon. Townsend Harris. In opening up aboriginal Formosa by coercion, and in exacting compensation for performing the duties which contiguity alone might properly impose upon China, as a condition of the relinquishment of conquests thus righteously acquired, Japan cannot rightly be stigmatised as the party evincing a hostile spirit. On the other hand, the nations of Christendom may reproach themselves for a tardiness in dealing effectively with aboriginal Formosa, which has been fatal to many of their own citizens and the natives of all contiguous countries."

The movement ostensibly against aboriginal Formosa is regarded by the Chinese people, however, as aggressive toward the sovereignty of the west coast of the Island, so that its form forbids the sympathy of any party in China; and, on the other hand, arouses the *amour-propre* of the majority, binding them to the policy of the Government. We shall see in this case, therefore, what I have repeatedly remarked, that although appearances are suggestive of the fragility of the political entity—China—that its name implies and that a descending blow may scatter it in pieces, yet if the arm that deals it is a Foreign one: Behold how congruous become the scattered fragments of a ruin!—the Empire gains again in cohesion: Like a relic of fine old 'cracklin' porcelain, the seeming fragments closely adhere under the surface.

The controversy undeniably has an important bearing upon the general relations of the Western Nations with these two Eastern Empires and goes far to contradict the alleged declaration of Prince Bismarck at the Vienna Exposition, that "it will be time enough to occupy ourselves with the East in the twentieth century." It is a controversy that in its origin and continuance strikingly illustrates the differing Administrations of the two Governments. We see that of China in this, as in all similar matters of administration, governed by incidents and the slave of expediency:

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whereas that of Japan is characterized by a firm policy and energetic initiative that overrules incidents by anticipating them.

The question is seriously complicated because China desires, on the one hand, to profit by imposing the restraints of international Law upon Japan, while, on the other, neglecting, herself, its correlative obligations. And it will only be by the constraining salutary influence of the judicious friends of the two Empires at Peking that a rupture, involving a protracted war, with all its inevitable train of disastrous consequences, will be averted.

Perhaps we have already derived the only unqualified benefit incident to an estrangement of the two Nations, in the obvious effect it has had to check the conservative reaction in China, as against the Western Powers;—for a war even of short duration between the two, would endanger their relations with each of the Western Powers and even portend wide-spread complications among the latter. Continued peace between China and Japan, on the other hand, may be regarded as promising a salutary influence, in that the adoption of Western ideas by Japan is an example for China to profit by, that open antagonism between the two would retard.

We are prone to find in the immediate circumstances the cause of controversy and the origin of hostilities; but to thus circumscribe our view in this case would be to ignore the latent springs of action, on the one side, and the laxity of system on the other;—whose respective origins lie far back in the training of the past. And in this we find the key to the halting, indecisive character of the negotiations at Peking on this question.

I have thus read what I wrote more than a month ago; and to-day I think you will agree with me that the actual course of the negotiations down to the eve of the application of the good offices of H. E. Mr. Wade,—when those negotiations had ended in utter failure,—had in no respect contradicted the sense of my words; but, rather, that the whole course of events has served to give point to the opinions I had expressed. The terms of the settlement, also, in the according of an indemnity to Japan, have justified the view taken in my letter of August 7th from Amoy;—whilst the contrarieties in the views taken of H. E. Mr. Wade's action, by the several publicists at the North and in Hongkong, illustrate the whole subject of foreign relations with the two Empires, and especially those with China, in a way to confirm the survey that I had taken of the difficulties in the way of any attempts to effect radical changes in China.

It is inevitable that such a question,—in the respective conditions and relative positions of the two powers and of their relations to the Western Nations,—should evoke a contrariety of opinions. The very intricacy of the subject as a whole precludes precision of thought; and we can concur only in a balancing of probabilities in regard to the solution of any question that may arise.

Some writers, in commenting upon the adjustment of this dispute, avow themselves the partisans of China, but in the sense of imposed reform of her Government: War on Japan is to be made righteous by its imputed regenerating effect upon China herself!—This is especially the point of an animated indictment of H. E. Mr. Wade, by a correspondent of the *N. C. Daily News*, just to hand, whose *nom de plume* is "Kin-ming." And the Editor of that Journal distinctly claims that H. E. rendered an essential service to China in healing the issue with Japan; urging, moreover, that he should have exacted a *quid pro quo* as a proof of the appreciation of China. From Japan we also just now hear of the special invitation given Sir Harry Parkes to an audience of the Sovereign, when His Majesty "expressed his warm appreciation of the eminent services rendered Japan by H. E. Mr. Wade."

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China and Japan both benefitted,—who shall begrudge the assured reward?

Notwithstanding some misgivings at the North, I think we may not only assume the adjustment as substantially completed, but count upon the influence of it as highly salutary.

I now resume the thread of the lecture as originally written.

However peaceful the adjustment of this Formosan question, we must, in future, look for the influence of Japan as a new feature in the field of diplomacy at Peking, with such complications as the Corean question or the Loo Chooan question may produce,—a new and essentially Eastern element added to the already somewhat complex problem engaging the attention of the diplomatists there.

But, whatever play this may give to the faculties of those astute and mysterious members of the Legations who, impatient of a seemingly sterile routine, crave an occasion to "flutter the Volscians," we may hope that it will not contribute to make Peking in any serious sense another Constantinople, an arena of diplomatic fencing of the most animated kind, such as we saw in the Turkish capital before 1854, when the 'Sick-man' there seemed tottering to his fall and held up by Britain, France and Austria, to keep, as we may call it, that *Sublime Porte* from the grasp of another Power; and where those trusty Ministers who represented the three Powers were wont to feel the Imperial pulse of Russia.

To resume, as to the regeneration of the Chinese people. The problem remains a gordian knot; and of greater coherence and intricacy the greater the external pressure becomes. We may recall the tradition of the original gordian knot, that he who should untie it should become Ruler of Asia; but we may well be warned against summoning another Alexander from without to cut this modern one, lest the charm be thereby broken and we fail to unravel the mystery aright, or, recklessly cutting the knot, overwhelm ourselves in a flood of unutterable woes!

There was a time when a desperate remedy of the kind was the desiderated solution of accumulated and multiform evils, and no reproach could have attached to its application; but that opportunity to right great wrongs was squandered: and having ourselves aided to rebind the people to their alien Rulers, it is becoming in us to participate in the consequence unmurmuringly; if, indeed, we cannot do so cheerfully, in the light of philosophically reconciling considerations.

From that time forward foreign pressure has been an element of great strength to the Government as against internal rebellious movements; such as that of Ho Aluk against Canton in 1854, in sympathy with the Taeping Rebellion, when, although the most of the province was controlled by his party and the city itself belcagured for several months by his forces, Whampoa and the approaches even to the Fort in the Macao passage, on the South, and the White Cloud hills on the North, in their possession, yet the purses of the petted gentry kept the city walls intact and rolled the tide of revolution back from their crumbling buttresses.

We are prone to invoke philosophy in argument, yet reluctant to apply it practically, such is the intensity of our craving for early fruits.

Surely we need its influence if we would aid the Chinese people to grope their way from the labyrinth wherein their sages left them so long ago; a labyrinth whose length and intricacy seem increased to their eyes by the obtrusive glare of our western effulgence.

A precipitate rupture from without would not aid them.

We must, therefore, cease to regard their statesmen with jaundiced eyes. We shall but stultify ourselves if we regard not with clear vision what their point of view must, in the nature of things, be. They stand

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behind the accumulated traditions and precedents of ages; and they are the recognized defenders of this bulwark of the ancient system, exercising their trust under the jealous eyes of a scrupulously reverent people.

In point of fact, the conservatives of China are not altogether unlike those of a certain country on the eastern side of the Atlantic, who, in the egotism that admits of nothing comparable to the old routine, sturdily oppose all influences from without and especially all assimilation to the ameliorative modes of life or Government which its children, invigorated by direct contact with the primeval forces of Nature, have engrafted upon the sturdy parent stock. The Chinese conservatives do but out-herod Herod; and it is one of the most curious of anomalies that they are accorded by the most progressive of peoples a measure of tolerance that the conservatives of England deny them.

It behoves us to remember that they are far short of a claim to statesmanship who fail to concede to all men their *amour propre*; and that if this is true of the Nations of Christendom, it is all the more incumbent upon us in dealing with the Rulers of a people of an ancient civilization, who are imbued with the philosophical spirit that we have noticed in Tseng-quo-fan and who are as yet but at the threshold of comity. And in our attitude toward the people themselves, we have need to be constantly mindful of the broad difference between the level of their modes of thought and our own.

If in contrasting the two systems of civilization and faith as furnishing incentives to action or restraint, we say broadly that the fundamental difference between us lies in the recognition or non-recognition of the principle of perfectibility, we shall not perhaps widely err:—That is to say, they are content with their garnered store of the wisdom of the ancients; laying to their souls the flattering unction that the standard in moral and intellectual training, the *summum bonum* for themselves as a people, was reached ages ago; and that an outward conformity to dogma and formalism and an emulative proficiency in the classics, suffice for the perpetuation of the virtue and intelligence of the race.

Whereas, we, on the contrary, are instinct with the truth that the welfare and salvation of the race lies in striving ever, and with cumulative zeal. That progress is the stamp of life in Nations as in individuals. That not to advance is to recede; that decay is the doom of inanition. That the goal of human endeavor is perfectibility; that every step upward but reveals a higher round of the ladder whose top reaches to heaven. That this principle of life is the heritage of our faith. That in Europe we trace the assured advance of civilization from and with the spread of Christianity. From its initial point in the individual, advancing to the family; thence to the community; thence to the nation; and thence to the western world in general.

That the highest civilization is resultant of and inseparable from Christianity, whose distinguishing characteristic is human sympathy; the vital element that lies at the root of progressive social improvement. And thus that it is especially distinctive from Paganism in that moral growth is assured by inherent laws of vitality prescribing the alliance of physical, mental and moral excellence. That the assimilative desire, the longing for beauty and the admiration of moral excellence are in essence one and in their highest manifestations precursory of the craving for immortality; and hence constitute the vital procreative principle of a redeemed humanity;—whence we deduce the ultimate survival of the fittest and the approximation to that perfectibility to which we are summoned.

As a philosopher has said:—"The essence of the moral is change for the better: On the one hand we are children of the past;

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on the other, fathers of the future." And as a poet more eloquently sings:—

"As Heaven and Earth are fairer, fairer far
Than Chaos and blank darkness, the once chiefs;
And as we show that beyond that Heaven and Earth
In form and shape compact and beautiful,
In will, in action free, companionship,
And thousand other signs of purer life,—
So on our heels a new perfection treads,
A power more strong in beauty, born of us
And fated to excel us, as we pass
In glory that old darkness."

Or, as sweet Edmond Spenser, in a still loftier strain, sang 300 years ago:—

"Beautie is not, as fond men misdeeme,
An outward show of things that only seeme.
. . . . . .
Vouchsafe, then, O Thou most Almightie Spright!
From whom all gifts of wit and knowledge flow,
To shed into my breast some sparkling light
Of thine Eternall Truth, that I may show
Some little beames to mortall eyes below
Of that immortal Beautie, there with Thee
Which in my weake distraughted mynd I see."

These gifted minds thus remind us of the ever interchangable alliance between the beautiful and the true. That the love of the beautiful is, therefore, the connecting link between the animal and spiritual in our nature, which can only be perfected to a harmoniously complete realization of our ideal by Christianity; that is to say, Christianity perfects a reconciliation that culture alone, as we see in the history of Grecian civilization, vainly tries to accomplish.

If these were but transcendental aspirations of our cherishing, they are such as the Chinese mind of the present day cannot conceive of. For theirs is a pedantic transcendentalism, whose horizon is limited to the classical domain of their Sages; nor have they reached the measured conception of the truth attained by the Greeks,—a conception limited to an apprehending of the unsatisfying inadequacy of a stoical philosophy and a soulless art.

Pending this higher law's fulfilment, we are forbidden to stand still,—nay, we are not of the Stoics; and it seems a law of our nature, as it is the outcome of our Faith, that we desire the participation of others in our heritage. Such is the force of our human sympathy; but the impulse restrains the use of dogma, and implies, rather, a spirit of followship. And these reflections suggest that we shall do well not to oppose dogma to dogma in discussions with a people who are so firmly bound by dogma and a fixed system of Rites that to do so is to arouse controversy and exasperation, instead of conciliating opinion. Yet, when they extol the philosophical teachings of their Sages, as the limit at once of human conception and desire, we may impress upon them the healthful principle of human endeavor animated by human sympathy; that the culture of the heart, as of the mind, is the duty of a life,—that all Nature avouches the doom of inanition. The governing body and the literati generally are jealous of and naturally resent public teaching that offensively contradicts the venerated maxims of the Sages, as demonstrative of designs of a semi-political character.

There remains, finally, the effort to raise the peoples, each in their own section and by the use and improvement of their respective vernacular dialects, as the peoples of the various European Nations were raised by their discerning scholars and patriots, until they were so invigorated as to be able to cast off the thraldom linked with the Latin tongue.

The condition of the masses of the Chinese people in relation to the language of the governing body, and especially as regards the tenacious connection of that language with the ancient conjoint system of education and Government, is, as I have already implied, analogous to that of those European peoples at that period.

The Religious bonds holding those European peoples were, however, much stronger than any now holding the Chinese to any particular Faith or observances, with the

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exception of those of ancestral worship; and these are not matter of governmental concern or ecclesiastical cognizance, being voluntary, although imperative as a part of the social polity, in each individual or family.

But this system of ancestral worship is the real stronghold of the Chinaman's Faith. It seems to absorb what of warmth there is in his heart, beyond the mingled feeling of pride and affection that he evinces toward his son and successor in those duties.

Strip it of its idolatrous elements and it is commendable. Once that is done his cold, selfish, nature will no longer be barren of human sympathy, but will have become receptive of the Faith that is of and from the heart.

Already the light of Science is casting its beneficent rays into the labyrinthine darkness of the old routine, and the inert mass has felt some electrical shocks. Medical science has long been freely given; and along with it the teaching of Christian Missionaries. The measure of these largesses must impress the minds of the people.

Nor are we in doubt of this, for already two years ago the gentry of Canton practically acknowledged, in the most emphatic manner, the service that Foreigners had for nearly half a century freely accorded their afflicted countrymen, by following the example of establishing an Hospital of their own and also by employing members of the Literati to statedly read the Sacred Edict and promulgate the doctrines of the Sages.

Whether regarded as the outcome of a latent spirit of benevolence, tardily aroused to activity by the spectacle of the beneficent work of the Foreigners, or as a manifestation of the ever-present jealousy of the gentry of Foreign influence, it is equally a recognition of the deepening impression created upon the public mind.

All honor, then, to the faithful toilers in long-sterile fields.

It cannot be long before the people of the whole of the accessible parts of the Empire will acknowledge themselves thus enriched from the Western Nations.

Thenceforward the way will be clear,—the goal assured.

G. Nye.

ONE PAGE FROM CHOO FOO-TSZE.

朱子曰太極圖只是一箇實理
一以貫之〇太極一圈便是一
畫只是撒開了引教長一畫〇
無極而太極上一圈則是太極
但挑出在上〇無極而太極此
五字添減一字不得〇無極而
太極不是太極之外別有無極
無中自有此理無極而太極此
而字輕無次序故也〇無極而
太極只是說無形而有理所謂
太極者只二氣五行之理非別
有物爲太極也〇以理言之則
不可謂之有以物言之則不可
謂之無〇無極而太極正謂無
此形狀而有此道理耳〇無極
而太極正恐人將太極做一箇
有形象底看故又說無極言只
是此理也〇無極而太極只是
一句如沖漠無朕畢竟是上面

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無形象然却實有此理圖上自分曉○十一問無極且得做無形無象說曰雖無形却有理又問無極太極只是一物曰本是一物被他恁地說却似兩物○十二無極是有理而無形如性何嘗有形太極是五行陰陽之理皆有不是空底物事若是空時如釋氏說性相似○十三極是道理之極至總天地萬物之理便是太極○十四問無極而太極固是一物有積漸否曰無積漸曰上言無極下言太極繼疑上言無窮無極下言至此方極曰無極者無形太極者有理也周子恐人把作一物看故云無極曰太極既無形氣象如何曰只是理○十五太極只是極至更無去處了至高至妙至精至神是沒去處濂溪恐人道太極有形故曰無極而太極是無之中有箇極至之理○十六問無極而太極因而字故生陸氏議論曰而字自分明下云動而生陽靜而生陰說一生字便見其自太極來今曰而則只是一理○十七老子之言有無以有無爲二周子之言有無以有無爲一性理大全太極圖第八篇

The following is a feeble attempt at a translation, but all who read Chinese are earnestly requested to give their attention to the original and compare it with what is said on page 85 of the last Number of the *China Review*. J. C.

Choo-tsze said:—

1. (The idea of) 'the Plan of the Great Extreme' is but one positive Law—an all-pervading Unity.

2. The one circle of the Great Extreme is just a line, that is to say, one line drawn out and prolonged (makes the circle).

3. Respecting 'the Infinite and Great Extreme' the uppermost circle is the Great Extreme, only displaced so as to appear on the top of the Plan.

4. Of the five words "The Infinite and Great Extreme" not one can be spared; nor can one word be added thereto.

5. Respecting "The Infinite and Great Extreme," it is not meant that besides the Great Extreme there is a separate Infinite; but that in the non-existent there is the self-existent Law. In the phrase "The Infinite and Great Extreme" the word 'and' has a light meaning, there being no sequence intended.

6. "The Infinite and Great Extreme" means the non-existence of form and the existence of Law. What is called 'Great Extreme' is simply the Law of the Light and Dark Air and the Five Elements. There is not a separate thing constituting 'the Great Extreme.'

7. Spoken of as Law it cannot be said to have a (substantial) existence, but spoken of as a thing (a matter of fact) it cannot be said to be non-existent.

8. 'The Infinite and Great Extreme' just means the entire absence (non-existence) of form and manifestation, and the existence only of the Ultimate Principle (Reason-Law) of them.

9. Respecting 'The Infinite and Great Extreme,' there was a fear (on the part of Chow-tsze) that people would misunderstand 'the Great Extreme' as having somewhat of form or similitude, therefore it was also

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defined (by him) to be 'The Infinite' that is to say the Law only.

10. 'The Infinite and Great Extreme' is only one phrase, the elements of which run together without any distinction of 'me' (and 'not me'). And, in fine, it denotes the entire absence of all form and similitude on the upper side of the Plan, while at the same time the positive Law exists. This is apparent on the face of the Plan itself.

11. To the remark of an inquirer, that 'The Infinite' may then be defined to be the entire absence of form or similitude, Choo replied "Though form exists not, still Law exists." Again the inquirer remarked (evidently puzzled) "'The Infinite,' 'the Great Extreme'—they are then one thing!" Upon which Choo said, "As the words originally stand one thing is meant; but when an individual uses them in that fashion they certainly seem to mean two things. (The individual had omitted the 'and').

12. 'The Infinite' means the existence of Law, and the non-existence of form. For example Nature, what form has it ever had? 'The Great Extreme' means the universally existing Law of the Five Elements and the Light and Darkness. It is not something void (mere nothingness). If it were absolute vacuity then it would resemble the Buddhist definition of Nature (Nihilism).

13. 'Extreme' means the ultimate perfection of Law. Generalize all the Laws of Heaven and Earth and all things, and that is 'the Great Extreme.'

14. One inquired saying, "'The Infinite and Great Extreme' is, we will take for granted, one thing, but is it subject to any increase or variability?" Choo replied, "None." Again it was remarked, "In the former (upper) clause it is said to be Infinite (Limitless) and in the latter (lower) to be the Great Extreme (Grand Limit). Now I venture to doubt whether the meaning is not, that, while it is said above to be Boundless and Infinite, it is limited (or subject to limitation) downwards (towards the material side)." Choo said in reply, "'The Infinite' means having no form, and 'the Great Extreme' means having Law. Chow-tsze was afraid that people would take it (the Great Extreme) to mean a Thing* (having form), therefore he said it was 'the Infinite.'" It was further asked, "'The Great Extreme' being as you say, formless, what about the figures of the Air (as shown in the Plan)?" Choo replied, "It is only the Law (of the figures)."

15. 'The Great Extreme' is the ultimate result of analysis beyond which it is impossible to go; most high, most beautiful, most subtile, most spiritual, so that there is no going beyond it. Chow Lien-k'i was afraid that people would say that 'the Great Extreme' had form, therefore he said 'The Infinite and Great Extreme,' that is to say, in non-existence there exists an ultimate Law.

16. An inquirer said, "The word 'and' in the expression 'The Infinite and Great Extreme' was probably what gave rise to the Speculations of Luh" (a man of Buddhistic tendencies. See above). Choo replied, "The word 'and' becomes of itself perfectly clear, when, in the next sentence, the text goes on to speak of moving and *producing* Light, resting and *producing* darkness. The moment the word *producing* comes in it is apparent that what follows proceeds from the Great Extreme; but here it is merely said 'and,' thence the one Law is all that is intended (by the whole phrase 'the Infinite and Great Extreme').

17. When Lau-tsze spoke of existence and non-existence he regarded them as *two*; when Chow-tsze spoke of existence and non-existence he regarded them as *one*.

Note.—It is quite true that Lau-tsze said,

* 一物 we cannot translate here 'one thing,' because the emphasis is evidently not on the numeral as in the previous cases, but on '*thing*.' There was no need nor danger of people taking 'the Great Extreme' for *two* things. In fact that kind of danger was created by Chow-tsze's addition of 'the Infinite.' And a real danger it is, for some people have thought since that there are two Great Extremes.

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"Tau produced Unity." This proposition Choo rejects as meaning that the *non-ens* produced the *ens*, as if "the Infinite" *produced* "the Great Extreme," whereas he held with Chow-tsze that these two terms mean 'one thing.'—Observe the use of the word 物 *wuh* throughout the page, having all the indefiniteness of our word 'thing.' It cannot be translated "Matter" (See *China Review*, Vol. III. p. 346, Vol. IV. p. 94.)

THE EXPEDITION OF THE MONGOLS AGAINST JAVA IN 1293, A.D.

It is generally known that Kublai, the first Emperor of the Mongol dynasty, which reigned over China under the name of Yüan, sent a military expedition to Java, shortly after his accession to the throne. As far as I am aware, however, no details about this important enterprise have ever been published; beyond the bare fact little seems to be known about it, and even this knowledge is unsatisfactory, as there is uncertainty about the date, whilst some European writers call it only an attack by Chinese pirates, not emanating from the Government at all, and others seem inclined to look upon it as an idle story altogether.

I have been engaged lately in collecting the different notices about the Malay archipelago which are found in Chinese sources, and, in doing so, have come across a detailed account of this expedition in the History of the Yüan dynasty; the publication of my compilation has been delayed by different circumstances and may be so for some time to come, for which reason I now venture to come before the public with this extract first.

As the History of the Yüan dynasty does not give the details of this expedition in one succinct narrative, but treats of it in the accounts of Java and in the biographies of the three generals who led the Mongol army, we think it the best plan to translate these different pieces first and to see afterwards what information may be derived from them, by comparing them with each other as well as with other sources treating of the same subject.

ACCOUNT OF JAVA, HISTORY OF THE YUAN DYNASTY, BOOK 210.

Java 爪哇 is situated beyond the sea and further away than Champa; when one embarks at Ch'üan-chou 泉州 and goes southward, he first comes to Champa and afterwards to this country.

The customs and products of this land are not much known, but as a rule the barbarian countries over the sea produce many rare and valuable things, which fetch a high price in China. The inhabitants are ugly and uncouth, their nature and speech are not understood by the Chinese.

When the emperor Shih-tsu (Kublai) pacified the barbarians of the four quarters of the world and sent officers to the different countries over the sea, Java was the only place he had to send an army to.

In the second month of the year 1292, 至元二十九年 the Emperor issued an order to the Governor of Fukien, directing him to send Shih-pi, Ike Mese and Kau Hsing in command of an army to subdue Java; to collect soldiers from Fukien, Kiang-si and Hukuang to the number of 20,000; to appoint a Commander of the Right Wing and one of the Left, as well as four Commanders of Ten Thousand; to send out a thousand ships and to equip them with pro-

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visions for a year and with forty thousand bars of silver. The Emperor further gave ten tiger badges, forty golden badges and a hundred silver badges, together with a hundred pieces of silk embroidered with gold, all for the purpose of rewarding merit.

When Ike Mese and his associates had their last audience, the Emperor said to them: "When you arrive at Java you must clearly proclaim to the army and the people of that country, that the Imperial Government has formerly had intercourse with Java by envoys from both sides and has been in good harmony with it, but that they have lately cut the face of the imperial envoy Meng Ch'i 孟琪* and that you have come to punish them for that."

In the 9th month some troops were collected at Ch'ing-yüan (Ningpo); Shih-pi and Ike Mese went with the soldiers overland to Ch'üan-chou, whilst Kau Hsing brought the baggage with the ships. In the course of the 11th month the troops from the three provinces of Fukien, Kiangsi and Hukuang were all assembled at Ch'üan-chou, and in the next month the expedition put to sea. In the first month of the year 1293 they arrived at the island Kou-lan 杓欄山 (Billiton) and there deliberated on their plan of campaign.

In the second month Ike Mese and one of his subordinate commanders, taking with them their secretaries and accompanied by three officers of the Office of Pacification 宣慰司 (also written 宣撫司), who were charged to treat with Java and the other countries, and by a commander of ten thousand who led five hundred men and ten ships, went first in order to bring the commands of the Emperor to this country.

The body of the army followed to Karimon 吉利門 (Karimon Java) and from here to a place on Java called Tu-ping-tsuh 杜並足 (Tuban), where Shih-pi and Kau Hsing met Ike Mese again and determined, together with the other leaders, that half the army should be sent ashore and the other half proceed at the same time in the ships. Shih-pi went by sea to the mouth of the river Sugalu 戍牙路 (Sedayu), and from there to the small river Pa-tsieh 八節門 (river of Surabaya). On the other hand Kau Hsing and Ike Mese led the rest of the troops, being cavalry and infantry, and marched from Tu-ping-tsuh overland, one of the Commanders of the Ten Thousand leading the vanguard. Three superior officers were sent in fast boats from the river Sugalu, with the order to go first to the floating bridge of Modjopait 麻喏巴歇 and then to rejoin the army on its way to the small river Pa-tsieh.

The Officers of the Office of Pacification soon reported that the son-in-law of the prince of Java, called Tuhan Pidjaya 土罕必閣耶, wished to make his country submit, but as he could not leave his army, orders were given to three officers to go and bring his prime minister Sih-la-nan-ta-ch'a-ya 昔剌雞答吒耶 and fourteen others, who wanted to come and receive the army of the emperor.

On the 1st day of the 3rd month, the troops were assembled at the small river Patsieh. This river has at its upper course the palace of the king of Tumapan 杜馬班 (Tumapel) and discharges itself into the sea called Pou-pên 莆奔, it is the entrance to Java and a place for which they were determined to fight. Accordingly the first minister of the Javanese, Hi-ning-kuan 希寧官 remained in a boat to see how the chances of the fight went; he was summoned repeatedly but would not surrender.

The commanders of the imperial army made a camp in the form of a crescent on the bank of the river and left the ferry in charge of a Commander of Ten Thousand; the fleet in the river and the cavalry and infantry on shore then advanced together, and Hi-ning-kuan, seeing this, left his boat

* We may observe here that in the Chinese text of these accounts a number of subordinate officers are mentioned, all with their full names; as these names are of no use for our purpose and may fatigue the reader, we will omit them as much as possible.

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and fled overnight, whereupon more than a hundred large ships, with devil's-heads on the stem, were captured.

Orders were now given to a strong force to guard the mouth of the river Pa-tsieh, and the body of the army then advanced.

Messengers came from Tuhan Pidjaya, telling that the king of Kalang 葛郎 had pursued him as far as Modjopait and asking for troops to protect him. Ike Mese and one of his lieutenants hastened to him in order to keep up his courage and another officer followed with a body of troops to Chang-ku 章孤* for the purpose of assisting them. Kau-hsing advanced to Modjopait, but heard that it was not known whether the soldiers of Kalang were far or near, so he went back to the river Pa-tsieh; at last he got information from Ike Mese that the enemy would arrive that night and was ordered to go again to Modjopait.

On the 7th day the soldiers of Kalang arrived from three sides to attack Tuhan Pidjaya, and on the 8th day, early in the morning, Ike Mese led part of the troops to engage the enemy in the southwest, but he did not meet them. Kau Hsing fought with the enemy on the southeast and killed several hundreds of them, whilst the remainder fled to the mountains. Towards the middle of the day the enemy arrived also from the southwest; Kau Hsing met them again, and towards evening they were defeated.

On the 15th the army was divided into three bodies, in order to attack Ka-lang; it was agreed that on the 19th they would meet at Daha 荅哈 and commence the battle on hearing the sound of the *p'au*.† A part of the troops ascended the river; Ike Mese proceeded by the eastern road and Kau Hsing took the western, whilst Tuhan Pidjaya with his army brought up the rear. On the 19th they arrived at Daha, where the prince of Kalang defended himself with more than a hundred thousand soldiers. The battle lasted from six in the morning till two in the afternoon, and three times the attack was renewed, when the enemy was defeated and fled; several thousands thronged into the river and perished there, whilst more than 5,000 were slain. The king retired into the inner city, which was immediately surrounded by our army and the king summoned to surrender; in the evening the king, whose name was Hadji Katang 哈只葛當, came out of the fortress and offered his submission; on this the orders of the Emperor were delivered to him and he was told to go back.

On the 2nd day of the 4th month Tuhan Pidjaya was sent back to his dominions in order to make preparations for sending tribute; two officers and 200 soldiers went with him as an escort. On the 19th Tuhan Pidjaya secretly left our soldiers and attacked them, by which the whole party came to grief.

On the 24th the army went back, taking with it the wife, the children and officers of Hadji Katang, altogether more than a hundred persons; they brought also a map of the country, a register of the population and a letter in golden characters presented by the king.

For further particulars see the biography of Shih-pi.

ACCOUNT OF SHIH-PI, HISTORY OF THE YUAN DYNASTY, BOOK 162.

Shih-pi, whose literary name was Chün-tso and who was also called Tarhun 史弼字君佐亦名塔爾琿, was a man from Po-yeh, district Li-chou, department Pau-ting, province Chih-li.

(The historian describes his military career and, arriving at that part of it which may interest us, goes on as follows:)

When the emperor Shih-tsu (Kublai)

* Probably Changkir, on the Brantas or Surabaya river, near the top of the delta, afterwards an important place for Chinese commerce.

† 鐓, this character has been used by the Chinese first to denote catapults and afterwards guns. I am not prepared to take it in the second sense, as I am not aware the Mongols or Chinese had firearms at the time. It probably was a kind of rocket, giving a sound sufficiently strong to be audible to three bodies of troops.

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wanted to subdue Java, he said to Shih-pi: "Among my officers there are few who have my full confidence, therefore I want to entrust this affair of Java to you." The other replied: "If the Emperor deigns to command His servant, how could he venture to be afraid for his person."

In the year 1292 he was made commander of the expedition to Java, whilst Ike Mese and Kau Hsing were appointed to assist him. The Emperor gave him a hundred and fifty stamped badges and two hundred pieces of silk in order to reward those who made themselves meritorious. In the 12th month he joined the other troops with 5,000 men and departed from Ch'üan-chou; the wind was strong and the sea very rough, so that the ships rolled heavily and the soldiers could not eat for many days. They passed the Sea of the Seven Islands 七洲洋 (the Paracels Islands) and the Long Reefs 萬里石塘 (Macclesfield Bank), they passed the land of the Giau-chi (Annam) and Champa, and in the first month of the next year they came to the Eastern Tung Islands 東董山 (Natuna?), the Western Tung Islands 西董山 (Anamba?) entered the Indian Sea 混沌大洋 and consecutively arrived at the Olive Islands 橄欖嶼 (Tambilan?), Karimata 假里馬荅 and Kou-lan 勾闌 (Billiton?), where they stopped and cut timber to make small boats for entering the rivers.

At that time Java carried on an old feud with the neighbouring country Kalang, and the king of Java, Hadji Ka-ta-na-ka-la 哈只葛達那加剌, had already been killed by the prince of Kalang, called Hadji Katang. The son-in-law of the former, Tuhan Pidjaya, had attacked Hadji Katang, but could not overcome him; he had therefore retired to Modjopait, and when he heard that Shih-pi with his army had arrived, he sent envoys with an account of his rivers and seaports and a map of the country Kalang, offering his submission and asking for assistance.

Shih-pi then advanced with all his forces, attacked the army of Kalang and routed it completely, on which Hadji Katang fled back to his dominions.

Kau Hsing now said: "Though Java has submitted, still if it repents its decision and unites with Kalang, our army might be in a very difficult position and we do not know what might happen." Shih-pi therefore divided his army into three parts, himself, Kau Hsing and Ike Mese, each leading a division, and marched to attack Kalang. When they arrived at the fortified town Daha, more than a hundred thousand soldiers of Kalang came forward to withstand them. They fought from morning till noon, when the army of Kalang was routed and retired into the town to save itself. The Chinese army surrounded the town and soon Hadji Katang came forward to offer his submission; his wife, his children and officers were taken by the victors, who then went back.

Tuhan Pidjaya asked permission to return to his country in order to prepare a new letter of submission to the Emperor and to take the precious articles in his possession for sending them to court; Shih-pi and Ike Mese consented to this and sent two officers with 200 men to go with him. Tuhan Pidjaya killed the two officers on the way and revolted again, after which he availed himself of the circumstance that the army was returning to attack it from both sides. Shih-pi was behind and was cut off from the rest of the army, he was obliged to fight his way for 300 *li* before he arrived at the ships; at last he embarked again and reached Ch'üan-chou after a voyage of 68 days.

Of his soldiers more than 3,000 men had died. The Emperor's officers made a list of the valuables, incenses, perfumeries, textures, etc., which he had brought and found them worth more than 500,000 taels of silver. He brought also to the Emperor a letter in golden characters from the country Muli (or Buli) 沒理, with golden and silver articles, rhinoceros-horns, ivory and other things.

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(For more particulars see the articles on Kau Hsing and on Java.)

On account of his having lost so many men, the Emperor ordered Shih-pi to receive seventeen lashes, and confiscated a third of his property. In the year 1295 he was raised again to office, and a memorial was presented to the Emperor, pointing out that Shih-pi and his associates had gone over the sea to a distance of 25,000 *li*, had led the army to countries which had never been reached in the last reigns, had captivated a king and awed into submission the neighbouring small countries, and that, for these reasons, mercy should be shown to him.

The Emperor then restored his goods, which had been confiscated and raised him gradually to the highest ranks, until he died at the age of 86 years.

ACCOUNT OF KAU HSING, HISTORY OF THE YUAN DYNASTY, BOOK 162.

Kau Hsing, styled Kung-chi, was a man from Ts'ai-chou 高興字功起蔡州人.*

(The account gives a pretty long description chiefly of his military career, and then proceeds:)

When Java had marked the face of the Imperial envoy Mêng Ch'i, the Emperor appointed Kau Hsing, together with Shih-pi and Ike Mese, to take command of an army and go to subdue this country. He also got a girdle adorned with precious stones, embroidered garments, armour, a helmet, a bow and arrows and a thousand *mou* of good land near a large town.

In the beginning of the year 1293 they reached Java; Ike Mese took command of the fleet and Kau Hsing led the infantry, and at the small river Pa-tsieh they united again. As the son-in-law of the late King of Java, Tuhan Pidjaya, had offered his submission, they marched to attack, the country of Kalang, and subdued its king Hadji Katang. (For further particulars see the article on Shih-pi.)

They also awed into submission different smaller states, and as Hadji Katang's son, Sih-lah-pat-tih-sih-lah-tan-puh-hah 昔剌八的昔剌丹不合 had fled to the mountains, Kau Hsing went into the interior with a thousand men and brought him back a prisoner.

When he returned to the fortified town Daha, Shih-pi and Ike Mese had already allowed Tuhan Pidjaya to go back to his country with an escort from the Imperial army, in order to make preparations for sending tribute. Kau Hsing disapproved of this very much, and indeed Tuhan Pidjaya killed the men sent with him, and revolted again; he collected a large quantity of soldiers to attack the Imperial army, but Kau Hsing and the others fought bravely with him, and threw him back. After this they killed Hadji Katang and his son and returned to China.

By an imperial decree Shih-pi and Ike Mese, who had allowed the prince of Java to go away, were punished, but as Kau Hsing had taken no part in this decision and moreover had greatly distinguished himself, the Emperor rewarded him with 50 taels of gold.

ACCOUNT OF IKE MESE,* HISTORY OF THE YUAN DYNASTY, BOOK 131.

Ike Mese 伊克穆蘇 also written 亦黑迷失 was a man from the land of the Uigurs.

In the year 1265, he entered the office of the Night Guard.

In the year 1272, he was sent by the Emperor across the sea as an envoy to the kingdom Pa-lo-p'ei (?) 八羅孛; he came back in 1274, bringing with him people of this country, who carried precious articles,

* Ts'ai-chou is an old name for the present district 新蔡, department 汝寧, in the province of Honan.

* This account is translated *in extenso*, because it shows in what way and for what purposes intercourse with foreign countries was carried on at the time.

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and a letter of tribute. The Emperor praised him and gave him a golden tiger badge.

In the year 1275, he went again to the same country and brought back a functionary who offered a famous medicine to the Emperor; on this occasion be got again most valuable presents.

In 1277 he became a vice-president of the board of war.

In 1281 he was made resident of King-hu 荊湖 and Champa 占城.

In 1284 he was recalled and sent again across the sea as an envoy to Singhala 僧迦剌 (Ceylon), in order to inspect the alms'-bowl (pâtra) and other relics of Buddha; the Emperor gave him a precious girdle, dresses and horse trappings.

In 1285 he came back from his voyage, and was appointed Resident at the Court of the King of Chin-nan 鎮南.* Again a precious girdle was bestowed on him. Whilst in this office he made war against Champa, together with two other generals; they were defeated and one of the Generals killed. Ike Mese then told the king of Chin-nan to collect soldiers at the monastery of the High-waved Lake, in order to be able to move again. His orders were obeyed by the king, and so he succeeded in saving his army and came back.

In 1287 he was sent to the kingdom of Mapar (?) 馬八爾, to get the alms'-bowl and other relics of Buddha. On his voyage he had adverse winds, and it took him a year to arrive there. He succeeded in obtaining clever physicians and excellent medicines, and came back with people of the country bringing tribute. From his own money he had bought boards of red sandalwood in order to make a pavilion for the Emperor; these he presented also.

Once, as he waited on the Emperor in his bathroom, the Emperor asked him how many times he had crossed the ocean. He answered, four times. The Emperor took pity on all his hardships, and gave him again a girdle ornamented with jade, and the title of Minister of Accumulated Virtue.

Next he was appointed Governor residing at Ch'uan-chou 泉州, and in 1292 he was called to Court, on which occasion he presented to the Emperor all the precious articles in his possession. At that time an expedition against Java was contemplated, and an army for the purpose formed in Fukien. Ike Mese, together with Shih-pi and Kau Hsing, got the command of it; the formation of the army was entrusted to Shih-pi, whilst Ike Mese had to provide for the transport over sea.

The Emperor gave them the following instructions: "When you have arrived in Java, you must send a messenger to inform me of it. If you occupy that country, the other smaller states will submit from themselves, you have only to send envoys to receive their allegiance. When those countries are brought to obedience it will all be your work."

When the army arrived at Champa* they first sent envoys to call into submission Lambri, Sumatra, Pu-lu-pu-tu, Palala† and other small countries, and in the beginning of 1293 they defeated the country of Katang and subdued its king Hadji Katang. Another envoy was sent to the different Malay 木來由 states, who all sent their sons or younger brothers as a token of their allegiance.

The son-in-law of the prince of Java, Tuhan Pidjaya, submitted at first, but when he returned to his country he revolted again (for which see the account of Shih-pi).

The generals thought of carrying on the war, but Ike Mese wished to do as the

* At that time a small semi-independent state in the present province Yün-nan.

* According to the other accounts the army did not go to Champa, but only passed it; the meaning of this passage will be that, when the expedition was off Champa, a ship was detached from the fleet with the envoy for Sumatra, whose way lay along the coast, whilst the body of the army went on straight to Java.

† 南巫里 on the West coast of Sumatra, 速木都剌 the present Acheen. 不魯不都 and 八剌剌 are not identified.

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Emperor had ordered them, and first send a messenger to court. The two others could not agree to this, therefore the troops were withdrawn and they returned with their prisoners and with the envoys of the different smaller states which had submitted.

The Emperor reprimanded Ike Mese as well as Shih-pi, because they had allowed Tuhan Pidjaya to escape, and confiscated one third of his property, but this was soon restored to him.

Not long afterwards he retired from office on account of his age, and the Emperor, as a reward for his distant and difficult missions, gave him the title of Prince of Wu. He did not enjoy it long, but died soon afterwards.

Before pointing out what information may be derived from the four preceding accounts, we think it advisable to state in a few words what we know about that epoch from other sources.

In Raffles' *History of Java*, Vol. II., p. 110, we find the following account, drawn from a Balinese manuscript, which had been obtained a short time before Raffles wrote.

"Sri Laksi Kirana, King of Tumapel, left two sons, the elder named Sang Sri Siwabuda and the younger Raden Wijaya. Sri Siwabuda was killed by Sri Jaya Katong, King of Kediri, who conquered the country and compelled Wijaya to fly. The latter afterwards collected a number of adherents around him, founded the new town of Mojapahit, and soon was so strong that he thought of attacking Kediri. Some time before this the King of Tatar had been at Kediri, and Jaya Katong had promised him his daughter in marriage; as he delayed fulfilling this promise, the King of Tatar became angry, and hearing that Wijaya was going to attack Kediri, he proposed to join him. Wijaya accepted the proposal, the King of Tatar came with his army, and Jaya Katong was killed by him in battle with his own hand. After this the Tatar king went back to his country, and Wijaya reigned at Mojapahit, extending his sway over the whole island."

The same tradition, and probably from the same source, is mentioned by Friederich in his *Vooroopig verslag van het eiland Bali*.

The traditions current in Java are rather at variance with these details. Tumapel is not mentioned, and the ruling country in the eastern part of the island is called Djengolo. The names of the different persons disagree also, and the only point of similarity is that Djengolo is said to have been destroyed by the chief of the Kalangs, who is however called Boko. *Vide* Hageman, *Geschiedenis erz-van Java*, Deel I., p. 14.

In utilising these various accounts it must be remembered that the Chinese version is a sober narrative of facts, disfigured, it is true, by many errors and inaccuracies, but free from all fiction. The Balinese account has been handed down through many generations, gradually losing in accuracy and becoming mixed with much of the fantastic and marvelous, whilst Javanese tradition has been violently interrupted by the introduction of the Islam and, having been raked up from its embers at a later period, hardly seems to deserve any credit at all.

Returning now to our translations, we find that the Mongol prince Kublai, having rendered himself master of China, at once adopted the Chinese tradition of universal dominion, and accordingly sent envoys all over the world, as far as he was aware of its existence, informing the various princes that a new family had ascended the throne of the world and asking them to renew their allegiance.

The King of Tumapel in the eastern part of the island of Java, whose country was called by the Chinese Java *par excellence*, because it was in this part of the island they chiefly traded,* seems not to

* The name of Tumapel however is mentioned by the Chinese also. In the account of Java, translated above, it is said that the palace of the King of Tumapan (Tumapel) was situated on the upper course of the Surabaya river. We should say this was not quite correct, as the Mongol

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have recognised these claims; he cut or tattooed the face of the imperial envoy and sent him away in this ignominious state. It is not stated in what year this happened, but we have seen already that Kublai, though dating his reign back to 1260, did not become undisputed master of China before 1280, and as, moreover, he was not a man to brook an insult long, we may assume that this envoy's visit to Java occurred not many years before 1292, when this expedition was sent to revenge the outrage.

The fleet sailed from Ch'üan-chou in Fukien, and did not follow the accustomed course along the coasts of Malacca and Sumatra, but kept further off, boldly taking the shortest road to its destination. For this reason the islands they passed on the middle of their course are not mentioned anywhere else, and we have not been able to identify them with absolute certainty, but the fact of their coming near Karimata sufficiently shows what must have been their route. They next came to an island which they call Kou-lan or Kô-lan, where they went ashore to repair their vessels and also made some smaller craft for entering the rivers; we cannot again identify this name, but as the island was situated between Karimata and Karimon Java, we may safely say that it was Billiton.

During this delay the political agents who accompanied the army went first to Java, to see what could be done by negociations, and the army soon followed, going first to the island Karimon Java and next to a place on Java's coast, which is called Tu-ping-tsuh.

The latter name looks thoroughly un-Javanese, and as it occurs only once in the narrative, it may be that the Chinese characters, used for its transcription, have become corrupted. Later Chinese geographers and Chinese tradition in Java, all agree in identifying it with Tuban in Rembang, on the north coast of Java.

At this place Tuhan sent half of the army ashore, with orders to march towards the mouth of the river Pa-tsieh, whilst the other half proceeded in the fleet to the same destination, passing on its way the river Segalu (Su-ga-lu) which must be the same as is called Sedayu now. Pa-tsieh is the river of Surabaya, at present called Brantas or Kali Mas, which is proved beyond any doubt by the fact of Changku or Changko (afterwards an important place for Chinese trade and called Changkir by the natives) being situated on it, whilst it led also to the neighbourhood of Modjopait and to Daha in Kediri. The Chinese text gives this river as Pa-tsieh-kan 八節澗, *i. e.* the small river Pa-tsieh, and this name we find also in the village Patjekan of the present day, situated on its right bank, about nine miles from the sea. It is probable that formerly this village gave its name to the Surabaya branch of the Brantas.

The two divisions of the Mongol-Chinese army rejoined at the mouth of this river on the 1st day of the 3rd month (between half April and half May), but in the meantime information had been received that the king of Tumapel in Java, whom the expedition had come to punish, had been killed by his neighbour Adji Katang (or Katong),* king of the Kalang (or Kalong) people, who reigned at Daha in the present Kediri. The

army ascended this river as far as Daha in Kediri, but do not seem to have found it on their way. Instead of *on* we have probably to read *near*, and this royal residence may have been situated on the site of the present village of Tumapel, on the upper course of the Tangi river.

* The Chinese text has Adji (or Hadji) Katang (or Katong), whilst the Balinese account gives Sri Java Katong. Of course this Adji does not mean here a Mahomedan who has made the pilgrimage to Mecca, but it was a title very common amongst the Hindus in Java.

His opponent, Raden Widjaya in the Balinese account, is called Tuban Widjaya by the Chinese. This Tuban is decidedly an Arab appellation and cannot have been used by a Javanese prince of that time. We explain this anachronism by assuming that the expedition was accompanied by Arabs from Canton, who served as interpreters and bestowed this title on Raden Widjaya. It is also possible that Arab merchants were already established on the coast of the island, and that they too designated him by this name.

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territory of Tumapel had been conquered by Adji Katang, only the son-in-law of the late king, Raden Widjaya, was still in arms against the invader and defended himself at Modjopait,* which place he had founded as a basis for his resistance.

These circumstances explain why the Mongol troops did not meet with any resistance on their march from Tuban to the mouth of the Surabaya river.; the country through which they passed had just suffered all the horrors of a native war, and both parties had collected all their available forces in the south, where the last struggle was going on.

Raden Widjaya offered his submission to the Mongol generals, and sent some trusty followers, who gave the necessary information about the roads, rivers and resources of the country. Adji Katang, who was master of the delta of Surabaya, assumed a hostile attitude towards the foreign invaders, and the Mongols found there an army which tried to opposed them. The Mongol generals therefore gladly accepted the assistance of Raden Widjaya, and soon fought their first battle at the mouth of the river Patsieh, where the Kalang troops were easily routed.

These troops, which seem to have been under command, not of Adji Katang himself, but of one of his ministers, retired into the interior and seem to have joined the army of Adji Katang before Modjopait.

* Modjopait must therefore have been founded between the visit of the Mongol envoy Meng Ch'i, say 1280 (but probably later) and the arrival of the expedition in 1293. This place has been the last stronghold of Hinduism in Java, and its ruins are still found in the district of Modjokerto, belonging to the residency of Surabaya.

Raden Widjaya at least sent word that he was sorely pressed by his foe and asked for assistance. The Mongol army accordingly marched in that direction, and a strong body of troops was sent ahead to keep up the spirits of their ally. On the 8th day of the 3d month a battle took place under the walls of Modjopait; the Kalang army was defeated and thrown back into the mountains south of that place.

Not satisfied with this success the victors now marched on Daha, the capital of Adji Katang, which was attacked and captured on the 19th day of the same month; the king was made a prisoner and seems to have been ultimately killed.

All resistance being now at an end, it became Raden Widjaya's turn to pay for the services, which the Mongol army had rendered him; as however his opponent was dead and the force of his country broken, he did not require these services any more and sought to avoid his obligations. He therefore pretended that he had to go back to his capital in order to prepare adequate presents for the emperor, and was allowed to depart for this purpose, escorted by a few Chinese troops. On his way he threw off the mask, the Chinese escort was treacherously massacred, and he at once began hostilities against his former allies. By this time the Mongol generals had found out how difficult it was to carry on war in these parts; they did not think it advisable to begin a new struggle, and, taking with them the more important prisoners from Daha and whatever treasure they could collect, they returned to their ships and left the island after a stay of about four months.

W. P. GROENEVELDT.

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THE WRY-NECKED TREE.

At the foot of Prospect Hill stands an old
distorted tree;
'Neath its shade have often walked the
Mings in all their pride.
It saw the first and last of that mighty
dynasty,
For 'twas planted by *Yung-lo*, and on it
Ch'ung-chên died.

Though leafless and distorted now, it was
not always so;
Its foliage was luxuriant, its trunk was tall
and straight;
Now, 'tis called the Wry-necked Tree, for
two hundred years ago
The old tree bent its haughty head beneath
a monarch's weight.

Two hundred years ago
What an awful stir
There must have been
'Neath the Wry-necked Fir,
When at dawn was seen
The corse of *Ch'ung-chên*
In the bright morning sun,
As it swayed on a branch to and fro.
Yes, it is he!
The corse that swings
On the Wry-necked Tree
Is the last of the Mings.
His race, alas! is run;
No more will he
Sway with his single Will,
Or govern the destiny,
Of "all beneath the sun."
At the foot of Prospect Hill,
The last of a dynasty,
A king—the "Solitary One"—
Hangs on the Wry-necked Tree.

It must have been
A strange sight
To have seen
At morning light
The corse of a king
From the old tree swing.

Every one near
Shuddered with awe,
And paled with fear
At the sight they saw;
The white ghastly face
Of the last of his race
Seemed to look down,
From the old tree's bough,
On the group with a frown
And a lowering brow.
Lower it gently—the corse that swings
On the Wry-necked Tree is the last of the
Mings.

Who knows what was said
At the last parting scene
Of *Ch'ung Chên* and his queen,*
Ere barefoot he fled
In the dead of the night,
Nor stayed in his flight
Till he reached the old tree
On which he now swings?
Fulfilling his destiny;
Last of the Mings.

* Tradition says that the empress committed suicide, and the princess her daughter was slain by the Emperor to prevent her falling into the hands of the rebels.

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Untold in History 's
His parting with her;
Shrouded in mystery 's
His death on the fir.
The last hours of *Ch'ung Chên*
Are known only to *One*.

When lowered to the ground,
In his breast
A paper was found,
Thus addressed:
"To *Li-tzu-ch'êng*,
When I am found dead,
On the fir tree hung,
Let this paper be read.
These our last wishes are written by *Us*."
The paper was opened; the writing ran thus:
Imperial brother, *Li-tzu-ch'êng*, I most devoutly pray
That if there *must* be slaughter, you'll *all* my courtiers slay;
But, oh! my loyal subjects, my black-haired people spare,
On no account slay them—grant this my earnest prayer.*

What shall be done
With the tree
Which hung *Ch'ung Chên*?
Which dared
Bear such imperial fruit?
Shall it be spared,
Or grubbed up by the root,
And die with the dynasty?
The tree that has gained
Such unholy renown
Shall not be cut down;
Let the culprit be chained.*
It thus shall remain
Till the end of time,
Bound with a chain
For its awful crime.
When the old fir tree
Shall be freed from its thrall,
The Ch'ing dynasty
Will totter and fall.†
May such a catastrophe never occur
As removing the chain from the Wry-necked Fir.

G. C. STENT.

* The actual words of the paper as given in the song are:—

千萬別殺好黎民　要殺殺我文合武　拜上皇兄李自成　拜上拜上多拜上

The rebel *Li-tzu-chêng* lived in the palace eighteen days. He had sufficient respect for the deceased emperor to place him in his coffin and sacrifice to him.

* *Shun-chih*, the first emperor of the Ch'ing dynasty, ordered the tree to be chained. He also granted permission to inter the body of the emperor in the family tomb.

† It is believed that should the tree be ever unchained, great calamity would befal the reigning dynasty. To this day the tree remains chained, but it has almost fallen to the ground.

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PHALLIC WORSHIP.

[It is scarcely necessary to warn the reader that in bringing this charge of immoral teaching against Confucianism Canon MacClatchie stands entirely alone, unsupported either by native authority or foreign Sinologues, relying on the construction which he himself puts on the metaphysical speculations of the Yih-king, and most especially one passage, where a certain phrase is used, which in ancient Chinese had not the impure meaning which modern idioms have connected with it. We give insertion to this article with a view to induce some one to thoroughly exhibit the fallacy of the Canon's arguments as contained in his "Confucian Cosmogony" and other papers.—ED. *China Review.*]

In his Aryan Mythology Cox* introduces his investigation of this subject with the following remarks: "The recognition of beings powerful enough to injure, and perhaps placable enough to benefit the children of men, involved the necessity of a worship or cultus. They were all of them gods of life and death, of reproduction and decay, of the great mystery which forced itself upon the thoughts of men from infancy to old age. . . . The words in which Æschylos and Shelley speak of the marriage of the heaven and the earth, do but throw a veil of poetry over an idea which might easily become coarse and repulsive, while they point unmistakeably to the crude sensuousness which adored the principle of life under the signs of the organs of reproduction in the world of animals and vegetables. . . . It is clear that such a cultus as this would carry with it a constantly increasing danger, until the original character of the emblem should be as thoroughly disguised as the names of some of the Vedic deities when transferred to Hellenic soil."

From the statements of the Yih King, and of Confucius in his Commentary,* Kheen-khwăn or Shang-te is evidently the phallic God of Heathendom represented unmistakeably by the usual symbols. Khëen or his Male portion is the membrum virile, and Khwăn or his Female portion is the pudendum muliebre;† and these two are enclosed in the circle, or ring, or phallos, the "Great Extreme" or globe of Air (氣) *from* and *by* which, as "Great Monad" (太一), all things are generated and governed. The passages in the Yih King which contain the words of Confucius, although committed to memory in schools where the pupils are sufficiently advanced to be able to study this classic, are never *explained* by the teachers, but are passed over lest they should suggest improper thoughts. This statement rests upon the authority of schoolmasters themselves, whose integrity on this point there appears no reason to question; and the

* Vol. II., p. 112.

* *E. gr.* The 泰 Diagram. Also Bk. III. 上, Ch. vi., and 下 Ch. vi. See also *Confucian Cosmogony*, pp. 57, (par. 7, 8, 9,) 71, (37), 152.

† See Morrison & Williams (陰 and 陽).

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authority assigned for this practice is the saying of Confucius that "There are three things which the Model Man guards against. In youth, when the physical powers are not yet settled, he guards against lust;" &c.* The law laid down by Confucius in the Le Ke† is that the children of opposite sexes in families should not be allowed to sit and eat together at table after the age of seven years.

The following description of the Altar of Heaven or the Male Phallos at Peking, is given in the "Digest of Laws" of the present Dynasty:—‡

凡禮於以圜三冬皇
郊兆南象丘成至天
天陽郊天其歲日上
之位圓曰制以祀帝

"The symbol of the Male throne, where all the sacrifices are offered to Heaven, is in the southern suburb; it is round to resemble Heaven, and is called the round sacrificial Mound. It consists of three terraces; and every year, at the winter solstice, Imperial Heaven, the Supreme Emperor, is worshipped here."

The following is the description of the Altar of Earth or the Female Phallos, given in the same work:—

凡禮於方二以水日祇
祭地之北成方坎至
地陰郊澤四周蓄以
之位曰制其方皇祭

"The symbol of the Female throne, where all the sacrifices are offered to Earth, is in the northern suburb, and is called the square sacrifical pool. It consists of two terraces surrounded on the four sides by a trench filled with water, and at the summer solstice the Goddess Empress Earth is here sacrificed to."

In these two altars, the "symbols" of the male and female principles, and on which the phallic God Heaven with his wife Earth are sacrificed to, we have evidently the Linga and Yoni of the Hindus, the shape of the latter being generally regarded as square in China and oval in India. Both these emblems are frequently combined in China as they are amongst the Hindus; and this combination is seen in the pagoda and the single as well as triple and other mounds on graves, each of which stands upon a square base to represent Earth, while the pagoda or mound represents Heaven.

The round form of the female phallos is however seen in the Chinese "Great Extreme" or entire body of Air (氣) when in its mixed or chaotic state, in which it is female or *yin*, and is represented by a circle or ring,* the firstborn deity from which is Imperial Heaven or the male Shang-te, who then like Jupiter or Heaven is united in marriage to the Earth, his Mother;† and these two Deities then become the Great Father and Mother of all things; "Confucius said, 'If Heaven and Earth did not pair together (合) the myriad of things could not be generated‡.'" When the Air divides from its chaotic state into the *yin* and *yang*, both of these principles are included in the ring or circle or globe§.

The symbol or Linga of Imperial Heaven is also seen in the T'ae (泰) Mountain, worshipped by the Emperors of China from the highest antiquity and which is supposed to be animated by the divine soul (神, τὸ θεῖον) of Shang-te;‖ for which reason it is designated "the Ancestor of all other mountains." Every year, in the second month, the ancient Emperors proceeded eastward on a tour of inspection and offered a burnt sacrifice to this T'ae Ancestor.¶ This burnt sacrifice, we are told, was peculiar to Heaven

* Dr. Legge's *Lun Yu*, p. 176 and note.
† See V., p. 68.
‡欽定大清會典, Sec. 37.

* See Cox, Vol. II., p. 115. *Confucian Cosmogony*, Plate II., and p. 155.
† *Confucian Cosmogony*, p. 144.
‡ *Le Ke*, Sec. III., p. 40.
§ *Confucian Cosmogony*, p. 155.
‖ *Lun Yu*, p. 20, and *note*, (Legge).
¶ See *Shoo King*, Vol. I., sec. i., p. 12 and *Com.*

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or Shang-te and is the 旅 sacrifice which is offered to him on the Altar of Heaven at Peking "in time of calamity." * The crime which the chief of the Ke family was about to commit, and which Confucius rebuked, did not consist in the *mere* worship of this Mountain, for all the Chinese throughout the Empire worship it, but in attempting to offer the 旅 sacrifice, which could only be offered by the Emperor, or the Prince of the State if deputed by him. The people of Shanghae burn incense to this Ancestral Mountain from the 23rd to the 28th of the third month.

Confucius tells us in the Le Ke that "the burnt sacrifices at the T'ae Altar are offered to Heaven; and the buried funeral sacrifices at the T'ae Hollow are offered to Earth." The T'ae Altar, we learn from the Commentary, is "the round sacrificial Mound 丘;" and the T'ae Hollow is "the square sacrificial Hollow Space 丘." The 圻 is the hollow place in the small square at the top of the Altar of Earth in which the sacrifices to the goddess are "buried." Confucius states that "when the myriad of things are *dead* they are called 鬼;" and hence the term "buried" applied to these sacrifices.† The term "T'ae" applied to the two Altars is significant; for, on turning to that Diagram in the Yih King, we find that it refers to wealth and abundance, and represents the period when Imperial Shang-te and his wife Empress Earth unite together for the production of all things.

The character of the sacrifices offered at the Altar of Earth is worthy of notice. Khwăn as the *Yin* principle or Darkness is the agent of destruction at the end of each Kalpa, represented by the Pŏh Diagram, during which period Shang-te or the male principle is enveloped in the Darkness.‡ The Hindus, writes Mr. Wilford, "represent Narayana, *moving* (as his name implies) *on the waters*, in the character of the *first male*, and the *principle* of all nature, which was wholly surrounded in the beginning by *Tamasa* or darkness: the *chaos* or primordial night of the Greek mythologists, and, perhaps, the *Thaumaz* or *Thamas* of the ancient *Egyptians*." * Hence, as the *Yin* is also Hades, the sacrifices at this female symbol at Peking, are regarded as funereal, and as being "buried" in the womb of the Earth, in which, as a ship or "Receptacle," all things are stored up while the chaotic flood prevails, and from which they are generated anew when the waters subside; hence the title 廣生 or "the Capacious Generatrix" given to Khwăn or Earth. As this *Yin* is the Mother† of Imperial Heaven or the *Yang* as well as his wife, this Shang-te or Khëen is the very Tammuz or Adonis wept for at the circular Altar of Baal-peor, "the Priapos of the Jews" at the period of "the winter solstice." ‡ Of this fact we have an indubitable corroboration in the prohibition, by Confucius himself, of all lamentation *during the sacrifices to the Imperial Heaven: e.gr.* "During the sacrifices to Heaven, mourning for the dead is strictly prohibited," § &c. Here then we have the *cultus* plainly separated from impure *ritual*. To worship the phallic God Shang-te with burnt sacrifices, on his symbol, is unquestionably phallic worship; but such *cultus* by no means necessarily implies the use of impure orgies such as those practised by the Hindus. On this point Mr. Cox writes as follows; "Even when the emblems still retain more or less manifestly their original character, the moral

* Williams' *Lex.*

† Sec. viii., pp. 26, 27. For the double meaning of 丘 see Morrison; 丘子 is the *hollow* vault in which the coffin is placed; erected *on* the ground; see Williams.

‡ *Confucian Cosmogony*, Plate II., and p. 55, (par. 6).

* Moor's *Hindu Pantheon* (Simpson), p. 303.

† 性理大全 Sec. xi.

‡ Cox, Vol., II., p. 113. According to the Yih King he returns on the *seventh* day, and hence funeral rites are performed in periods of seven days: seven sevens or forty-nine days in all. Tammuz was supposed to return on the *third* day.

§ 郊之祭也喪者不敢哭 (lit. *dare not*, &c.) *Le Ke*, Sec. viii., p. 39.

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effect on the people varies greatly, and the coarser developments of the cultus are confined to a comparatively small number. Professor Wilson says that it is unattended in Upper Egypt by any indecent or indelicate ceremonies."* The Chinese, who resemble the Egyptians in this absence of an impure ritual based on their phallic *cultus*, in fact regard the veneration paid to their phallic Deities, and the sacrifices offered to them at Peking, upon the quiescent and energising phallos as perfectly natural, and as being "a recompense paid to origin." Even amongst the Hindus, where an abominable ritual exists, Sir W. Jones remarks that "it seems never to have entered into the heads of the Hindu legislators and people that anything natural could be offensively obscene—a singularity which pervades all their writings, but is no proof of the depravity of their morals; hence the worship of the Linga by the followers of Siva, and of the Yoni by the followers of Vishnu."† "It may seem strange," writes Mr. Wilford in reference to the war between the two sects, "that a question of mere physiology should have occasioned, not only a vehement religious contest, but even a bloody war; yet the fact appears to be historically true, though the Hindu writers have dressed it up, as usual, in a veil of extravagant allegories and mysteries which we call obscene, but which they consider as awfully sacred."‡

In his Hindu Pantheon Moor gives a plate representing "a pious female propitiating Mahadeva in his generative character, indicated by the Linga inserted in its appropriate receptacle the Argha or Yoni, &c. The devout female may be imagined as invoking the deities typified by their symbols§ &c. And, as in the case of the Chinese *yin* and *yang*, so also of this Linga and Yoni we learn from Muir's Sanscrit texts, that "this whole world moveable and immoveable is pervaded by these two bodies."* Hence Milton alluding to this tenet of pagandom says:

"——and other suns, perhaps,
With their attendant moons thou wilt descry,
Communicating male and female light,
Which two great sexes animate the world."
Paradise Lost, Bk. viii. 148 &c.

The Chinese term *yang* corresponds to the term "Linga;" and the term *yin* to the term "Yoni," and also to the Latin term "Juno;" these three, in the material system, being not only the designations of the symbol of Goddess Earth, but also being regarded as the Earth herself. "If the Linga," writes Mr Cox, "is the sun god in his majesty, the Yoni is the Earth who yields her fruit under his fertilizing warmth, and it thus represents the sum of all potential existence."† The Stoical Juno as well as the Chinese *yin* is the Air from which the Earth is eventually formed, which was regarded by them as being soft and feminine.‡ And, as all the Deities of the Chinese pantheon are the offspring of Imperial Heaven and his wife Empress Earth, they are all regarded as having sexes; *e. gr.* "The Celestial Gods are all of the masculine gender . . . . The Terrestrial Deities are all of the feminine gender."§ Hence the ridicule thrown upon the pagan Deities by the Christian Arnobius tells with full force against the Imperial Shang-te, Empress Earth, and their whole Divine progeny; "Habent Dii sexus, et genitalium membrorum circumferunt fœditates? O pura, O sancta, atque ab omni turpitudinis labe disparata divinitas! Lubet videre Deas gravidas, Deas fœtas," &c.‖

The full force of the application of this satire to all the 神 of China, from Impe-

* Cox, Vol. II., p. 112 *note*.
† Cox, Vol. II., p. 112 *note*.
‡ Moor's *Hind. Panth.*, p. 302.
§ Page 47.

* Moor's *Hind. Panth.*, p. 300.
† Vol. ii., p. 118.
‡ Cic. *De Naturâ Deorum*, p. 68. (Bohn's Class. Lib.) and Cud. Intell. Syst. Vol. ii., pp. 150, 224.
§ 天神皆陽類也·····地祇皆陰類也.
‖ See *Conf. Cosmog.*, p. 152.

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rial Shang-te and his wife Empress Earth downwards, as well as to all the western Dii from the Kingly Jupiter and his Queen Earth downwards, must be fully apparent to all but those who have a favourite theory, handed down by tradition, to support; and who are not scrupulous as to the means to be adopted to gloss over or crush if possible the weight of evidence which they have no desire to investigate impartially. True wisdom in this case, would consist, not in endeavouring to explain away, or in omitting from publications the plain and unmistakeable statements of the Confucian classics, but in following the advice of Origen in his remarks upon the obscene picture of Jupiter (Heaven) and Juno (Earth) in Samos; that Father observes, "For the sake of which, and innumerable other such-like fables, we will never endure to call the God over all by the name of Jupiter (or *Shang-te*), but, exercising pure piety towards the maker of the world, will take care not to defile divine things with impure names." *

Another symbol of the phallic Deity of heathendom is the serpent or dragon;† and Imperial Heaven or Shang-te is also represented under this symbol; *e. gr.* "Wăn the Duke of Tsin having dreamed that a yellow snake descended from heaven and came in contact with the earth, while it's mouth pointed to the hills of Foo, made enquiries of the historian Tun, who said, 'This is a proof of the presence of Shang-te; your Highness should sacrifice to him.' On this account he constructed an altar at Foo, and using the three kinds of sacrificial animals, he offered the great sacrifice to the White Emperor." * Hence also the serpent was worshipped by the Chinese Viceroy resident at Tëen-tsin during the floods which occurred there in 1873.

In the Khëen Diagram of the Yih King,† we are told that the Dragon is "the subtile ether," and also that Khëen or Shang-te is the "most pure and subtile ether;" the Dragon therefore is the same as Shang-te, both being the *yang* 氣. Hence we are told that; "The Dragon is the membrum virile." "The symbol of Khëen is the Dragon." "The Diagram of the pure Male is Khëen, and he is symbolized by the Dragon."§ And, as Khëen or Imperial Heaven with his wife Khwăn or Earth are the patrons of production and generation, they are always worshipped at marriages. Hence the term Dragon "is often used for *a man* in matters *relating to betrothals*; and the phrase 乘龍 is used for "getting married." ‡ The story of Bel and the Dragon is founded on this superstition, which comes down from Babylon, and the reproduction of it in China proves Khëen or Shang-te to be the very Baal of the Chaldeans, the symbol of both these Deities being the serpent or Dragon, which represents the Male nature.

THOS. MCCLATCHIE.

* Cud., Vol. ii., p. 254.
† Cox., Vol., ii., p. 116.

* Medhurst's *Shoo King*, p. 397.
† Ch. 32, 39.
‡ Yih King, Vol., ii. Sec. i., p. 4 (Imp. Ed.)
§ See Williams' *Lex.* Shang-te therefore is *unmistakeably* the God *Priapus*.

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SHORT NOTICES OF NEW BOOKS*

AND LITERARY INTELLIGENCE.

Transactions of the Asiatic Society of Japan. Vol. III., Part II. Yokohama, 1875. Printed at the *Japan Mail* Office.

The volume before us displays an abundance of literary power which argues well for the future of the Asiatic Society of Japan. Mr. Brunton supplements here his able essay on constructive art in Japan, published in the preceding volume, by a very interesting sketch of modern Japanese architecture, sharply criticizing the want of sound judgment in the combination of sundry foreign and native styles of building and suggesting that the light and elastic style of Japanese architecture had reference to the necessities and apprehensions of earthquakes. Japanese folklore receives a valuable contribution by Mr. Goodwin's article "on some Japanese legends," exhibiting the wonderful affinity of some Japanese and European legends. This suggestion, that both were originally derived from one and the same (possibly a Turanian) source, ought to lead to further contributions on the same subject. In a paper replete with information of the highest interest for meteorologists Dr. Geert gives his observations on the climate at Nagasaki during the year 1872. Mr. Aston contributes a short account of an ancient Japanese classic (the Tosa Diary), illustrative of the manners and habits of the Japanese nearly a thousand years ago. Mr. Aston recommends this classic as a useful introduction to the study of the ancient literature of Japan. Perhaps the most interesting article in the volume before us is the one contributed by Mr. Grigsby on the Legacy of Tyeyas. Whatever we may think of the authenticity of this document or of its legislative value, it certainly appears to contain the leading principles of a system which ruled Japan till quite recently, and which has given to the Japanese institutions, permeated as they are with Chinese ideas, a stamp peculiarly their own. Mr. Grigsby, being a trained Jurist, aptly illustrates this ancient document of Japanese legislature by comparisons drawn from the laws of other nations, and thus determines the place of Japan with respect to comparative Law. Mr. Dallas contributes an article on the Yonezawa dialect, valuable from a philological point of view. Interspersed with the foregoing scientific articles we find in this volume the usual number of itineraries or notes collected on excursions into the interior of Japan. Interesting as these itineraries are, especially on account of the present exclusion of foreigners from the interior, their value is considerably marred by the absence of good maps.

* Copies of the works marked thus not having reached us, we quote from other reviews.

The Chinese Recorder and Missionary Journal. November-December, 1875.

Whenever we take up a number of this Journal, we find much to interest us; we read it, we study it, and profit sometimes by doing so, but we invariably put it down with a sense of disappointment. People who take up a *Missionary Journal* gener-

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ally would like to know how Mission work is progressing, how the pioneers fare who are pushing their way into the interior, how many new stations and churches have been opened, how the congregations of the different Missionary Societies flourish, how Mission schools and Mission hospitals prosper, and surely in a *Missionary Journal*, if anywhere, one might expect to get an answer to such questions. Missionaries always complain of the gross ignorance that prevails among Europeans in China concerning Mission work, of the want of sympathy, of the signal apathy uniformly displayed by the whole foreign community up and down the China coast. But we fail to see how it possibly can be otherwise, as long as Missionaries keep themselves so entirely aloof, shroud their doings in mystery, and send their reports, as it were, secretly to their respective Boards at home, whence, as we learn from Missionary evidence, these reports re-issue in a garbled form, cooked and touched up *couleur de rose*, to be read to and admired by people far away, when naturally distance lends enchantment to the view and the absence of local knowledge makes fair criticism an impossibility.

The foreign communities in China have far more cause to complain of the almost studied silence Missionaries generally observe with regard to their doings, and if the general verdict of public opinion that Protestant Missionaries on the whole are doing nothing or next to nothing is false and undeserved, as we verily believe is the case, the blame rests on the Missionaries themselves.

Let us take up the *Missionary Journal* before us. The present number completes the volume, and a slight improvement in the very direction we desire to indicate has been visible in the last numbers. We open this *Chinese Recorder and Missionary Journal*, and find ourselves treated to 25 pages of "Archæological and Historical Researches on Peking and its environs," a most erudite and valuable paper, like everything that emanates from the pen of that indefatigable Sinologue, Dr. Bretschneider, who we presume is not a Missionary. Next we find over 7 pages occupied with a very amusing and cleverly-written sketch of "Thieves in Mongolia" by Hoinos, who most likely is a Missionary but prefers to keep in the dark both his real name and his Missionary work. After this we alight, at last, on an article of 5 pages on "Colportage in China," giving us in homely language and artless brevity a vivid picture of four months' colportage, during which the writer travelled over more than a thousand miles and disposed of over two thousand Gospels. But leaving this pleasant oasis of Missionary intelligence, we have to plunge again into the desert of scientific wilderness. The Rev. J. T. Gulick contributes a short paper "on the Mandarin Mutes." This is from a philological point of view a very able essay, dealing with the usual mistake beginners make in the study of Chinese of supposing that the Chinese sounds p, t, k, or l, d, g, exactly correspond to the English mutes indicated by these letters. Mr. Gulick corrects Max Müller and Whitney, neither of whom, he says, notices "the difference in the method of producing the initial t and final t, for example the first t and the second t in *flat town* when pronounced together." The classification of mutes, which Mr. Gulick gives, is so convincing and so applicable to South China dialects as well as to the Mandarin dialects, that we note it here for the benefit of our readers. It is as follows:

A. Final Mutes.

1. Simple Surds—English k, t, p, as finals.
2. Close Sonants—English g, d, b, as finals.

B. Initial Mutes.

1. Explosive Surds—Mandarin k', t', p', or aspirated mutes.
2. Blown Surds—English k, t, p, as initials.
3. Open Sonants—Mandarin g' d' b' or unaspirated mutes.
4. Compound Sonants—English g, d, b, as initials.

Leaving these though dry yet passable fields of philology we are next lost in a very Sahara of trackless quicksands. The Rev.

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J. L. Macilvaine, in an article on "Cushite Ethnology," volunteers to be our guide to the land of Cush. From Ethiopia, through Arabia, Babylonia and Persia, to Western India, and thence to China,—wherever on this long route he meets with a name containing the syllable "Cu," or anything like it, he will have us see in that name a trace of the wanderings of the Cushites. There is the Hindoo Koosh, designating Cush as an Indian immigrant, there is Cashmere the paradise of Cush, Calcutta the river of Cush, there were the Scythians (=Cushites) who carried a cup at their girdle, for, mark you, the Hebrew *cus*, a cup, is the basis of Cush's name! Then as to China, Mr Macilvaine produces "the most reliable form of the early Chinese tradition," his authority being the 神仙通鑑, which, as every one acquainted with Chinese literature well knows, is as reliable and trustworthy an authority as Gulliver's Travels or Herr Baron von Münchhausen. To Mr. Macilvaine however nothing comes amiss that shows a trace of the lost "Cush," and he takes for gospel-truth whatever happens to suit his theory. Well, then, the 神仙通鑑 mentioning a legendary hero, who possesses the advantage of being styled P'an-ku-shih (盤古氏), comes extremely handy. "The *ku* is a simply written character which has now and always has had the sense of 'ancient.' This sense it probably derived from its connection with this ancient man. As used in his name therefore it does not necessarily have any such meaning and may be the representation of any foreign sound, so that we do no violence in regarding it as equivalent to the *Cus* of the Hebrew. Combining it with the *shih* we have the closest approximation which the Chinese language can make to Cush. The p'an (般) is defined as a general name of all vessels for containing water, no matter of what material. The old form of the character, however, had the *metal* (金) as its radical element, instead of *vessel* (舟) as now. In this form it becomes still more significant, showing that P'an-ku had about him some kind of a metal vessel." And among the few scores or hundreds of men then living, one Ku-shih having a metal vessel as a badge must be identified as Cush, with his golden heir-loom cup hanging at his girdle. After this our readers will not be surprised to learn that "the close study of this word *p'an* and its phonetic 般 (old form (𣪊) creates the impression that they have to do with the ark of Noah," nor will our readers fail to be edified by "the interesting fact that in Kueicho there is a tribe called Western Miao who wear the badge of the cross and worship Thomas." Bnt they will probably, like ourselves, fail to see anything but irreverence in Mr. Macilvaine's assertion that "the results which we have reached give us enlarged views of the Bible as the world's great *Doomsday Book*." Surely if this be "Cushite Ethnology," Ethnology itself is doomed indeed.

The remainder of the number is filled up by a short letter on "the terms for God and Spirit," a poem entitled "Thy will be done in heaven," five pages of correspondence, principally on the term Shangti for God, two pages of meagre Missionary News and six pages of "Notices of recent publications," of which but one page is devoted to the discussion of Missionary publications. Under these circumstances we cannot but call the title "Missionary Journal," which the periodical under review bears, at present a misnomer; and the Editor of that Journal, who, we have reason to know, is anxious to make his paper a thoroughly Missionary publication, may rest assured that we will give him our best assistance in the matter by keeping his contributors alive to the recognition of the duties they owe to a public so ignorant of Missionary work and its results in China.

Glimpses of Travel in the Middle Kingdom. By the Rev. Arthur Smith. Shanghai, 1875.

Under this title Mr. Smith publishes his notes of a journey from Peking to Si-ngan-

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foo and back. The book appears to be a reprint of articles which appeared at intervals in the *Courier*.

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*Conchyliologie Fluviatile de la Province de Nanking.** Par le R. T. Heude, de la Compagnie de Jesus, Missionaire apostolique au Kiang-Nan. Premier Fascicule. Paris, 1875.

Friends of Zoology will be interested in this first instalment of a work on the shells of Central China. The brochure is well illustrated by lithographed plates of shells of the Nayad family.

The Chinese Scientific Magazine, a monthly journal of popular scientific information, with which is incorporated the *Peking Magazine*. Vol. I., No. 1. Shanghai, 1876.

We are glad to see the *Peking Magazine*, which had been languishing of late, resuscitated in this form, and wish the able Editor of this new *Scientific Magazine*, Mr. J. Fryer, all success. The first number is certainly an improvement upon the old Magazine, though the letterpress leaves much yet to be desired.

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*The Eastern Seas:** being a Narrative of the Voyage of H.M. Ship *Dwarf* in China, Japan and Formosa. By Captain B. W. Bax, R.N. London, John Murray, 1875.

This is a collection of desultory notes compiled in the course of many desultory cruises of the well-known gunboat *Dwarf*. It is however well worth the attention of those who are interested in the progress which the Chinese and Japanese have lately been making in the art of war. Captain Bax visited the Foochow Arsenal, examined many of the Chinese gunboats and watched Chinese marines at their gun-drill; he had also opportunities to observe the Japanese navy and the foreign-drilled portion of their army which put down the revolt at Saga, and he states the result of his observations in pleasant and forcible language. He has formed a high opinion of the capabilities of both the Chinese and Japanese navy, and thinks that the Chinese especially require but an efficient system for training cadets and commanders in whom their crews can have confidence to make their gunboats really formidable. The book throws also new light on the progress the Russians are making with their system of strategical colonization of the territories situated at the mouth of the Amur and in Eastern Siberia with a view of establishing themselves in a commanding position in the event of their being involved in troubles with China or Japan.

A meeting of the Asiatic Society of Japan was held on January 5th, at which a paper on the *Winds and Currents of Japan*, by Captain David Scott, was read, and this was supplemented by some tabular statements on the temperature of the water at the different ports of Japan and at Vladivostok by Mr. J. W. Dupen of H. M. S. *Ringdove*. The whole paper consisted of useful notes on the subjects of the Winds and Currents. On the latter topic Mr. Dupen's paper generally agreed with the notes of Captain Scott.

At a meeting of the same Society held on 19th January, Mr. H. Brunton read a series of notes taken during a visit to Okinawa-Shima, one of the Loochow islands.

We learn with regret that the well-known Botanist, Dr. Savatier, the accomplished author of the "Enumeratio plantarum in Japonia sponte crescentium," had to return to France, leaving the great work he had set himself, and which he has thus far so admirably executed, but half accomplished. It is highly desirable that the French Government should assist so eminent a Botanist in reaping for himself and his country the full honour of his patient and long-continued researches.

We have seen some extremely well executed maps of Eastern Asia, including the

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whole of China Proper, Manchuria, Corea and Japan. These maps appear to have been executed by the Topographical Bureau of the Japanese War Office. All the letterpress is done in the Chinese character with admirable neatness and precision. These maps are really a marvel of workmanship. The only fault we have to find with them is that the size is too large for a map of reference, and the letterpress too fine for a wall map.

A meeting of the North China Branch of the R. A. S. took place in Shanghai on 1st February, when Mr. Kingsmill, after referring to a former paper of his on the Chow dynasty which he correctly designated as "a crude attempt to fathom the mythical origin of Chinese history" and to his notes on the legend of Yaou published a few months ago in the *Celestial Empire*, read a paper on "the Story of the Emperor Shun." We have no more faith than Mr. Kingsmill himself has in the credibility of the records of early Chinese history, and we are so far delighted to see Mr. Kingsmill persevere in his endeavours to prove the mythical character of all the ancient Chinese heroes. But we have grave doubts as to the soundness of his view that Chinese mythology is altogether derived from Indian sources. We were often surprised to find the members of the Shanghai Asiatic Society acquiesce in Mr. Kingsmill's crude speculations, and it is therefore a matter of gratification to us to learn that Mr. Wylie, than whom none of the resident members was more fit to pronounce a judgment, at last overcame at this meeting his characteristic modesty and ventured to enter a feeble protest. He himself, Mr Wylie said, could not form an opinion on the subject, not being well acquainted with the mythology of the period or of that with which it is compared. He thought philology was an unsafe guide, as so much depended upon sounds, and he had noticed that in many of the myths which were compared in different countries even the words bore no resemblance. He asked, did the Chinese work the myths into history? If the whole history of the Shoo-king be a myth, where are we to look for its origin, in India or in China? Might it not have passed as history from China into India, and there have assumed its mythical shape?

We learn from the *China Express* that Mr. F. B. Forbes, of Shanghai, now in Europe, is preparing an enumeration of all the *Phanerogamia* and *Filices* hitherto discovered in China Proper. It is to be hoped that he will publish it, for, with the exception of Bentham's *Flora Hongkongensis*, the literature of Chinese botany is very widely scattered, and many species still remain undescribed. We understand that the *Phanerogamia* represented in the Herbarium at Kew number about 3,000 species, including those from the Korea and Formosa, and the *Filices* a little more than 200 species. These figures are, perhaps, scarcely so high as might have been anticipated, but it should be remembered that successive collectors have trodden nearly the same ground, and the botany of many of the interior provinces is still practically unknown. The recent collections of the Abbé Armand David and Dr. Bushell in North China, or of Dr. Shearer, Kiukiang, and those of the Yunnan expedition made by Dr. Anderson, though small, go to prove that China still offers a rich booty to the botanical traveller.

The Rev. J. Edkins, D.D., the well-known author of "China's Place in Philology," has just returned to China. His new works, "An Introduction to the study of the Chinese character," will be published within a few weeks from this by Messrs Trübner & Co.

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NOTES AND QUERIES.

NOTES.

CHINESE ANTI-OPIUM ASSOCIATIONS.—Both in Hongkong and Canton local associations have lately been formed by natives for the purpose of composing and publishing tracts and placards with a view to warn the people against the evils of opium smoking. We have seen several such placards issued by the Canton Association. The Hongkong Anti-Opium Society has not yet, as far as we are aware, published anything, and we are curious to see what this Society has to say on the subject, as we understand the local Opium Farmer is himself a member of the local Anti-Opium Society's Committee.

PUBLICATIONS OF THE HONGKONG CORRESPONDING COMMITTEE OF THE RELIGIOUS TRACT SOCIETY.—We are informed that during the past year a considerable number of new books have been issued by this Committee in the Chinese language. We especially note that the Rev. E. Faber's "Sermons on Mark" are now completed in four good-sized volumes. A new tract in one volume on the subject of Geomancy, from the pen of the Rev. Wan-wai-ts'ing, has been issued, and a reprint of Mr. Chalmers' well-known pamphlet "on the name of God" (正名要論) is in the press.

HONGKONG SCHOOL-BOOK COMMITTEE.—We are glad to learn that this Committee, appointed some years ago by the Hongkong Government for the purpose of preparing a series of Chinese School-books, to be used in the local schools with a view to supplement the study of the Chinese classics by books supplying materials for secular instruction, have just completed their Third Reading Book, which will shortly be issued.

An Oriental series entitled "Bibliothèque de l'Ecole des Langues Orientales," has just been commenced under the auspices of the French Ministry of Public Instruction, which contributes a very liberal subsidy to the undertaking. The first work of the series is an edition of Mir Abd-ul-Kerim's "Description of Afghanistan, Bokhara, and Khiva," by M. Charles Schefer, official interpreter to the French Government. The Persian text, which for typographical reasons has been printed at Bulak, in Egypt, is ready for distribution. The French translation has just gone to press, and will fill about three hundred large octavo pages; it will be accompanied by a handsome map of Central Asia. The publisher of the series is M. Ernest Leroux.

M. de Mohl, an Orientalist scholar, died recently in Paris. He began the study of theology at Tubingen, but, feeling a decided vocation for the study of languages, he came to England, where he made the acquaintance of several distinguished Orientalists, and thence to Paris, where he became the pupil and friend of Abel de Rémusat. He published a Latin translation of the "Y-king," and from 1833 to 1855 he gave the celebrated Persian poem of "Chah-Nameh."

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In 1847 he succeeded M. Jaubert as professor of Persian at the College de France, and his writings have done much to popularise the study of Oriental languages in Paris.

It is stated that Mr. Clements Markham, in the course of his researches in connection with the forthcoming work on Tibet, which he is engaged in editing under the orders of the Secretary of State for India, has succeeded in unearthing, at Middelburg, in Holland, particulars respecting a great Dutch traveller named Samuel Van Del Putte, the only European who has ever made his way from India by way of Tibet to China.

The University of Oxford is about to sustain a loss in its professorial staff, which it cannot but find well-nigh impossible to repair. Mr. Max Müller has announced that after twenty-six years of indefatigable, and it must be added successful, academical labours he is about to retire from active working and teaching, and intends to devote the residue of his days to the completion of his *magnum opus*, "the text, commentary, and translation of the oldest of the sacred books of the Brahmans, the oldest book of the Aryan world, the most ancient and most important monument of Sanskrit literature." The greater portion of this task he has already finished. In addition to his professorial duties he has printed at the University Press what would amount to a volume of about six hundred pages octavo of pure Sanskrit in every one of the last twenty-five years. Even now there are seven more volumes of Brahman hymns to be edited and published, in addition to sundry minor agenda which Professor Max Müller does not particularise.

We hear that Dr. Legge has been engaged for some months on the revision of the *Sheking*, which he will shortly issue in English verse. It will be interesting to note the work in this form, conforming it to the style in the original, in which it may have a more engaging appearance than in its present prosaic dress.

Mr. Groeneveldt is engaged in the compilation of a History of Trans-Gangetic India (Annam, Cambodgia, Siam and Burmah) from Chinese sources. The work is to be published in French.

Baron von Richthofen, lately appointed Professor of Geography at the University of Bonn, is still busy preparing for the press a resume of his researches into Chinese topography.

QUERIES.

CHINESE WILLS.—On a recent occasion Sir John Smale, Chief Justice of Hongkong, seemed to be puzzled by the difficulties he experienced in extracting from the native interpreters and other officers of the Court a decided opinion as to Chinese practice in the matter of wills. In the case before Sir John Smale the question arose whether, according to Chinese custom, a will having but one subscribing witness is valid. Can any of the readers of the *China Review* refer me to some Chinese work dealing with the subject of wills, or to some authority showing how wills should be executed and attested; or can any one at least tell me what is the custom on the subject in the Canton Province?

E. J. E.

CHINESE BREECH-LOADING GUNS.—I have occasionally seen breech-loading guns at Mandarin Yamêns and on board of Junks. It appears that with each gun there are four or five breech pieces (or blocks) into which the charge of powder and the bullet is inserted by an assistant; it is then put into its place in the breech of the gun and then retained by an iron wedge driven in by a heavy mallet or hammer; the charge is ignited by means of a slow match or joss stick. Can any of your readers tell at about what period this gun was first used by the Chinese?

J. C.

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HISTORY OF THE MARITIME PROVINCES.—What has become of the History of the Maritime Provinces of China which, contributed by the joint industry of the various Commissioners of Customs, was to have appeared from the Customs press long since? Crumbs from the promised loaf have occasionally appeared in our pages, and several interesting episodes of the histories of both Amoy and Canton have been set before our readers. But these, interesting and pleasing as we trust they have been found, have merely served to whet curiosity in scholarly circles and to raise expectations which are not yet fulfilled. If the work be at all similar in its general character to what has already appeared, it ought not, even though it be incomplete, to be withheld from the literary public. And if it be throughout as painstaking and carefully compiled as those contributions which we have been allowed to see, we venture to predict that it will be a book of no ordinary interest.

N. N.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

Li-ki on Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

Morrison's Dictionary, 6 vols. complete (large edition), price $20.

Address, X.

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Endliches Verzeichniss der Chinesischen und Japanischen Münzen des K. K. Münz, and Antiken-Cabinetes in Wien 1837, 8vo.

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CONTENTS OF No. 5.

		Page.
Essays on the Chinese Language, (*Continued from page* 212)	By T. Watters	271
The Folk-lore of China, (*Continued from page* 227)	N. B. Dennys, ph.d.	278
The Lamentations and Death of Ch'ung Chen, the last Emperor of the Ming Dynasty,	G. C. Stent	294
Ancestral Worship,	J. G. K.	296
Nonsense Verses for the Radicals,	Nemo	299
The Language and Literature of China,	E. J. Eitel	301
Chinese Spelling Tables,	John Chalmers	307
Chinese Intercourse with the Countries of Central and Western Asia during the Fifteenth Century,	E. Bretschneider, m.d.	312
Dr. Williams as an Authority on Etymology,	J. C.	318
Short Notices of New Books and Literary Intelligence,		322
Notes and Queries on Eastern Matters:—		
Historical Outline of Medical Missions at Canton, Hongkong and Macao,		329
Mr. Kingsmill on Chinese Myths,		331
"Sinologue" or "Sinologist,"	Robert C. Childers	331
Tienchu *v.* Shangti,		331
Chinese Wills,	P.	331
Congress at St. Petersburg,		332
The 214 Radicals,	E. J. E.	332
Bell's Visible Speech Alphabet,	Studiosus	332
"Micare Digitis,"	J. K. L.	333
Books Wanted, Exchanges, &c.,		333

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THE CHINA REVIEW.

ESSAYS ON THE CHINESE LANGUAGE.

(Continued from page 212.)

CHAPTER II.

Chinese Opinions about the Origin and Early History of the Language.

I now go on to state some of the views held by the Chinese about the first beginnings of their language. And the question of the origin and development of their own tongue is for most native writers that of the origin and development of human speech generally. Now it must be owned that, so far at least as their literature is known to us, they have not treated this subject with any degree of full or accurate thought. Yet it were rash to say, as some have done, that the problem of the origin of speech never occurred to them, for we have reasons neither few nor slight for thinking that it did occur to them, and that they have had on it, at times at least, decided opinions. On the one hand we know that they hold their language in very high esteem, and on the other that they have composed very many works treating of the history, structure, sound, and meaning of its written characters. There is thus at least a certain amount of probability in favour of the assumption that the question of the origin of speech had also occurred to them. And not only this, but we do actually find scattered here and there in Chinese literature decided expressions of opinion on the subject, though there is not, so far as I know, any treatise devoted to it specially. The aim of the present chapter is to bring forward some of these notions about the birth and early growth of language and chiefly such as may be compared with those of Western authors on the same subject.

The theory that the first human beings who lived on this earth were speechless seems never to have prevailed in China. The common traditions of the country about those unknown creatures often represent them as a *turpe*, but never, so far as I know, as a *mutum pecus*. On the contrary we find it expressly stated that man spoke from the beginning, that speech arose when life began in the world.*

Indeed one of the chief reasons why Chinese philosophers have not discussed the origin of speech fully and of set purpose is this, they regard the faculty of speech as the natural result of man's existence, as inherent in his constitution. The orthodox and rational opinion on the subject is that man speaks, just as he eats and drinks, and sleeps, and loves, and fears, from an instinct which forms part of his nature. "That man speaks is nature's work." There is nothing divine or superhuman in the fact, nor anything which shows that the faculty was one

* See e.g. 重刊檢篇韻貫珠集. Preface, p. 1.

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attained by slow degrees and after many vague attempts. Hence we find the vocal utterances of man classed with those of other animals, with the song of the bird and the cry of the wild beast, and sometimes even with the sounds yielded by lifeless matter, with the roar of the thunder, the prattle of the brook, and the ring of the struck rock. These are all merely the audible results of the impact of the formless essence of matter on body of definite shape; they are the call or cry of the elemental air, for the air itself whistles and roars.*

Man differs little, says the Confucian philosopher, from the birds and beasts; and the difference lies rather in the material than in the spiritual part of his constitution.† This, however, refers to him properly only in his primitive state. Accordingly his first utterances are those made from instinctive feeling, and are the natural universal sounds of humanity. "The feelings," writes one author, "are moved within man and body themselves forth in words, the deficiencies of the latter are supplied by ejaculations and sighs, the defects of which call for chant and song, and these not sufficing unconsciously the hands wave and the feet move to and fro." The cries and gesticulations of children and animals are the spontaneous expression of their emotions when stirred. From such cries arose rhythmical utterances in music and afterwards in poetry.‡ In general, says Han Wên-kung, objects give sound only when disturbed. Plants and trees are mute, but when agitated by the wind they yield sound, and so is it with water. Metal and stone are mute, but they sound when struck, and it is the same with man as to speech. When he has no help for it he speaks. All the utterances which proceed from his mouth result from his being disturbed, and articulate speech is the quintessence of these utterances, artistic composition being its quintessence.* It was perhaps the perception of the emotional nature of early speech which led to the theory that the modulated utterances of the human voice originated in music.† By this perhaps no more is meant than that the emotions expressed themselves first in inarticulate musical sounds from which proceeded afterwards by natural course articulate utterances. One author, at least, asserts this theory without bringing forward any argument in its support, but others base it on arguments derived from tradition and probability. This theory is somewhat like that of Darwin on the same subject, but no Chinese authors of my acquaintance have followed up the theory as he has done. In the Descent of Man he writes:—"I cannot doubt that language owes its origin to the imitation and modification aided by signs and gestures, of various natural sounds, the voices of other animals, and man's own instinctive cries. When we treat of sexual selection we shall see that primeval man, or rather some early progenitor of man, probably used his voice largely, as does one of the gibbon-apes at the present day, in producing true musical cadences, that is in singing; we may conclude from a widely-spread analogy that this power would have been especially exerted during the courtship of the sexes, serving to express various emotions, as love, jealousy, triumph, and serving as a challenge to their rivals. The imitation by articulate sounds of musical cries might have given rise to words expressive of various complex emotions."‡ But on the other hand there are also Chinese writers who suppose that music had its origin in speech, the latter having passed from untoned to

*性理大全 Ch. 5. 六書故 Introduction.

† Mencius, p. 201 (Legge's Ed.), and the notes to this passage in the 孟子集註本義匯參 Ch. 8.

‡ Legge's *She-king*, Proleg., p. 34. The 詩譜序 in the 毛詩注疏.

* Han Wên-kung's Works, Ch. 19.

† 正音辨微 p. 1.

‡ Vol. 1, p. 56. See also *Expression of the Emotions*, p. 86.

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toned utterances and thence to tunes made after laws sought out from nature. This recalls the similar theory which Herbert Spencer expounds and developes with his usual power in one of the most interesting of his Essays.*

Whatever be the immediate origin of speech, however, it is in its earliest stage natural and spontaneous. The feelings manifest themselves in sounds which spring from the breath and express them naturally. Articulate utterance is born in the mind without any conscious interference, man being, indeed, incapable of affecting it by the deliberate use of his faculties.†

The first sound uttered by a human being, say the Chinese, was *a*. Hence some of them hold that the letter *a* is properly placed first in Western alphabets. A more general opinion is that *a* sounds are natural to male and *ei* or *i* sounds to female infants, and that the distinction continues in after years. This according to the Chinese is the spontaneous result of man's constitution. Our forefathers had a somewhat similar notion about the appropriation made by infants of the above sounds, though they accounted for it differently. In an old poem dating from the former half of the 14th century we read that a child as soon as born begins to "goule and cry." The author says that by the cry may be known

"Whether it be man or weman,
For when it es born it cryes swa;
If it be man, it says 'a, a',
That the first letter es of the nam
Of our forme-fader Adam.
And if the child a woman be,
When it es born, it says 'e, e'.
E es the first letter and the hede
Of the nam of Eve that bygan our dede."‡

It is a pity that the Chinese do not know the historical explanation of this interesting fact.

But a capacity for uttering articulate sounds is not confined to man, for the Sing-sing ape, the parrot, and other creatures, as the Chinese assert, can also talk. As regards the Sing-sing this statement is doubted by some, however, and denied by others, while of those who agree to it not a few hold that the animal has the power of speaking only when it is drunk. But none doubt that it can and does cry, and this at once links it with human babies who cry evermore and apparently for no other reason than because "it is their nature to." On the other hand several such as Huai-nan-tzŭ are of opinion that this ape not only cries but also laughs and talks. The Sing-sing is a creature of uncertain form, being at times described as having a body like that of a pig, again as like a dog, a badger, or an ape; but its face is always supposed to resemble that of a human being.

There is no doubt as to the parrot's talking; but its tongue must be cut before it can make that mimicry which our pious poet calls "That odious libel on a human voice." Nor when this is done is the bird's power of talking persistent, for it is said to become silent on being rubbed down, as do also noisy human creatures very often.

Now though these creatures can use man's words they cannot be said to have the faculty of speech. The parrot, says Huai-nan-tzŭ, can talk but cannot be made to talk continuously, he having that which talks, not that which produces talk, *i.e.*, he has the physical organs not the intellectual faculty for speaking. Again we read that this bird and the Sing-sing are not removed from the category of brutes by the fact that they talk, for they lack that conventional conscience (*li* 禮), the possession of which raises man above above all birds and beasts. These indeed can produce articulate utterances, having learned them by imitation as an infant learns its mother tongue, but they imitate human sounds not human speech, to borrow an expression from Dante. Yet because the power of speaking is supposed

* 毛詩注, the 詩疏 Ch. 1. Spencer's *Essays*, pp. 210 to 238.

† 李氏音鑑 Ch. 1, p. 34.

‡ Hampole's *Pricke of Conscience*.

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to belong to these two animals they are also credited with the possession of other extraordinary endowments, for the Sing-sing knows the past and the parrot the future. This bird can even understand and interpret dreams, and it has some notion of piety, for it has been heard to recite Buddhist prayers, and has been seen sitting in ecstatic meditation seeking to attain that supreme supernatural intelligence which all true Buddhists seek finally to acquire.*

But the faculty of speech is after all in its full meaning the property of man only, or rather of man as a social and thinking creature. In him then speech is the handle of the moral nature, the lord of action, and the adornment of the whole body, and with him alone sounds are words capable of communicating ideas.† Speech is indeed classed with seeing and hearing, but as it is not the material organ which sees or hears so also it is not the mouth which speaks but the Spiritual principle which goes through all the body, seeing in the eye, hearing in the ear, and speaking in the mouth.‡ Without intellectual endowments, indeed, man may occasionally be devoid of this faculty, as, in the case of the "black slaves," once much used by rich Cantonese, who could understand but could not use human speech; which probably means, however, only that they could not speak Chinese.§

Now though the faculty of speech developed itself in man without conscious action or reflection on his part, yet this language was of necessity poor and rude. But in its very earliest stage it began to receive enlargement and cultivation from the higher intellects of the time. Hence human speech as we know it now has a twofold origin, in the muddy source where man emerges into existence with all the myriad creatures of the world, and in the mind—the spiritual principle which he alone knows to cultivate and develope. Filial piety, justice, law, humanity existed, indeed, from the beginning, but the terms to denote them were fabricated by thinking men. Names like these, say the Chinese, were imposed by the first teachers of mankind, by those kings and sages who ruled and taught in the first uncertain twilight of earthly life. Renan tersely expresses the Chinese opinion when he says—"Aristocracy of sages is the law of nascent humanity." Sometimes we find the work of "correct naming" ascribed to the mythical Hwang-ti who is supposed to have lived about B. C. 2600. He is said to have observed and studied the heavens and earth and all the then-existing objects and institutions, and so elaborated the real names of things, the modes of expression which corresponded with the actualities of nature and the mind. But more usually the glory is given to the old sages generally, the "enlighteners of the people." In either case the correct language thus fabricated was made by degrees and after observation and study. It had been preceded by one awkward and uncertain, for the first savages must have had some kind of speech, some names by which they were wont to denote the articles they used and the events of their lives. But this language was neither correct nor fixed, and it was very meagre, for the rude forefathers of humanity had few wants and little conscience. Hence the founders of social order sought out and communicated a fuller and more perfect phraseology; they invented set forms of language by which they could give a symbolical form to the sounds of their voice, their feelings and thoughts—"verba quibus voces sensusque notarent nominaque invenere." Chinese authors will have us believe that all this was done with a view to the introduction of good and settled government, for they see a moral or political motive

*淵鑑類函 Ch. 421 and 432. 禮記 Ch. 1, p. 4.

†Kang-hsi's Dictionary s.v. 言; 性理大全 Ch. 11.

‡三魚堂集 Ch. 1, p. 4.

§Kwang-tung-siu-yü (廣東新語) Ch. 7.

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prompting all the actions of their early sages.*

To invent this "discourse of reason"—to find out and fit on the due names of the objects and phenomena of nature and of the feelings and thoughts of the mind—was a great achievement. As Hobbes writes, viewing the subject from a different stand-point, but expressing in clear, direct words what Chinese writers have stated though not so well:—"But the most noble and profitable invention of all other, was that of Speech, consisting of *names* or *appellations*, and their connexion; whereby men register their thoughts; recall them when they are past; and also declare them one to another for mutual utility and conversation; without which, there had been amongst men, neither commonwealth, nor society, nor contract, nor peace, no more than amongst lions, bears, and wolves."† But spoken words are air, and live a vague uncertain life. They fade too, and die from memory like an echo in the hills or a roaring of wind in the forest. Accordingly even in very early times men must have sought for a visible, lasting record and evidence of their events and transactions—a way of perpetuating words and saving them from the fate of dark forgetfulness. And how do the Chinese think men arrived at this? Let us take for answer the words of one of their students of this branch of learning.

"There is no means," says this author, "of investigating the beginning of the genesis of mankind; but going back according to reason [we find men at first] with unkempt hair and naked, getting bark of trees for clothing and hunting for their food, their emotional nature, unsoftened, like that of the brutes, and their intellect, undeveloped, like that of infants. Only by shouts and cries could they proclaim to each other their likings and dislikings, their joys and angers. As knowledge increased they gradually acquired capacity to name things and call them by their names. Then, verbal utterances becoming abundant and material transcripts of them having not as yet arisen, the classes of objects multiplying and orderly disposition becoming complicated, as evidence could not be dispensed with, the use of knotted cords for establishing order arose. More complications ensuing, and ingenuity begetting more artifices, engravings and paintings on bamboo and wood became records, and these, which are called Ch'i (契) or 'indentures,' seem to be in use to this day among barbarians and rustics who do not know characters. These proving insufficient to exhaust the vicissitudes of experience objects were delineated and affairs indicated by engraving and painting so as to correspond to the names of objects and affairs, and bamboo or board tablets inscribed by knife or pencil arose, and these inscriptions were called Shu (書) or "writings." Then other requirements caused further modifications until at last the means of expression in writing were complete.*

It was necessity, the Chinese own, which first struck out the art of recording—the necessity of aiding memory and keeping evidence. Some think that the first use of the art was to preserve statements of numbers, but all agree that the expedient first adopted was that of knotted cords. Its inventor is of course unknown, but tradition mostly points to Sui-jen-shih (遂人氏), a fabulous ruler in the mythical past, though the equally fabulous emperor Shên-nung is also credited with the invention. The use of knotted cords is referred to in the Tao-tê-Ching and other old books, and it is said to exist still among the wild tribes of the Miao-tzŭ. They were employed in old times, say some, for purposes of government, and a matter of importance was represented by a long cord while an unimportant affair was marked by a short one. Others, how-

*六書故 Ch. 11. Do. Introduction, p. 13. 性理大全 Ch. 6.

† *Leviathan*, Ch. IV.

*六書故. Introduction, p. 14.

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ever, think that the knotted cords were used for preserving records of transactions where number was concerned, and generally for purposes of counting.

The latter seems certainly to have been the end which those very primitive and simple combinations called the Ho-t'u and Lo-shu originally served. Even the two lines —broken and unbroken—the arrangements of which form the Pa-kua and its combinations, are supposed by some to have had originally the same use or meaning. The figure known as the Pa-kua is highly esteemed by the Chinese, who regard it as the lineal ancestor of their written characters. What purpose it first served cannot now be ascertained, for all record of its primitive use is lost. The Jesuit Missionary Bouvet and Leibnitz felt certain that the unbroken line represented 1 and the broken line 0. The latter says that instead of philosophic mysteries having been hidden by Fu-hsi in the combinations of these lines, "it was the Binary Arithmetic which, as it seems, the great Legislator possessed and which I have rediscovered some thousands of years afterwards."* The Chinese themselves regard Pa-kua as a heavenly inspiration, and the opinion is not very absurd, for it is scarcely possible that any one but an idle angel could have ever invented such a puzzle.

But rude appliances like knotted cords or lines drawn on wood and stone could not long suffice to meet the requirements of a rising society. Accordingly, as the Chinese grew in knowledge and as the affairs of life became more complicated, there arose among them of necessity a surer way of recording facts and events. They now began to cut or paint rude outlines of objects in wood and stone, and these were the beginning of writing. All the earliest characters seem to have been pictorial representations or rough symbols of natural objects and phenomena. But it is scarcely correct to call them pictorial writing, for, so far as surviving records of or about them show, they did not so much delineate as merely symbolise. They were marks by which the names of things could be known and remembered, and hence they were first called *names*.

The invention of this symbol-writing is occasionally ascribed to Fu-hsi, rarely to another mythical ruler Shih-hwang-shih (史皇氏).* And most generally to Ts'ang-chie (倉頡), supposed to have been a minister of Hwang-ti.† Ts'ang-chie is also said to have carried the art of writing to some degree of excellence, and to have himself elaborated the well-known Liu-shu or six writings. Fu-hsi, however, by his Pa-kua is considered to have given the first impulse to the invention, and hence the Chinese sometimes speak of him as the nose-ancestor, or founder of writing. But from the various statements of tradition on the subject we can only infer that in China as elsewhere the art of writing arose and grew slowly and almost imperceptibly. The knotted cords, and the notched sticks, and the engraved stone, and the painted cloth prepared the way for and indeed merged somewhat into the more artificial writing of after times.

For the Chinese will not have it that Ts'ang-chie, or whoever first devised their characters, invented symbols which were purely arbitrary or artificial. On the contrary he proceeded with aim and rule throughout. He studied in the sky above, its starry clusters, the changing moon, the unvarying sun, and the endless succession of all the elemental phenomena. Beneath the sky, he noted the bird's flight and its footprints on the sand, the tortoise's carapace, and the varied forms of nature in general. These he tried to figure forth with knife and brush: but how was he to carve or paint an outline or symbol for such words as *mind* and *nature?* There was nothing in the ma-

* Opera, Vol. IV. (Ed. Dutens), p. 208.

* 鑑撮 Ch. 1, &c. By some Shih-hwang-shih is supposed to be the same with Ts'ang-chie.

† See Mayers' *Chinese Reader's Manual*, p. 228: 李氏音鑑 Ch. 1.

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terial world to which the ideas represented by these words could be likened. Not even in such cases, however, did the Father of writing make arbitrary signs, for those which he instituted were the natural product of the pre-existing spiritual facts and principles. He cannot properly be said to have invented such characters but rather to have in their discovery only given direction to the spontaneous tendency of man's genius.*

The immediate practical aim of the inventor of writing was also, according to Chinese philosophers, of a political nature, to improve the means of government. Writing had its origin, they say, in the desire to give distinct and unmistakeable commands to official servants. Its first purpose was to do this, and then to furnish a means of arranging and managing general affairs, "that the stupid should not forget, and that the wise might have their minds enlarged." †

But the primitive writing by figures and symbols seems, as has been said, to have passed gradually into a somewhat arbitrary system from which the present modes of writing are descended. Thus we have as intermediate steps the Tadpole characters, also said to have been invented by Ts'ang-chie,‡ the great and the small seal and several other kinds. For the characters long since ceased to be pictorial, and they have largely become a means of denoting sounds as names of objects, sensations, or ideas. And there are not a few who think that they were first devised to serve for the incarnation, as it were, of oral speech. § One author says that writing was born of sound—that it was instituted to serve as a record of the spoken language, this latter being the web and writing the woof. The characters are elsewhere described as visible form and sound reciprocally aiding, and a higher authority regards "dots and strokes" as the lodging place of human speech. This view, however, cannot be said to be generally entertained, and it is certainly less correct than that which supposes the characters to have been at first all representative of objects and sensations rather than of sounds. But the two views are complementary. The origin and history of Chinese writing are described at great length in the learned work of Wuttke on the History of Writing. The sources from which Wuttke derived his information are, of course, all Western, but he has compiled conscientiously and judiciously, and his chapter on the present subject, notwithstanding mistakes, will repay a careful reading. *

It is well known that the Chinese have a very high opinion of their language, but they are proud of it as written rather than as spoken. Yet they are by no means insensible to the defects of the written language, especially when considered as the intended transcript of verbal utterances. It is square and insufficient, says an author already quoted, while speech is round and complete. So also there are very many terms and expressions in common use for which no characters are known to exist, and this is true not only of the uncultivated dialects but also of the general language. For the most part, however, Chinese speak of their characters as sufficient for all the needs of human life and thought—as full and complete wanting nothing.

But intercourse with foreign nations introduced at least a partial knowledge of other languages, and the Chinese had to compare their own perfectly harmonized speech with the shrike-tongued cries of barbarians, and their own matchless characters with the imitations of bird and beast marks used by the undeveloped savages who had

* 性理彙要 Ch. 16.

† Ch. 20, p. 6 of the works of Huai-nan-tsŭ: 李氏音鑑 Ch. 1.

‡ 李氏音鑑 Ch. 1.

§ Kang-hsi's Dictionary, Introduction. 李氏音鑑 Ch. 1.

* Geschichte der Schrift und des Schriftthums, Band 1, S. 241 to 421.

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never been blessed with divine philosophers. But the Buddhist scholars, whether native or foreign, taught moderation and even modesty in the comparison between Chinese and Sanskrit. One author dares to assert that of the primitive systems of writing that invented by Brahma was the first, while that invented by Ts'ang-chie was only the third.* But one of the most interesting native opinions on the subject is that given by Morrison, and with which I conclude this chapter. "It appears to me," says the author quoted by Morrison, "that the people of Fan (*i.e.* India) distinguished sounds; and with them the stress is laid on the sounds, not on the letters. Chinese distinguish the characters, and lay the stress on the characters, not on the sounds. Hence in the language of Fan, there is an endless variety of sound; with the Chinese there is an endless variety of the character. In Fan, the principles of sound excite an admiration, but the letters are destitute of beauty; in Chinese, the characters are capable of ever varying intelligible modifications, bnt the sounds are not possessed of nice and minute distinctions. The people of Fan prefer the sounds, and what they obtain enters by the ear; the Chinese prefer the beautiful Character, and what they obtain enters by the eye."*

T. WATTERS.

* Quoted in the 說文解字義證 Ch. 49.

* Dictionary, Vol. I., Introduction, p. vi.

THE FOLK-LORE OF CHINA.

(Continued from page 227.)

IX.—ELVES, FAIRIES, AND BROWNIES.

The line of demarkation between the supernatural beings alluded to in the preceding chapters and those popularly known to ourselves as elves or fairies is somewhat indeterminate. In many cases the word *shin* 神, spirit, or, as some will have it, God—can only be translated by "elf" or "brownie," while on other occasions one is puzzled under what category to place creatures who play too important a part in Chinese belief to be omitted from these pages while strictly answering to nothing known in the West. China at all events boasts an infinity of beings who are alleged to possess the general characteristics of our local spirits. As with us they are sometimes malicious and sometimes merely playful. But I fancy that in the main a more stern air of purpose runs through Chinese than through European fairy legend. The wildest native inventions have never endowed the fairy community with, "houses made all with mother-o'-pearl, an ivory tennis-court, a nutmeg parlour, a sapphire dairy-room, chambers of agate, &c., &c."* Still less do we find anything resembling Shakespeare's Queen Mab:—

"Her waggon spokes made of long spinner's legs,
The cover of the wings of grasshoppers,
The traces of the smallest spider's web
The collars of the moonshine's watery beams,
Her whip of cricket's bone, the lash of film."†

We hear little amongst the Chinese of fairy spirits whose highest aim is mere amusement, their action being usually, as with a certain class of brownies in our own fairy pantheon, malignant. It is, by the way, interesting to note that while the words *alp* and *alf* (Swedish and English *elf*) equally

* Brand's *Antiquities*, Vol. II., p. 499, quoted from Randolph's *Amyntas*.

† Mercutio's speech, *Romeo and Julict*.

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signify a mountain or demon of the mountains,* the Chinese must frequently assign a mountainous locality to the homes of their fairy folk. The celebrated mountain Kw'ên Lun (崑崙) (usually identified with the Hindoo Kush) is said to be peopled with fairies who celebrate upon its terraces the "fields of sesamum and gardens of coriander-seeds which are eaten as ordinary food by those who possess the gift of Longevity. Here too is the "Lake of Gems" on whose borders dwells the fairy mother *si wang mu* (西王母) and beside whose waters flourishes the *k'iung shu* or tree of life, described as 10,000 cubits in height, 1800 feet in circumference and supposed to bear fruit only once in 3,000 years. This fruit is bestowed by the fairies only on the most favoured mortals who thus become immortal. Other receipts for the "Elixir of Life" are peach tree gum mixed with the powdered ash of the mulberry, and *tan* 丹 the elixir of gold, or *tan sha* 丹砂 the common name of cinnabar.

There are some curious resemblances between Chinese and Western superstitions on the subject of storm-fiends or fairies. Thus the storm-raiser in China is not unlike his prototype in Scotland. Sir James Melville in his *Memoirs* tells us that "the spirit or devil that helped the Scottish witches to raise a storm in the sea of Norway was cold as ice, and his body hard as iron; his face was terrible, his nose like the beak of an eagle, great burning eyes, his hands and legs hairy, with claws on his nails like a griffin." The Chinese demon of the storm is thus described in the Shan hai ching 山海經. "In the East is Daylight mountain. On the top of it are many jade stones and at the bottom much wood. There dwells the *shên* called Ke-mung. His shape is like a man with a dragon's head. He wanders about continually in the depths of the Chang river, and whenever he comes over or goes in there is sure to be a violent storm and rain."

* Brand's *Antiquities*, Vol. II., p. 476.

Fairies in China indeed, as with us, usually possess the attribute of beauty. A well-known Chinese legend relates how the two friends wandering amongst the ravines of their native mountains in search of herbs for medicinal purposes come to a fairy bridge where two maidens of more than earthly beauty are on guard. They invite them to the fairy land which lies on the other side of the bridge, and the invitation being accepted they become enamoured of the maidens, and pass what to them seems a short though blissful period of existence with the fairy folk. At length they desire to revisit their earthly homes and are allowed to return, when they find that seven generations have lived and died during their apparently short absence, they themselves awakening to find that time had made them centenarians.* Another version of the story is found in the *Liao chai chih yi*. About A.D. 60 or 70 two friends named Yüan Chao and Liu Ch'ên when wandering amongst the T'ien-t'ai mountains lost their way and after wandering about for some time at length came upon a fairy retreat where two beautiful girls received them and fed them on *hu ma* 胡麻 (hemp, the Chinese *haschisch*). After spending what seemed only a few days with their hostesses they return home and find to their astonishment that seven generations have passed away since they made the acquaintance of the Maidens.† I may here remark that this Rip Van Winkle sort of story takes several forms in China, and a slight digression on this subject may be pardoned.‡ A legend, related of Wang Chih, one of the patriarchs of the Taoist sect, involves him in a similar catastrophe with less obvious excuse than in the case of the two friends above mentioned. Wandering one day in the mountains of Kü Chow to gather firewood "he entered a grotto in which some aged men were seated intent upon a game of

* Quoted in Sir J. Bowney's *Flowery Scroll*, p. 27.
† *Ch. Reader's Manual*, p. 289.
‡ *Ibid.*, p. 239.

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chess. He laid down his axe and looked on at their game, in the course of which one of the old men handed him a thing in shape and size like a date stone, telling him to put it into his mouth. No sooner had he tasted it than 'he became oblivious of hunger and thirst.' After some time had elapsed one of the players said, "It is long since you came here, you should go home now!" whereupon Wang Chih proceeding to pick up his axe found that its handle had mouldered into dust. On repairing to his home he found that centuries had passed since the time when he had left it for the mountains, and that no vestige of his kinsfolk remained. Retiring to a retreat among the hills he devoted himself to the rites of Taoism, and finally attained to immortality"—a very un-Van-Winkle-like termination to the legend.

The striking resemblance of these to legends popular throughout Europe needs no demonstration, they being in fact identical with Erse, Gaelic and Teutonic stories yet related in their respective neighbourhoods. The bridge in the first story is described as the "Azure bridge," the fairy home being known as the "Jaspar city." "*Yao chi*" or the "Jaspar lake" is the name given to a sheet of water which it is believed forms one of its chief attractions, and to speak of a Chinese lady as "a nymph of Jaspar lake" is to pay her the highest compliment for purity and beauty.

The somewhat particular, and at times pugnacious, "Brownie" is supposed to exist in China. Readers acquainted with our north-country folk-lore will be aware that a practice exists in many parts of the country of setting out milk &c. for the consumption of some household brownie who performs willing labour for the benefit of its entertainer, the one proviso being that the brownie's operations are never to be overlooked by mortal eye. It is curious, in this connection, to find such a Chinese legend as the following recorded (*T'an ching* 談徵, vol. 4):—In the Ts'ê dynasty there was one Chang Ching, who went out one night and saw a woman on the south corner of his house who beckoned him to come to her; and when he came she said: "This is your honour's mulberry ground, and I am the *shên* of this place. If you will make next year, in the middle of the first moon, some thick congee, and present it to me I will engage to make your mulberry trees a hundred times more productive." Having said this she disappeared. Ching made the rich congee and afterwards had a great crop of silkworms. Thence arose the practice of making thickened congee on the 15th of the first moon." Of the more truculent class of brownies we also hear a good deal in China. In an article on "Gunpowder and arms in China," published in a recent volume of the N. C. B. R. A. S. Transactions, the author, Mr. W. F. Mayers, quotes from the *Shin-i-king* the following: "Among the hills in the Western parts [of China?] there exist beings in human shape, a foot or more in height, who are by nature very fearless. If attacked [or offended] they cause men to sicken with [alternate] heat and cold. They are called *Shan sao*." It was to frighten these brownies that the practice of burning bamboos, now-a-days substituted by fire-crackers, (as already alluded to,) was adopted. Another account makes the *Shan-sias* or *Shan-sao*, to be a species of bird which when attacked summons tigers to its aid and burns down dwelling houses. In any case these beings bear many points of resemblance to our own sprites, especially those that are malignant. A curious story, which may serve as the type of many such, is also given in the same volume as that from which the above is derived, the *locale* given being Lew-chew, which until very lately was deemed a dependency of China. It relates how a fairy in the guise of a beautiful woman is found bathing in a man's well. He persuades her to marry him, and she remains with him for nine years, at the end of which time, despite the affection she has for their two children, she "glides upwards into a cloud" and

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disappears. We find a very similar story in the Arabian nights, and both Germany and the Shetland islands give us an almost identical legend.

A large proportion of the fairy tales of all countries are of course what grave scholars denominate "puerile"; but I need hardly apologise for giving the two following, which illustrate both the idea of diminutive stature attributed to fairies and the yet more common endowment of animals and insects with fairy power. In the work (*T'an ching*) above quoted from we read that the Emperor Yuen Tsung of T'ang had imperial ink called Dragon fragrance. One day he saw in the ink little Taoist priests like flies walking about, and they called to him, "Live for ever! Your servants are the spiritual essence of ink, the ambassadors of the black pine. Whoever in the world has literary cultivation must have twelve of us dragon guests in his ink." This is not badly matched by the following: "A youth while sleeping was accosted by a maiden who asked him to accompany her for protection against some menaced danger, telling him she was a princess in disguise; but he turned away from her. Soon afterwards he heard the noise of humming and saw entangled in the web of a spider a bee about to be devoured. He released the bee, placed it upon the ink-slab, when by the impression of its feet it left the character "Grateful" and flew away. He followed it with his eyes and saw it enter a honey-comb suspended above. The disguised princess was the bee." Sir John Bowring, who gives this story in almost the same words, adds, "It is easy to fancy that the character or sign meaning 'Gratitude' could be made by the impress of a bee's feet." I fear that the learned ex-governor of Hongkong was in this instance indulging in a not unusual exaggeration.

Chinese popular stories also abound with references to "kelpies" such as in Scotland are reported to haunt fords and ferries. A not less popular belief credits the monkey tribe with peculiar attributes as being possessed by fairies who make woman-stealing an ordinary avocation—thus affording a curious parallel to a South-African superstition. In the *History of the White Monkey* by Kung T'sing we read that a man of Leang, who had a very pretty wife, was travelling and came to pass some time at Chang-toh. Warned by the people of the place that a local *shên* was given to stealing females he concealed his wife in an inner room: but despite all his precautions on the second night in the fourth watch she was abducted. After seeking her high and low amidst great perils he at length came to a stone door in a mountain facing the East, and learned from women passing in and out that his wife was within. To effect her deliverance he was advised to provide two kilderkins of spirits, ten dogs and several pounds of hemp. With this the women in the cave promised to attempt the *shên's* capture. The *shên* accordingly sees and devours the dogs and drinks the spirits, when he is securely bound with the hemp. The husband being called in finds an enormous monkey bound hand and foot to the bed, and Ngau-yang Hih (the husband) kills him, thus releasing all the females in his power.

Fairies who embody the powers of nature are firmly believed in. "The Emperor Liang when tired fell asleep in the sunshine and dreamed that he was visited by a woman of celestial beauty. He asked whence she came and who she was; 'I live on the terrace of the Sun on the Enchanted Mountain. In the morning I am a cloud, in the evening a shower of rain.'" The popular credence which this legend obtains argues a very deep-seated belief in the fairy-like attributes of representatives of the powers of nature, and shows a close analogy to the Western legend of the "Spirit of the Mist."

But the Chinese people other spheres with Fairy inhabitants; and there is a touch of the imaginative in such beliefs which rather induces sympathy with than hostility to

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their tenour. The universal legend of the Man in the Moon takes in China a form that is at least as interesting as the ruder legends of more barbarous peoples. The "Goddess of the Palace of the Moon," Chang-o, appeals as much to our sympathies, and rather more so than the ancient beldame who in European folk-lore picks up perpetual sticks to satisfy the vengeful ideas of an ultra-sabbathaical sect. Mr. G. C. Stent has aptly seized the idea of the Chinese versifier whom he translates:—

"On a gold throne, whose radiating brightness
Dazzles the eyes—enhaloing the scene,
Sits a fair form, arrayed in snowy whiteness.—
She is Chang-o, the beauteous Fairy Queen.
Rainbow-winged angels softly hover o'er her
Forming a canopy above the throne,
A host of fairy beings stand before her
Each robed in light and girt with meteor zone."

Making every allowance for the polish of translation the foregoing verses intimate a delicacy of perception that raises Chinese fairy folk-lore to the level of our own. It is scarcely necessary to quote from European sources verses which in sentiment express a similar idea.

Fairy Tales abound in Chinese resembling those in Arabic folk-lore. A very well-known legend relates how a celebrated musician, aspiring to wed a princess who played so exquisitely on the flute that all the birds, even to the eagle, came down from heaven to listen to her, was accepted, on shewing proof of this ability as her husband. "Too good to live," however, the pair were transformed into genii, and still occupy a place in the somewhat vast arcana of Chinese gods. Other legends relate to animals becoming endowed with the gift of speech. Thus Chwang-tzŭ, the hero of a story which has been popularized by Mr. Stent under the heading "Fanning the Grave," is related to have reached a river, the banks of which were almost dry. Various small fishes thereupon petitioned him to restore their much-needed element—water—representing that if he did not do so, they would all perish. Their request was acceded to. Ireland and Germany both give us similar legends.

To sum up, I am inclined to the conclusion that no very real distinction obtains in Chinese folk-lore between the various beings described in the West as demons, genii and fairies, though, as I have endeavoured to shew, supernatural creatures, possessing the attributes of each, are fully believed in. The constant application of the term shên 神 in this connection seems to me an argument against its adoption by Christian missionaries to express our own conception of the Creator. It is singular, by the way, to find that just as we use the word "spirit" in two different senses when we say "God is a *spirit*" and "I am out of spirits," the Chinese in like manner make the word *shên* do double duty. Of course the argument cuts both ways; but its inapplicability to the Chinese side lies in the fact that the language provides no word for the *one ultimate cause*. Whatever word our missionaries agree upon must do some violence to the native idea. The subject is, however, too wide to be more than incidentally touched on here. Suffice it to say that both in the everyday language of the people and in popular literature *shên* conveys the idea of *gods, spirits, fairies* or *demons* only. A careful consideration of this fact is imperative, in any discussion as to its adoption in Christian books to express the Hebrew "Jehovah."

X.—Serpents, Dragons, Fabulous Animals and Monsters.

The part played in the mythology of the Aryan and Semitic races by the Serpent and Dragon would have led one to expect a similar concurrence in the Legendry of China, even if the well-known designation under which its government is so frequently referred to did not at once direct attention to the fact. The land of the "Dragon Throne" is indeed by no means singular in its beliefs in this connection. To say nothing of the Biblical narrative, the Brahminic Krishna, under his two aspects of Krishna serpent-wounded in the heel and Krishna standing triumphant on the head of his arch-

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enemy, the classic stories of Hercules and the Hydra, Appollo and Python, Cadmus and the Dragon, the Teutonic myth of Sigurd and Fafner, or our own legend of St. George, and others which will be referred to in their proper place, combine to give the serpent and his congeners an universal celebrity. "Among different forms in use as an old symbol (says a recent reviewer) none is more mysterious than the serpent. The animal itself glides out and into holes and corners, and as it glides you only, perhaps, see a coil of the reptile; so, with its symbolism, the facts are most difficult to be got at, and the understanding of them is more difficult still. All nations seem to have had the serpent as a symbol in some form or another. Perhaps one of the strangest forms of this creeping thing was that of the Christian Ophites, who kept a serpent which crawled over the bread of the sacrament on the altar, and this they considered to be the act of consecration." It is hardly necesssary, however, to tell students of Chinese literature or folk-lore that our own assortment of popular legends and beliefs touching the serpent tribe shrink with insignificance beside that of the "Middle Kingdom." The brazen serpent of Moses has been the lineal progenitor of a succession familiar indeed to the sons of Han.* Confining our attention in the first instance to serpents proper, let us glance at the vast array of legend which greets the most superficial enquiry into Chinese beliefs on the subject.

And, before dealing with its supernatural characteristics, let me note the healing qualities ascribed to the serpent's flesh. The skin of the white spotted snake is used in leprosy, rheumatism and palsy,* while the flesh of other varieties enter largely into the often filthy prescriptions of native doctors. Though I am not aware that the figure of a serpent has ever been used in China as with the classical Esculapius and Hygia, who are represented as bearing a staff round which is coiled a serpent, as a symbol of health, the snake is a popular item of the show-part of every native drug store, and the virtues attributed to its body are at least a reminder of the Western legend. As a drug, however, it ceases to possess supernatural powers. To the living animal are attributed powers not less potent than to the gods themselves. And the writer encountered an instance of this superstition when endeavouring some months since to induce his Chinese assistants in the Hong-kong Museum to kill and prepare a fine specimen of the boa tribe which had been caught on the island.

That evil spirits or human beings compelled by enchantment can assume the form of snakes is a deeply-rooted belief, as is also its converse that mysteriously-gifted serpents can at will present themselves to the public eye as ordinary mortals. In the "Thunder-peak Pagoda" novel, already referred to, we find the heroine of the story to be a white snake who possesses the power of assuming the human form. In the "Cavern of the Winds" situated on the "Green Mountain" near Ching-to-foo in Sze-chuan "there was," says the story, "reputed to be a monstrous white female serpent, who had been there from time immemorial. In this cave also grew strange flowers and wonderful shrubs. This serpent had existed for eighteen hun-

* See Kitto's *Cyclopædia of Biblical Literature*, Art. *Serpents*, too long for transcription in this place, but giving a most interesting sketch of serpent worship. Briefly summarized, it touches on the Naga Kings of Hinduism; the astronomical fables of the serpent Ananta, or the Milky Way, and the sun-and-moon-devouring dragons; the Scandinavian legend of the kater serpent of the deep; the Celtic, Basque and Asiatic legends of the dragon guardian of riches. "These fables were a residue of that antique dragon worship which had its temples from High Asia and Colchis to the North of Great Britain and once flourished both in Greece and Northern Africa—structures with avenues of upright stories of several miles in length whereof the ruins may still be traced at Carnak in Brittany, Abury in Wiltshire and Redruth in Cornwall." . . . . The author refers to the sect of Christian heretics known as Ophitæ or Ophiani, who were professed serpent worshippers; and he gives some curious details of the Egyptian Python worship, emblems of which have even been discovered in British Archæology.

* F. Porter Smith's *Chinese Materia Medica*, Art. *Snakes*.

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dred years, and had never yet done harm to any living thing. On account of her great age, this white serpent had attained to a vast degree of knowledge, and was able to work marvellous spells, and to take the form of a woman, in which condition she adopted the name of Pĭ-cheu-niang." Her servant like herself was a serpent and the scene in which the two are for the first time introduced to each other is described in a way worthy of the Arabian nights:—

"Hang-chow is a most beautiful place. The residences of princes and nobles are here, and beautiful flower gardens and ancient temples are scattered all over the place. Among these, the garden of Prince Chow was pre-eminent for beauty; but Prince Chow had long been dead, and his beautiful garden was deserted by mankind. In it were altars, pavilions, and mountains almost equalling in splendour the gardens of the imperial palace. Here there resided a huge black serpent, which had been in this place for more than eight hundred years,—and could also ascend into the clouds, and take the human form; and when she saw the white serpent coming in, she hurried to prevent her entrance, saying, "Whence comest thou thus to invade the privacy of my garden? Dost thou not fear my wrath?" The white serpent, who had assumed the human form, as had the other, merely smiled, and said, "Don't talk about your power, but pay attention to what I am going to say—I am a powerful white serpent, come from the mountain cavern of the winds, where I have resided more than eighteen hundred years; but because I am not so powerful as I could wish, I have determined to change my abode, wherefore you must let me take up my residence in this garden—besides this, why should we quarrel, being both spirits in the form of serpents?" But the black snake was not so easily pacified, and angrily exclaimed, "This is my garden, and you are a spirit from some distant place—How then do you dare thus to deprive me of mine own? If, moreover, you think yourself more powerful than I am, let us contend together three times for the mastery." The white serpent smiled slightly, and said, "It is no desire of mine that we should contend together, as I do not wish to injure one of my species; but since you so much wish it, I *will* contend with you, but upon this condition only that whoever shall be victorious in the strife, shall become the mistress, and that the conquered one shall always act as a slave.

The black snake, still angry, snatched a sword and cut at the white serpent, but she, drawing two swords, put them before her in the form of a cross. In a few minutes the superior talent of the white serpent became evident, for by muttering a powerful spell, the sword was snatched from the hand of her adversary by some invisible means, and she was left defenceless. The black serpent at this was very much frightened, and kneeling down, respectfully addressed the other, saying, "Do not contend any longer—I acknowledge you as my superior, and am willing to serve you as your slave." Matters being thus settled so satisfactorily, the mistress and servant entered the garden together."*

The adventures of those two serpent women and the scrapes into which an unlucky attachment for the mistress led the hero of the tale, form the principal features of the plot. I cannot, of course, here follow that out; suffice it to say that the enchantress brought grief to all connected with her. But the story presents certain analogies with an old English legend that are worth noting. The "worm of Spindlestone Heugh" in Northumberland, was, so the legend says, a beautiful girl transformed by her step-mother into a loathsome serpent, until her brother should come to her rescue from beyond the seas. This of course he eventually does, and the charm is broken.

"He quitted his sword, and bent his bow,
He gave her kisses three;
She crept into her hole a worme
But out stept a ladye."†

The well known Linton worm or dragon‡ supposed to inhabit the borders of Roxburghshire, gives us another parallel between a British and a Chinese belief. From his cave on Linton hill this monster "could with his sweeping and venomous breath draw the neighbouring flocks and herds within reach of his fangs." Again we read, "such was the dread inspired by the monster's poisonous breath" that the villagers were beside themselves with terror. Now we have only to go back to 1867 to find a story extensively believed throughout the Fuhkien seaboard, in which the poisonous character of a serpent's breath is an important element.§ It was to the effect that a party of tiger-catchers near Foochow discovered in the cage which they had constructed to receive the tiger a monstrous snake with two large horns. Although somewhat frightened at

* *Lui-fung-ta*,—*Chinese & Japanese Repository*, Feb. 1864.

† Henderson's *Folk-Lore of the Northern Counties*, p. 255.

‡ *Ibid.*, p. 257.

§ N. & Q. on C. & J., Vol. III., p. 74.

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their unexpected prisoner, they decided on taking him on board their junk with a view to eventually selling him. A few days after they had put to sea a thunderstorm came on, and a flash of lightning struck the junk, breaking open the cage. Away slipped the monster into the hold, which, being stored with rice and other edibles, was a decided change for the better in his position. As, however, the captain and crew were bound to deliver their cargo intact, the former offered $1,000 to anybody who would go down and kill the snake. Two men were found to venture, but no sooner did they approach the animal than "raising his head a little, he hissed out a vapour on them and they lay dead." Of course captain and crew immediately deserted the junk, and she is still reputed to be, like the flying Dutchman's ship off the Cape, cruizing around the neighbouring coasts; and so great is the fear of the serpent's breath, that no one who has heard the story dare board a castaway Foochow junk to this day.

Something more than mere traces of serpent worship are to be found throughout China. The *San-chieh* temples (三界廟) at Canton are also known by the name of *Ch'ing Shê Miao* or "Green serpent temples," the origin of which name is thus given in a compilation by the well-known author Chao Yi.* "When offerings were made to the god a serpent came out and ate or drank what was laid before the altar. If any person made a vow and did not afterwards fulfil it, although he might be hundreds of *li* away, serpents would come and claim fulfilment of his promise. These were commonly called Green Serpent Messengers. At present the most famous of these temples is that at Wuchow-fu, where scarcely a day passes on which plays are not performed or sacrifices offered, at the expense of traders who thus celebrate the fulfilment of their entreaties at the shrine. At the time of sacrifices being offered a green serpent does in reality issue forth from the sanctuary or make its appearance from the rafters, or from within the garments of the God, to drink the wine and devour the eggs that are placed there without being deterred at the sight of the persons standing by. After finishing its meal the creature quietly glides away."* Monsieur de Beauvoir, in his recent work describing his visit to the East, speaks of a temple at Canton within the enclosure of which was a clump of trees near an altar, the residence of a sacred serpent. A crowd of worshippers were pressing round the sacred bushes, bringing gifts to the ugly reptile, a snake two feet long, which crawled about close to some hot ashes. I have not identified the temple, but the account is probably accurate, as native informants confirm it. Yet stronger evidence of the hold which serpent worship has over the Chinese mind is afforded by the fact that during the height of the Tientsin floods, in the autumn of 1873, Li Hung-chang, a man distinguished for his clear common sense and administrative ability, joined in offering worship to a miserable little snake which had been picked up and placed in one of the temples, afterwards extolling, in a memorial to the Throne, the divine favour exhibited by the appearance of the wretched reptile. But in the following year the *North-China Herald* related an even more absurd instance of faith in the supernatural attributes of the serpent tribe. "In this case also," says the journal in question, "the memorialist is a man of distinguished ability, which he has given evidence of both in connection with Foreign and Chinese matters. He reports wonderful miracles on the part of the river gods, in saving embankments and helping the men who were at work on them, over and over again. Apparently the Taiwang are credited

* Note on the San Chieh Miao: *Notes & Queries on China & Japan*, Vol. III., p. 76.—W. F. Mayers.

* Mr. Waring quotes from the "Plutus" of Aristophanes a passage which alludes to the keeping of tame snakes in the Greek temples. The author thinks that it "was regarded rather as a symbol of Power, Wisdom, and Life, than as an actual deity."

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with power to make the waters abate just at the critical moment, but not to avert such unfortunate crises altogether. The river god is, in every case, a small water snake, which popular fancy has converted into a deity. The story of Chen Ching-lung Chang-chün, one of the deities mentioned, is that he was inspector of the Yellow River, and being unable to repair a breach in the embankments, on account of the strength of the current, he in despair threw himself into the river. The water ceased to rise, the current slackened, and the breach was repaired. Chen was transformed into a River God for his noble devotedness, and constantly appears in the shape of a water serpent, to work miracles on behalf of his more fortunate successors in the difficult duty of checking the outburst of 'China's Sorrow.'"

That snakes contain in their heads certain precious stones is an old belief common to most branches of the human family.* A story in a native book of anecdotes relates how a foreigner passing a pork-butcher's shop asks the master what he will take for the bench on which the pork is exposed. The answer, given in fun, is "fifty taels." The foreigner offers to pay the money. This convinces the butcher that there must be something valuable in the bench, so he declines to sell it, and carefully puts it by. The foreigner leaves the place and returns after a year's absence. Seeing the butcher he asks after the bench, and, in answer to a very natural enquiry why he deems it so valuable, informs him that, lodged in a cavity within it, is a snake, holding in its mouth a precious gem. He further adds that the snake lives on the blood that soaks through the wood from the raw meat exposed on it, and that when this supply is cut off the snake will die, and the gem become worthless. Cursing his own stupidity, the butcher seizes a hatchet and splits the bench open, finding the snake dead, while the jewel it undoubtedly holds in its mouth is the same colour as the eye of a dried fish. I have chosen this story as illustrating another point in native folk-lore—the mysterious powers attributed to foreigners—but may observe that constant allusions are to be found in Chinese works to the idea of snakes containing precious stones. Now, to go no further than a file of Indian papers received a few weeks ago, I find in one of them the following paragraph. "*The Lawrence Gazette* indulges in surmises as to the object of the ex-King of Oudh in collecting snakes. Perhaps," it says, "he wishes to become possessed of the precious jewel which some serpents are said to contain, or of that species of snake by whose means it is said a person can fly in the air. The jewel referred to (*nun*) has in all times been a popular myth, but located variously in the heads of toads, fishes, and even horses." The superstition therefore is not confined to the Chinese. Is it not possible that Shakespere's allusion to the toad, which,

> "Ugly and venomous, wears a precious jewel in his head,"

may have been suggested by this popular belief, though now interpreted to apply only to the beautiful eye with which the animal is endowed?

The transition from the serpent to the dragon is easy, but appears to have followed much the same rule in China as in England —there being a considerable amount of confusion in the legendary lore of both countries between the two animals. It is indeed somewhat difficult to exactly say where fact left off, and fancy commenced, to contribute to the popular portrait of the dragon. China does, in fact, produce an animal—a harmless species of lizard,—which may well have sat as the original of the native monster; but its small size (only some two feet from nose to tail) deprives it of any ferocious semblance. Looking at the widespread belief in dragons there seems little doubt that the semi-myth of to-day is the traditional successor of a really once existent animal, whose huge size, snake-like appearance and, possi-

* *Notes and Queries on China and Japan*, Vol. II., p. 130.

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bly, dangerous powers of offence made him so terrible that the earlier races of mankind adopted him unanimously as the most fearful embodiment of animal ferocity to be found.

Dr. Eitel, in an interesting article on the subject of dragon worship,* expresses his belief that it has sprung from the same form of snake or naga worship as that still existing in India, Burmah and Siam. "What strengthens this assertion," he says, "is the circumstance that I am enabled to state positively that the Chinese translators of Sanscrit Buddhist texts invariably rendered the term *naga* (which has been identified with *cobra di capello*,) by the word "lung" (龍) or dragon. The religious mind of China has never made a scientific distinction between snake and dragon." Suffice it to say that China is the oldest home of dragon worship, the animal being represented as winged and four-footed, each foot having four (or five) claws—the latter number being appropriated solely to pictures, embroideries or figures used by the Imperial Court. Thus a dress with a five-clawed dragon worked on it can be used by one of Royal blood only. It is noteworthy that the English dragon is also nearly always represented with wings. For those who have never read the ballad of the Dragon of Wantley I may quote his description, to enable a comparison to be drawn between him and his Chinese brother:—

"This dragon had two furious wings
One upon each shoulder,
With a sting in his tayle, as long as a flayle,
Which made him bolder and bolder.

He had long claws, and in his jaws
Four and forty teeth of iron,
With a hide as tough, as any buff,
Which did him round environ."

The *authentic* species of dragon or *Lung*, according to Chinese belief, has a camel's head, a deer's horns, a rabbit's eyes, a cow's ears, a snake's neck, a frog's belly, a carp's scales, a hawk's claws and a tiger's palms. The chief distinction between the snake and the dragon in Chinese eyes is that, while the former is worshipped as a real everyday object, the latter is avowedly supernatural. A popular proverb says, "Dragons bring clouds, and tigers bring winds."* The dragon is in fact an all-pervading element of every myth relating to the powers of nature, and its worship is not, when we trace its serpent origin, surprising.

In no case however does it seem more absurd than when we find it gravely noticed in official documents. Thus a year or two since an Edict published in the *Peking Gazette* stated as follows:—"Li Hung-chang has addressed to us a memorial, stating that the River Yung-ting has filled its channel, reporting for punishment the officials who were engaged on the works, and requesting the appropriate discipline on himself. He states that much rain fell for several weeks in succession this year, and the waters in river and lake rose to an unwonted height. The officers responsible worked day and night to avert danger by opening and shutting sluices and strengthening works. On the 4th and 5th July the rain came down in bucketfuls, and it became utterly impossible to do anything; the river overflowed in several places. Li Hung-chang *last year reported that he had caged the dragon*, and it is therefore an inexcusable fault that, in so short a time afterwards, even allowing several weeks' rain, the river should have broken out!" It would be difficult to come across more convincing proof that the supernatural powers of the dragon over the phenomena of nature were fully believed in.

Domestic dragon worship again is familiar to every native. The author of the paper above referred to gives curious details of the ceremonies observed in worshipping dragon-spirits. Every hill and mountain is supposed to be inhabited by them, and whenever a new house is to be erected, a Fêng-shui geomancer is consulted to learn if the location be within the range of friendly dragon

* *Notes and Queries on China and Japan*, Vol. III., p. 34.

* 龍從雲虎從風.

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spirits. The house on being completed has a niche fitted up in it as a shrine for the individual dragon which protects the destinies of the house. He is installed with considerable ceremony, and the shrine is worshipped at the same periods as sacrifices or prayers are offered in the Ancestral Hall. In the case of houses which have been built for the space of one hundred years (at the expiration of which period the original virtue and efficiency of the tutelary dragon is supposed to need reinvigoration) more elaborate ceremonials are necessary. Three days are devoted to preparation, and on the fourth the exorcism of evil influences commences. This consists in magical incantations mumbled in unintelligible language, accompanied by offerings of frankincense, wine and paper, the whole accompanied by the beatings of drums and gongs and the blowing of a horn. The chief wizard then dips his arm into boiling oil or performs some similar feat to justify his claims as an exorcist, one of the commonest being to walk unharmed through an enormous fire of blazing charcoal. A third performance consists in ascending a ladder of swords. One or all of these being accomplished the wizard repairs attended by the neighbours to the nearest hill and invokes the dragon spirit to return, and after announcing his arrival professes to entice him back to the house. The curious reader will find the ceremonies described at length in the article from which this is summarized.

The following dragon legend was communicated to the same periodical by Mr. T. Sampson of Canton, and is worth preservation: "It is a common expression in Canton, to say that extremely violent gusts of wind during a typhoon are caused by the passage of a *tün mi lung* 斷尾龍 or "bob-tail dragon," and it is sometimes averred that this animal is actually seen on such occasions passing through the air; generally however it is, among educated people, nothing more than an expression signifying a violent gust of wind, and the story connected with it, if known at all beyond the district of Sun-ui where it has a local circulation, is classed with such fables as that of the great sea serpent which was so long that when at rest a junk had to sail for several days to traverse its length, and which, on being cut in two by a steamer, was several hours in discovering the fact, in consequence of the immense length of the nerves which had to convey to the brain the sense of the injury inflicted.

"The story however of Ah-Tseung and the dragon, as narrated to me by a native of Sun-ui, is as follows: In ancient times there was a certain studious rustic whose name was Ah-Tseung, but whose surname has unfortunately not been handed down for the benefit of posterity; this youth having found a young snake took it home with him, and as long as he lived it was his chief delight to nurture this animal; he made a nest for it in his book-case, and after every meal he secretly conveyed food to it; it shared his bed, and was his constant companion; the boy for a long time kept the matter secret from his parents, but his teacher having observed his many visits to the book-case, wished to find out what was the attraction, and on opening it he observed to his great surprise and alarm, a huge snake filling one of the shelves, for by this time the snake had become full grown. A few months after this Ah-Tseung died, whereupon his parents drove the snake away to the neighbouring hills; on every occasion of ceremonial mourning held by the parents, and on every anniversary of his death, the snake visited the home of his departed friend, and after going several times round the house returned again to the hills; the neighbours felt a natural repugnance to these periodical visits, and remonstrated with Ah Tseung's mother, who herself anxious to get rid of so unwelcome a visitor, forbade the snake coming to her house any more; heedless of this command the snake did return; whereupon the mother, with the intention of frightening it away, brandished a knife at it in a threatening

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manner, but in doing so the knife accidentally came in contact with the animal's tail and severed off several joints of it; after this the snake never returned; it retired however to the Kwai-fung-shàn in the district of Sun-ui, where there is a lake of about a *mau* in extent and of unfathomable depth; indeed it is asserted by the inhabitants of the neighborhood, that its waters communicate subterraneously with one of the mouths of the great rivers of Kwangtung, the Ngaimun, and that any substance thrown into the lake will reappear in the ocean near that embouchure. In and round this lake Ah Tseung's snake has lived to the present day, and its appearance on the distant hill top, sometimes as a man clothed in white, and sometimes as a white dragon (an instance of progressive development without natural selection, its flight through the air causing dragonic development from the pristine type of an ordinary snake), or the foaming disturbance of the waters of the lake when he indulges in a bath, are considered sure indications of an approaching storm.

"Such is the story of Ah Tseung and the dragon; fabulous as it undoubtedly is, there may nevertheless be, as is often the case with the most outrageous fables, a grain of scientific truth in it; the range of hills in Sun-ui of which the Kwei-fung-shan forms a part, must exert some influence on typhoons; they are in the track of these circular storms, probably their height effects an attractive influence over them, and their conformation diverts the course of the storm as it impinges upon them; hence the fact in the natural history of typhoons, that they, owing to these causes, frequently pass over Sun-ui and disturb the waters of the lake in the Kwai-fung hills before they reach other parts of the common delta of the Kwangtung river, may be the grain of scientific truth which has given rise to the story of Ah Tseung and the dragon with an abbreviated caudal extremity."

If we have no Western legend to answer to that just given, a very close parallel to a serpent or dragon myth which has spread throughout Europe can be found in China. Our popular story of St. George and the Dragon has numerous parallels in Western folk-lore. The laird who slew the "worme of Linton," the knight who killed the Lambton worm, the Champion Conyers who delivered Sockburn in Durham from "a worm, dragon or fiery flying serpent," and the plucky Scot named Martin who in Forfar achieved a victory over a dragon which had devoured nine maidens, embody the same story in other words. Scandinavian Folk-lore too abounds with similar stories. But one is hardly prepared to find the legend existing in China, with a change of sex indeed on the part of the champion, but otherwise the same in its general features as those popular in our own land. Mr. W. F. Mayers, writing in November 1867, drew attention to this fact and furnished the now extinct periodical* so frequently referred to on previous pages with the following translation from the *Kwang-po-wu-chih*, a thesaurus of excerpts compiled towards the end of the sixteenth century:†

"In the eastern regions of Yueh Min (the present Fuhkien) there exists a range of mountains called the Yung Ling, many tens of *li* in height, in the north-western recesses of which there abode a mighty serpent, seven or eight *chang* (seventy or eighty feet) in length and ten feet in circumference, which was held in great awe by the people of the country. At a certain time it signified either to some person in a dream or to those versed in the art of divination that it lusted to devour a maiden of the age of twelve or thirteen; and the governors and men in authority of that region, equally alarmed respecting the monster, sought out female

* Readers of the *China Review* who have copies of the *Notes and Queries on China and Japan* in their possession will doubtless excuse these frequent quotations from its pages, in view of the fact that the work is entirely out of print, and that, although frequently advertised for, no copies for sale can be heard of.—N. B. D.

† *Notes and Queries on China and Japan*, Vol. I., p. 148.

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bond-servants and the daughters of criminals to satisfy the serpent's appetite. In the morning of the day in the 8th moon, after offering sacrifices, the victim was taken to the mouth of the serpent's cavern; and at night the serpent suddenly issued forth and devoured its prey. Year after year this happened, until at length nine maidens in all had been offered up; and a fresh demand was being made, but no victim could be obtained. At this time Li Tan, Magistrate of Tsing Lo, had six daughters and no sons. His youngest daughter, named Ki 奇, responded to the call and was ready to proceed (to the cavern), but her parents refused consent. She urged, however, that she was unable to be of use to her parents, as was Ti Ying (the faithful daughter of olden times), and being a mere source of useless expense might as well bring her life to a speedy close, and only requested to be supplied with a good sword and a dog that would bite at snakes. In the morning of the day of the eight month she visited the Temple, with the sword beside her and the dog provided. She had also previously prepared several measures of boiled rice mixed with honey, whith she placed at the mouth of the cavern. At night the serpent came forth, its head as large as a rice stock and its eyes like mirrors two feet across—when, perceiving the aroma of the mess of rice, it began to devour it. Ki forthwith let loose her dog which seized the serpent in its teeth, and the maiden hereupon hacked the monster from behind, so that after dragging itself to the mouth of its cave it died. The maiden entered the cavern and recovered the skeletons of the nine previous victims, whose untimely fate she bewailed. After this she leisurely returned home, and the prince of Sueh, hearing of her exploit, raised her to be his Queen.

"Other versions of this history may exist, but the above is the only one I have met with. The occurrence of a female as the hero is somewhat remarkable, but in other respects the fact that filial piety and dexterity in stratagems replace in the Chinese legend the masculine purity and dauntless courage with which our own traditions invest St. George, as also the minuteness in detail of the events recorded, are highly characteristic of the Chinese turn of mind. In any case, this is probably the earliest existing version of the famous legend."

So much for dragons, dismissed perhaps with almost too scant notice, but scarcely needing more elaborate discussion. The third heading of the present chapter refers to fabulous animals of another description, and of these Chinese folk-lore presents us with a fair variety. The Phœnix, for instance, enjoys its classical reputation amongst the inhabitants of the Middle Kingdom. White tigers, monkeys and elephants also enjoy the reputation of a wisdom which goes beyond instinct and more than verges on the domain of humanity. Tailed men and mermaids furnish native tradition-mongers with numerous stories; while the unicorn of Chinese myth-land is to all intents and purposes identical with the celebrated animal mentioned in our nursery rhyme, relating how

> "The Lion and the Unicorn
> Went fighting for the Crown;"

and still "supporting" our royal arms. The *ki lin*, or Chinese unicorn, has a stag's body, a horse's hoofs, the tail of an ox and a parti-coloured skin, while from its forehead proceeds a single horn with a fleshy tip. In this case there is however but little mystery in the resemblance. So far from agreeing with Dr. Williams as to "the independent origin of the Chinese account,"* there can, I fancy, be no question that both we and the Chinese alike derived the idea of the unicorn from Central Asia, where we have almost historical proof such an animal once actually existed, if indeed it does not still inhabit the vast steppes of the continent.† The chief

* *Middle Kingdom*, I. p. 266.

† Whilst writing the above my attention has been directed to the following interesting paragraph in the Calcutta *Englishman*:—"A long discussion is being carried on in the last papers received from the Cape as to the existence or

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superstition connected with the unicorn in China proper is that one makes its appearance when a sage is about to be born.

Phœnixes also act as harbingers of the birth of great men,* but it is somewhat difficult to define their shape and colour. Popular native proverbs allege that "The Phœnix will only alight where there is something precious." Another saying declares that "when the phœnix comes there is prosperity." The following account of this universally-believed-in bird, given by Mr. Mayers in his *Readers' Manual*, embodies an admirable resumé of Chinese legend on the subject. The *feng* or phœnix is, he says, "a fabulous bird of wondrous form and mystic nature, the second amongst the four supernatural creatures. Very early legends narrated that this bird made its appearance as a presage of the advent of virtuous rulers, whose presence it also graced as an emblem of their auspicious government. One writer describes it as having the head of a pheasant, the beak of a swallow, the neck of a tortoise and the outward semblance of a dragon; to which another version adds the tail of a fish; but in pictorial representations it is usually delineated as a compound between the peacock and the pheasant, with the addition of many gorgeous colours. It sate in the court of Hwang-ti while that sovereign observed the ceremonial fasts; and according to the *Shu King* it came with measured gambollings to add splendour to the musical performances conducted by the great Shun. The female is called *Hwang*, and this name, combined with that of the male, forms the compound *Feng Hwang* which is usually employed as the generic designation for the wondrous bird. It is translated phœnix by many writers. Among the marvels related respecting this creature, it is said that each of the five colours which embellish the *Fëng-hwang's* plumage is typical of one of the cardinal virtues; and a name is given to each of the many intimations ascribed to its voice."

An animal occupying an intermediate position between fact and fiction—its existence being the one and its alleged qualities the other—is known as the Sing-sing 猩猩, a very large species of baboon found in Cambodia. Its blood is supposed in China to be useful as a dye; but inasmuch as it of course dries up if the animal is killed, the Chinese allege that artifice is resorted to by hunters to induce it to submit to the process of bleeding and the natives quaintly describe the (very imaginative) operation. The story is evidently the production of some Chinese Æsop, containing as it does an admirable satire on the temptations of the wine cup. But, nevertheless, the animal is really believed by the vulgar to possess supernatural powers. The account given is as follows:—"The *Sing-sing* is remarkably fond of wine; so the blood-hunters lay a trap for him thus:—Having found the tracks he frequents, they place in some position where he is sure to see them a pailful of some intoxicating liquid and a cup, and then conceal themselves in the vicinity. After a time the *Sing-sing* discovers the pail; but after inspecting it mutters, 'Ah! this is put here by the blood hunters, but I shan't be fool enough to drink it; it's nothing but poison.' Moving away for a short time it presently returns, observing, 'After all wine is a good

non-existence of the unicorn. Mr. G. R. Blanche, who has travelled extensively in Namaqualand, mentions that in some large stone-caves on the banks of a river called Makapwe, he saw pictures drawn by Bush-men, which included elephants, rhinoceroses, unicorns, and gemsboks, and one old Bushman told him that he had actually seen the animal alive, and that it was very fierce. None, however, had been seen for some years. The Macacas stated that to the north of their town, on the river Teoga, large numbers of unicorns are still to be seen, and Mr. Blanche considers that in the vast region of unexplored territory between the Zambesi and Lebaby's country they may still be in existence. Mr. Thomas Baines, another well-known African traveller and naturalist, says that the existence of such an animal has never been disproved, and that it might be found in this unexplored country, for else where did the bush-men obtain the subject for the pictures they have drawn?"

* Dr. Legge's *Chinese Classics*, Vol. III., pt. I. pref., p. 108.

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thing in itself, if one doesn't take too much; it's very nice, and I shall just try one cup.' The animal accordingly takes one cupful and walks away, soon however returning for a second and a third, finally drinking itself helpless. The hunters then seize it and place it in a cage, and on its recovery begin to bargain with it for its liberty. Its blood, to be of any service, must be voluntarily given, so the hunters demand so many cupsful as the price of its release. After a good deal of palavering this is settled; the animal then himself opens a vein, measures out the quantity agreed on and is released, again to fall a viction to similar temptation." The assumption that the baboon can, if it will, hold converse with mankind is noteworthy as common to most countries whence the monkey tribes take their origin.

Of course our old friend—I might almost say, in view of the latest published accounts, our American friend—the Sea Serpent, turns up on the coasts of China, and the description given of him does not greatly differ from that recorded elsewhere. According to a popular legend the Chien Tang river was at one time infested by a great *Kiau* or sea serpent, and in 1129 A.D., a district graduate is said to have heroically thrown himself into the flood to encounter and destroy the monster. His wife forthwith put an end to her existence also, from devotion to him, and their virtues were commemorated by a temple erected for their worship.* It has been already noted that most of the river gods are supposed to appear in the form of water snakes, and that the *sea* serpents noticed in Chinese records have always infested the mouths of rivers. From a tutelary deity to one purely malevolent is no great step. Other remarkable animals are noted by the writer above quoted (Dr. D. J. Macgowan) as stated to have visited the same river: "In 488 A.D. a salt inspector discovered near its mouth a "sea-fish which the tide had left behind. It was more than 300 feet long, of a black colour, without scales," and was eaten by its captors. About 120 years ago, again "a huge sea-fish appeared off Chapoo, it followed the vessels in with the tide and at ebb was unable to return. It measured one hundred feet in length, was ten feet high and twenty wide." This is probably an exaggerated story of a whale, but as the Chinese have a distinct name for the whale, with which they are fairly familiar, there remains a possibility of the animal in question being something unknown to naturalists.

A very singular coincidence between two legends relating to fabulous fish is to be found in the following. A recent visitor to Nanking thus describes the basin which formerly decorated the top of the celebrated porcelain pagoda: "We happened to discover among the ruins an immense cast iron basin, 39 feet in circumference, which is connected popularly with the above account of the thunder spirit. This basin was placed with its mouth upwards on the summit of the pagoda, and hence would constantly be full of rain water. A bird perched upon the edge of the basin one day dropped a fish into the water, which grew and grew till it became a strange monster, exercising such an evil influence over the neighbourhood that the God of thunder was at length compelled to attack it, and in doing so struck the tower and partially destroyed it. It was finally destroyed by the rebels in 1856." Now if we turn to Henderson's *Folk-lore of the Northern Counties*, p. 248, we find the following story of the "Heir of Lambton." Fishing one day in the river Wear he felt something tugging at his line and thought he had secured a fine fish. But to his horror he found that he had only caught a worm of unsightly appearance which he hastily tore from his hook and flung into a well close by. "A stranger of venerable appearance passing by asked him what sport he had met with. To which he replied, 'Why truly I think I have caught the devil himself. Look in and judge.' The stranger looked, and remarked that he thought it boded no good . . . . Meantime the worm remained in the well

* N. C. B. R. A. S., 1853, p. 36.

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till it outgrew so confined a hiding place. It then emerged and betook itself by day to the river, and by night to a neighbouring hill round whose base it would twine itself; while it continued to grow so fast that it soon could encircle the hill three times. The monster now became the terror of the whole country side, &c." The feat of arms by which this "Lambton Worm" was finally killed has been before alluded to. But the coincidence between this, the Chinese and English legend, in other respects, seemed worth additional notice.

Some of my readers may perchance be interested to learn that the original home of the mermaid (Ch. sea-woman 海女 *hai nü*) is almost within sight of the room in which these notes are being written. The only specimen of a veritable mermaid I ever saw was Barnum's celebrated purchase from Japan, which so far as could be judged consisted of a monkey's body most artistically joined to a fish's tail. But the author of a work entitled *Yueh chung chieh wên*, or "Jottings on the South of China," compiled in 1801, narrates how a man of the district of Sin-an (locally *Sin-on*) captured a mermaid on the shore of Ta-yü-shan or Namtao Island. "Her features and limbs were in all respects human, except that her body was covered with fine hair of many beautiful colours. The fisherman took home his prize and married her, though she was unable to talk and could only smile. She however learned to wear clothes like ordinary mortals. When the fisherman died the sea-maiden was sent back to the spot where she was first found, and she disappeared beneath the waves." The narrator quaintly adds, "This testifies that a man-fish does no injury to human beings," and he moreover informs us that these creatures are frequently to be found near Yü-shan and the Ladrone Island—so that any adventurous Hongkong canoeist may still have a chance of making a novel acquaintance. Another case recorded by the same writer speaks of a mermaid of more conventional form than the lady already noticed. "The Cabinet Councillor Cha Tao being despatched on a mission to Corea, and lying at anchor in his ship at a bay upon the coast, saw a woman stretched upon the beach, with her face upwards, her hair short and streaming loose, and with webbed feet and hands. He recognised this being as a mermaid (or man fish) and gave orders that she should be carried to the sea. This being done, the creature clasped her hands with an expression of loving gratitude and sank beneath the waters."

The Straits of Hainan are regarded by the Chinese as the chief habitat of monstrous fishes of strange shape, ruled over by the God of the waters, a sort of Chinese Neptune. And it is quite possible that the opening of the principal port of the island to foreign trade may (on the ground that nearly all such legends have a faint substratum of truth) reveal to the eyes of the naturalist new and undreamt-of inhabitants of the deep. It is but a few years since the ridicule excited by M. Victor Hugo's "devil fish" has given way to a sober recognition of the fact that the octopus of real life is a monster, but little differing from the fanciful sketch given of his congener. And he would now-a-days be rash who ventured to assert that the Chinese have less ground for asserting the existence of very real monsters to our eyes than is possessed by the hardy fishermen of the coasts of Northern Europe.

(To be continued.)

N. B. DENNYS.

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THE LAMENTATIONS AND DEATH OF CH'UNG CHEN, THE LAST EMPEROR OF THE MING DYNASTY.

History gives but meagre information as to how Ch'ung Chên, the last Emperor of the Ming Dynasty, passed the few hours preceding his death. It is altogether silent regarding the deaths of his empress and children, and little is known concerning his own, save that his body was found suspended from a tree on Prospect Hill, by the soldiery of the rebel, Li-tzŭ-ch'êng, when they entered the palace. The scenes, however, that are popularly believed to have taken place between the ill-fated emperor and his family, together with their death, are pathetically described in a Chinese Tragedy, called "The Lamentations of Ch'ung Chên."* As it may not prove uninteresting, a rough outline of the incidents, &c., embodied in the Tragedy mentioned is here given.

"It is now seventeen years since I ascended the 'Dragon Throne;' yet in all that time I have not enjoyed one day's tranquillity. At this moment the capital is invested by rebels, yet my traitorous generals prevent my soldiers from going forth to meet them. I am powerless in their hands. 'Tis more than I can bear.

"Heaven has its laws; rain and sweet dew fall from thence and refresh parched nature's lips. Earth has its laws; it produces corn and roots and buds in abundance. A monarch has his duties; to promote the happiness and welfare of his people. (Alas! all the power I possess is to confer rank on unworthy officials). Ministers have their duties; to assist their sovereign with wise counsel. To enable them to do their duty efficiently they *must* be thoroughly loyal. My ministers, alas! are traitors.

"'*Hung-wu*, 洪武, founded the Ming dynasty, and was its first emperor at Nanking. He had many brave generals and able ministers; while I—I have not *one really* loyal among all my officers. He reigned thirty-one years.

*"*Yung-lo*, 永樂, reigned in Peking thirty-five years.

†"*Hsüan-tê*, 宣德, sat on the throne ten years.

"*Chêng-t'ung*, 正統, reigned fourteen years.

"*Ching-t'ai*, 景泰, reigned seven, and *T'ien-shun*, 天順, eight years, making together fifteen years.

"*Ch'êng-'hua*, 成化, reigned twenty-three years, when the people rebelled.

"'*Hung-chih*, 宏治, reigned eighteen years;—he was a just monarch, and acquired great celebrity.

"*Chêng-te*, 正德, reigned sixteen years; he was a warlike emperor.

"*Chia-ching*, 嘉靖, reigned just forty-five years.

"*Lung-ch'ing*, 隆慶, ruled the empire six years, when he died.

"*Wan-li*, 萬曆, had a prosperous and tranquil reign of forty-eight years.

* Chien-wên, 建文 who reigned four years, is omitted.

† *Hung-hsi*, 洪熙, who reigned one year, is for some reason also omitted in this list.

* Ch'ung-chên-tan, 崇禎嘆.

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"*T'ai-ch'ang*, 泰昌, sat on the throne one year, when he died.

"My imperial brother, *T'ien-chi*, 天啟, reigned seven years, when he died.

"It is now seventeen years since I ascended the throne of my ancestors, to govern the empire, yet during all that time I have not enjoyed one day's tranquillity. In my administration I have suffered bitterly, solely on account of my people and the welfare of the empire.

"In my second year there was drought and famine in Shan-hsi, 陝西; rice was five mace the peck, and the people starved.

"In my third and fourth years the whole province of Chih-li, 直隸, was flooded.

"In my fifth and sixth years, Hunan, 湖南, and Hu-pei, 湖北, suffered from drought and famine. My people were sorely tried; they had to eat even grass and roots. I remitted their taxes, and ordered them to be supplied with food, but my rapacious officers withheld it from them; my subjects fled and banded together as robbers.

"In my seventh year, brigandage was rife in Shantung, 山東.

"In my eighth, locusts devoured all the crops, and there was famine.

"In my ninth year Shun-tien-fu, 順天府,* was burnt before my very eyes.

"In the tenth and eleventh years of my reign, rebels overran Honan, 河南, and captured Têng-chou, 登州.

"In my twelfth year, there was drought all over the empire.

"In my thirteenth, food was so scarce that cannibalism prevailed everywhere; people of this village dared not go to that, for fear of their lives. Beans were sold in the streets threaded on needles, they were so precious; weeds were pulled up from the beds of rivers and sold by weight for large prices. How my people must have suffered!

"In my fourteenth year, Pien-ching, 汴京, (in Shantung) was inundated.

"My fifteenth and sixteenth years were marked by rebellion.

"In my seventeenth year, the rebel *Li-chuang*, 李闖, (Li-tzu-ch'êng) comes to attack Peking. Alas! my fate is sealed! I am powerless! my bravest general* died while defending Ning-wu-kuan, 寧武關. I ordered troops to go to his assistance; not one was loyal enough to go against the rebels.

"Thus have passed the years of my reign. In times of peace my officers were ever striving for rank and honours; when rebellion comes, they fear to go out and suppress it. In my whole court, civil and military, all are alike; all have the hearts of dogs and wolves! Hereafter, how will they serve the rebel *Chuang*?"

The unfortunate monarch, after having thus given vent to his lamentations, entered the palace shedding bitter tears; raising his eyes, he beheld his wife sitting in the courtyard. The sight of her redoubled his sorrow; he went to her, and sitting by her side, poured his troubles into her sympathizing bosom; and to her gentle remonstrances not to give way too much to his troubles, he exclaimed, "Hear you not the roar of cannon, the shouts of men, and the neighing of horses outside the city? In a short time the empire will be lost to me."

"Your words fill my bosom with terror," cried the empress. "Alas! you have now not one brave or loyal servant. All are traitors, deserting you in your direst need; clinging to life and fearing death. 'Tis not *you* that have lost the country, 'tis your faithless servants. But you must save yourself. Do not think of *me*; cast me from your thoughts altogether." On looking round she perceived the prince; embracing him tenderly she cried, "If the rebel Chuang captures the city, my son, you must fly for your life to the ends of the earth. If we meet again, it will be in our dreams."

The emperor sat wrapped in his own gloomy meditations, while mother and son

* Peking.

* *Chou-yü-chi*, 周雨及. This general's brave defence of and death at Ning-wu-kuan forms the theme of a favourite tragedy, named after the place.

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conversed together; at length they walked away hand-in-hand and entered a flower-garden near; when the empress, once more embracing her son, suddenly precipitated herself into a well, to the horror of the weeping prince.

The emperor felt uneasy and alarmed at the long absence of the empress in the garden, and, calling his eunuchs, he bade them precede him thither; on arriving he was horror-struck to find that his wife had plunged herself into the well. While bewailing her loss, the princess *Jui-ying* 瑞英, his daughter, entered, weeping. On perceiving her, the emperor exclaimed, "My child, you are young, beautiful, and very dear to me; can I allow *you* to fall into the hands of the rebels?" After tenderly embracing her, he drew his sword, and exclaiming, "Mother and daughter must share the same fate!" he slew her.

He then bade a faithful eunuch conduct him to Prospect Hill and bring writing materials with him, as he wished to write a few words to shew that he loved his people, even in death. Barefoot, and bare-headed, he slowly ascended the hill till he came to a fir tree; here he stopped and wrote the following words:—"My country is lost to me through traitors. When I am no more, how shall I dare appear before my ancestors! I hide my face with my hair. Do as you please with my corpse, but do not injure my good people."* When he had finished, he put the paper in his bosom, and loosening a yellow silk girdle from his waist, he ascended the fir tree, and hung himself from one of the branches. His faithful eunuch, on witnessing the emperor's death, broke out into lamentation and also committed suicide.

Shortly after, the rebels entered the palace, and one of them seeing the corpse of the Emperor hanging from the fir-tree, ran and acquainted *Li-tzù-ch'êng* of the circumstance. The rebel-chief directed the man to lead him to the spot; when he saw the lifeless body, he exclaimed, "Alas! it is indeed the Emperor!" The corpse was carefully lowered to the ground, and, on examining it, the paper was found in its bosom. *Li-tzù-chêng*, hardened as he was, on reading the contents of the paper, could not refrain from expressing his admiration, and exclaimed, "This was indeed a sovereign who loved his people! Treat the corpse with every respect; cover it with white gauze, and let it be interred with imperial honours."

G. C. Stent.

* The desire that *Li-tzŭ-ch'êng* should slay all the officials, is here suppressed, evidently by the players themselves out of policy.

ANCESTRAL WORSHIP.

The illustration on p. 297 shows the arrangement of ancestral tablets in a hall or room set apart for the purpose. These tablets are twelve or fifteen inches high and three or four wide, and are generally very plain, with the inscription in black or gilt characters. They are called 神主牌 the Spirits, Abode, or Tablet.

The worship of ancestors is a universal and very ancient form of idolatry in China. The ceremonies connected with it are performed in private houses, in ancestral halls and at the tombs, and they are the same as those used in the worship of idols, with the addition of burning paper money, paper clothing, and all sorts of articles made of paper for the use of the dead in the spirit land.

The objects of this worship have reference to both the dead and the living. It is deem-

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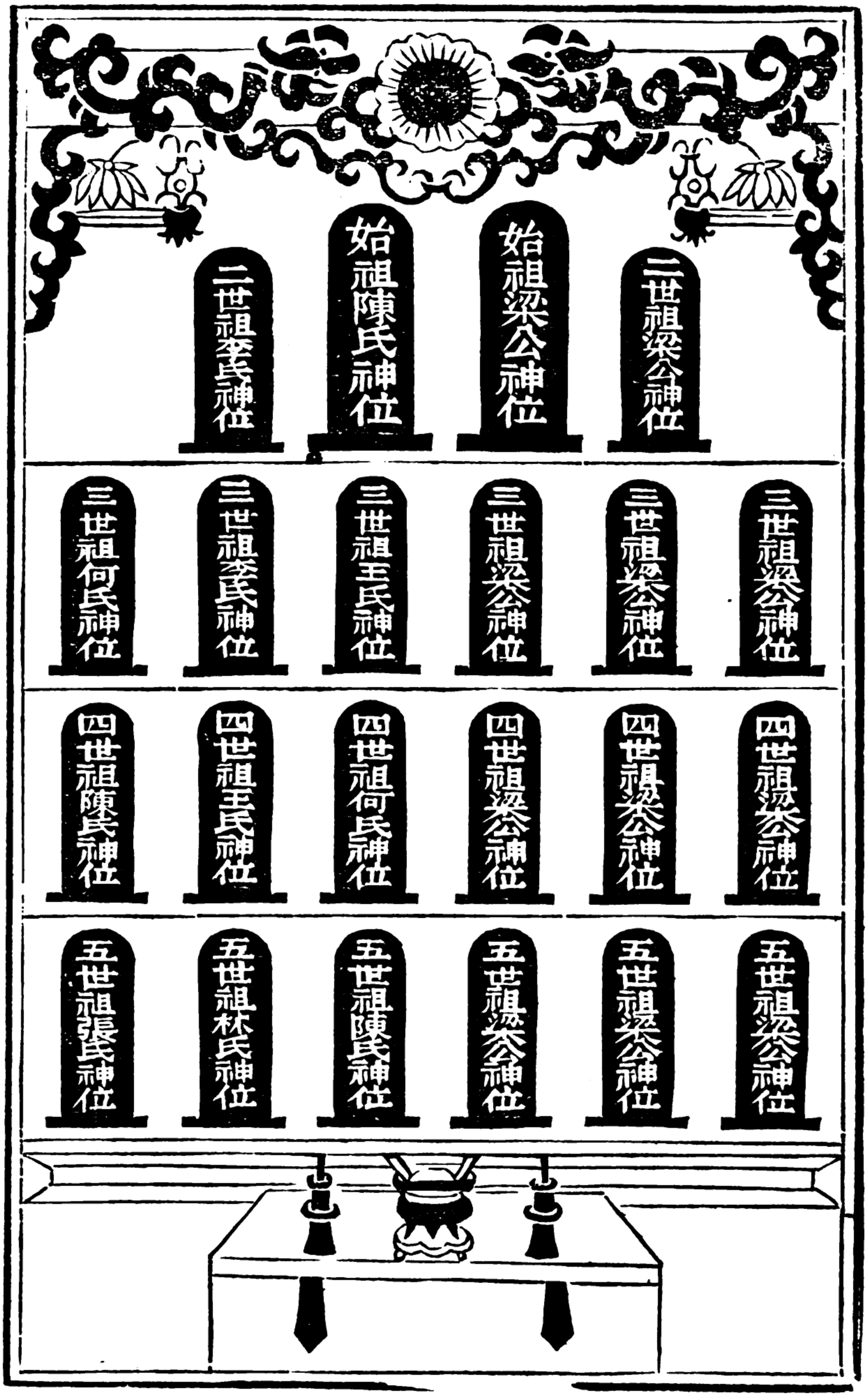
ed necessary to secure the repose of departed spirits and to provide for their comfort, and they imagine that articles of clothing, furniture &c. made of paper and burned, are converted into ethereal substances, suitable for use in the spirit world.

It is, doubtless, more with reference to the advantage of the living that these cere-



ANCESTRAL TABLETS

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monies are performed, for they vainly hope that a faithful discharge of these duties of filial piety will secure them and their families from damage to person or property or business from the unhappy and restless ghosts of departed parents or relatives.

These tablets are set up in ancestral halls, or in rooms in private houses devoted to the purpose. Ancestral halls are built by individuals or by several branches of a family of the same surname, and large sums of money are expended in their erection, and much display made in ornamentation.

There may be only a few tablets, or there may be hundreds. In a hall belonging to an ancient and wealthy family in Canton there are two apartments, in each of which there are about 1100 tablets, and in a room between these two, there is an image of the first ancestor of the family, who was a celebrated man, a disciple of Confucius, and lived 300 years before Christ.

Each tablet has inscribed on it the name of one or both heads of a family, with the number of the generation, and generally the dynasty under which the individuals lived. They are arranged on shelves from above downward, the oldest and most honored being, of course, at the top. Sometimes the tablets of living persons advanced in years and of note in the family are up in their place among those of the dead, but these are distinguished by being covered with red paper.

Ancestral halls are endowed, and the income is devoted to keeping them in repair, and maintaining the worship which is the object of their existence.

The ceremonies of ancestral worship, and the occasions of their performance, are numerous. After the death of a father, they continue for a period of 49 days, with special services on every 7th day; and in the families of the rich, are attended with great display and expense. The worship of the bridegroom's ancestors, by himself and the bride is an essential part of every marriage ceremony. When a scholar obtains a literary degree, or an officer is advanced in rank, he must pay special adoration at the shrine of his ancestors. The birthdays of immediate ancestors, and the anniversaries of their death, are occasions for special worship.

In the ancestral halls, incense is burned before the tablets morning and evening, and on the 1st and 15th of each month, corresponding with the new and full moon, special offerings are presented with prostrations, lighting of wax tapers, &c. in precisely the same manner as in the worship of idols.

The ceremonies of worship at the tombs may be performed at any time, but there is a fixed day in the Spring called the Tsing Ming, 清明 or "Festival of the Tombs" noted in the Imperial calendar, and occurring 106 days after the Winter Solstice, when there is a universal observance of the custom, and it is important for heads of families who are absent, to return at this season for the discharge of these duties of filial piety. The observance of the festival continues for several days, and multitudes resort to the hills, some in sedans, and others on foot. To a foreigner, there can be no more strange and impressive scene in China, than to see the hills in the neighborhood of Canton, or of any large city, covered with these pilgrims, engaged in the performance of ceremonies at the graves of deceased parents, which they vainly imagine will give repose to the dead and prosperity to the living.

Verily a revelation of man's future state is needed in China. A curtain of dark and gloomy superstition hangs over the land, and holds in bondage the millions of the population, who grope through life, ignorant of the destiny of the immortal soul which animates their bodies.

When that Divine Truth which dispels this darkness and brings immortality and eternal happiness to light, is offered to the people, let no man by word or deed hinder the good work.

J. G. K.

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NONSENSE VERSES FOR THE RADICALS.

Most Englishmen of the present generation who have been educated at our collegiate schools are acquainted with the works of the late Thomas Kerchever Arnold. That experienced teacher largely adopted "nonsense-verse" or "jingle rhymes" as a means of impressing the rules of Latin and Greek Grammar on boyish minds; and most of those to whom grammatical difficulties were thus made easy will bear witness to the utility of the rhymes in question. It has occurred to the writer that something of the same sort, which might serve as a *memoria technica* for the collocation of the Chinese Radicals might be acceptable to students. Many persons who can remember anything that resembles verse almost without effort, find considerable difficulty in recalling the *order* of a list numbering two hundred and fourteen totally unconnected objects. One of the greatest defects in the present mode of studying Chinese would appear to be a carelessness in thoroughly mastering the *place* of each radical in the series —a knowledge absolutely necessary for those who would use Kanghi's Dictionary with comfort. By way of suggestion therefore only, the following "nonsense verses" are forwarded to the Editor of the *China Review*. No doubt they can easily be improved upon, though the limitations of both order and meaning imposed in their composition leave little scope for discretion. Their absurdity will probably be no bar to their being easily committed to memory. The Radicals are in a sense the alphabet of Chinese, and if the following lines conduce to saving the time of even a single student, the hour or two bestowed on their arrangement will not have been quite thrown away.

[The words in italics are radicals.]

One, passing through a little point 1 to 10
A left stroke curved, and then
A *hooked stroke* with *two covers plain*
And *two men*, form the ten.

To enter, eight, a limit square, 11 to 20
To cover, ice in plenty;
A bench, receptable and *knife*
With *strength, infold*, make twenty.

A *spoon* within *a chest concealed,* 21 to 30
Ten fortune-tellers dirty;
A seal, a shelter, and *a mouth*
Make up the score to thirty.

Inclosing ground for *scholars* mild 31 to 40
To follow (slow and haughty);
The evening, a large female child
Bring us to *cover*—forty.

An inch, a *small distorted corpse,* 41 to 50
A sprout, a *mountain rill,*
With *work, oneself* and *napkin*, just
The first half hundred fill.

A *shield* though *small*, a *sheltering roof*,
A journey, to join hands, 51 to 60
An arrow bow and *pig's-head* stuck
With *triple feathery* bands,
From fifty to sixty give us the key
If *one short step* to them added be.

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The *heart*, a *spear*, an *inner door*, 61 to 70
A *hand*, a *branch*, a *blow*,
With *letters*, *measure*, *catty*, *square*,
Make Seventy, you know.

Without the *sun*, to *speak*, the *moon*, 71 to 80
With *wood*, *to owe*, and *rest*,
Perverse, to *kill*, and "mo" *do not*,—
And Eighty stand confessed.

Comparing hair with *family*, 81 to 90
Breath, *water*, *fire* and *nails*,
A *father*, to *comply*, and *comb*—
For Ninety never fails.

To *splinter*, *teeth*, a *cow*, a *dog*, 91 to 100
A *sombre* piece of *Jade*,
With *melon*, *earthen*, *sweet* to taste—
Produce a hundred said.

To *use* a *field*, a *roll* of cloth, 101 to 110
Diseased, to *separate* men,
White skin, a *dish*, an *eye* and *spear*,
A hundred make plus ten.

An *arrow*, a *stone*, to *admonish* a
man, 111 to 120
To *creep*, to put *grain* in a *cave*,
To *stand* a *bamboo*-ing, eat *rice* and wear *silk*,
For a hundred and twenty are brave.

Take a *crockery net* and a *sheep*
that has *wings*, 121 to 130
An *elderly* man and a *plough*,
Add an *ear* and a *pencil* with *flesh* to them, and
You've a hundred and thirty, I trow!

A *minister's self arriving*, 131 to 140
A *mortar* and a *tongue*,
A *wandering boat*, *perverse*, a *tint*
And *shrubs* by poets sung
Make up a hundred and forty "keys"
Or "radicals"—whichever you please.

A *tiger*, *reptiles*, *blood*, to *walk*, 141 to 150
Clothing, to *superintend*,
To *view*, a *horn*, use *words*, or seek
A *valley's* sheltered end
Complete the ten times fifteen set,
Though sixty-four remain as yet.

The common *pulse* that feeds the
pigs, 151 to 160
Reptiles and *pearls* of *fleshy hue*,
To *run* with *feet*, a *body* in
A *carriage*, and the *bitter* rue
Make sixty plus a hundred more
By adding ten to those before.

Times, *motion*, and a *city* fair, 161 to 180
Wine, *separate*, and sound,
A *mile*, some *metal old*, a *door*,
And, lastly, "fan" a *mound*
Make up ten times seventeen
In which four double forms are seen.*

To reach a *short-tailed sparrow*, 171 to 180
Rain from the *azure* sky,
That which is *negative*, the *face*,
Green hide and *leather* dry,
With onions or *leeks* and a *tone* or a sound
Under one hundred and eighty are found.

The *head* of a man and the *wind*
that doth blow, 181 to 190
To *fly* and to *eat* and *as leader to go*,
With *fragrance*, a *horse*, *bones*, *exalted* and
hair
Added on, and a hundred and ninety are
there.

To *fight*, a *sweet plant*, with a *tripod*
and *ghost*, 191 to 200
A *fish* and a *bird* and some *brine*,
A *deer*, any *grain*, and "ma" *hemp* (which
makes most
Of our cordage, from cables to twine)
Make just twice a hundred of radicals plain,
And only fourteen of the whole list remain.

Yellow, *millet*, *black* as soot, 200 to 214
Embroidery, *frogs*, a *tripod* foot,
A *drum*, a *rat*, a Chinese *nose*
Make up the first nine of those
Which beyond two hundred go.
Regular makes ten; and so
Only four remain to know.
These are *teeth*, a *dragon* mute,
"Kwei" a *tortoise*, and a *flute*.

NEMO.

* Viz., Nos. 162, 163, 168 and 170.

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THE LANGUAGE AND LITERATURE OF CHINA.

"THE LANGUAGE AND LITERATURE OF CHINA: Two Lectures delivered at the Royal Institution of Great Britain in May and June, 1875. By Robert K. Douglas, of the British Museum, and Professor of Chinese at King's College, London." London, Trübner & Co. 1875. 1 vol., 8vo., pp. 118.

When Professor Douglas undertook to amuse the members of the Royal Institution for one hour by a lecture on a subject so dry as the Language of China and to compress within the limits of another hour's lecture a survey of the boundless and to a great extent unexplored tracts of Chinese Literature, he certainly set himself no easy task to perform. But his labours assumed an Herculean aspect when he, aware of the general apathy displayed by Englishmen concerning everything connected with China (except her trade) and knowing this apathy to be mainly caused by the difficulties or so called difficulties of acquiring a knowledge of the language, took the bull by the horns and resolved to show that "the difficulties of acquiring a knowledge of Chinese have hitherto shared that exaggeration which surrounds the unknown."

I fully agree with Professor Douglas so far that with him I deplore the fact, that a language, which is the language of 400,000,000 of our fellow-men, and a literature, which goes back to the time of King David and which found its fullest development before England was invaded by the Norman Conquerors, have hitherto been passed by as though they possessed no sort of interest to England which yearly exchanges merchandise to the amount of £40,000,000 sterling with the men whose speech she ignores and whose learning she treats as though it were beneath her notice. "Our stake in China," exclaims the Professor, "is larger than that of any other European country, and yet as far as the diffusion of a knowledge of the language is concerned we are behind both France and Russia." He might have added Germany, Austria and Holland; he might have pointed to the chairs for Chinese Literature at Berlin, Munich, Vienna and Leyden, and the splendid works on Chinese literature published there; he might have compared these German and Dutch Universities, as well as the thronged Chinese lecture-rooms at Paris or Petersburg, with the sinecure he or his former colleague found the Chairs for Chinese Literature at London University, or with the prospects of the newly-established Chair at Oxford which most likely will, like the London Chair, "disappoint its founders by leaving its occupant undisturbed in the enjoyment of the full disposal of his time." There is no doubt that, compared with Sanskrit, a language dead and gone, Chinese, the living tongue of so many millions of people, has really more claim to be represented at every University in the world, and I sincerely hope to see every English University provided with a well-endowed Chair for Chinese Literature. But England has made a beginning now in this direction, and

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what else could Professor Douglas expect? With all respect for the Professor's learning and competency as a lucid and fascinating expositor of Chinese syntax and literature I do not believe he, nor any foreign Sinologue living, could undertake to qualify a student of average intellect and zeal for the post of an interpreter in Peking, Shanghai or Canton. Any one practically acquainted with the difficulties of Chinese, Professor Douglas himself I dare say, will know that all a Professor of Chinese at London could offer to his students would be to make them acquainted with the Chinese *written* character (minus correct rendering of tone and sound), to give them an insight into Chinese rules of syntax, composition, prosody, history and literature, all of which might satisfy a dilettante but would after all not qualify for practical use of the language in intercourse with natives of any one district in China. For a mere dilettante, therefore, it would be well enough to study Chinese at London University, but for practical purposes it would pay far better to go out to China and learn the language on the spot. It is simply absurd to suppose Chinese might be taught like Sanskrit or like any other language living or dead. Considering that men of intellect and linguistic aptitude who have spent ten and twenty years in China, reading, speaking, studying Chinese day by day, cannot after all speak anything like a native, nor handle the written character in prose or verse much better than a Chinese school-boy—and I assure my readers this is a positive fact—it is, I repeat, absurd to suppose that Chinese could be picked up in the lecture room of an English University. Any pupil of any Professor of Chinese at any European University would find on his arrival in China, that he had far more to unlearn than he had learned in Europe. The fact is, the written character of the Chinese language must be studied hand in hand with the spoken language, *i.e.* with one or other of the existing dialects the complicated niceties of pronunciation and tones of which are beyond the grasp of any one not born and bred in China and can with approximate correctness be acquired only by intercourse with natives. No one can get a sound knowledge of Chinese without combining these two inseparable branches of one and the same language, the written character and the vernacular. Professor Douglas quotes the example of Stanislas Julien, who certainly made himself well acquainted with the written Chinese character and never learned it outside a lecture room; but Julien was an extraordinary genius, and yet the puerile blunders he made in his Chinese Grammar, in spite of the help he got from Dr. Legge and his Chinese amanuensis, prove rather the contrary of what Professor Douglas means. No Professor, unless born and bred in China, would be competent to teach any one Chinese dialect. And even if we could find a Professor for any European University possessing all the advantages of a native of China it would be far better and far easier for any student to learn Chinese in daily practical intercourse with the Chinese people than in the closet of the best qualified University Professor. In short, were it possible for Englishmen to learn Chinese well at London or Oxford, Professor Douglas would have some cause to complain of the absence of students from the Chinese lecture rooms in London. Or he might suggest that success at competitive examinations in Chinese at London or Oxford should be made the *sine qua non* of an appointment in the Consular Service in China or Japan or in the Hongkong Civil Service. Were any practical advantage to be gained from studying Chinese in London or Oxford, there would be no lack of students. But as things are, Professor Douglas himself makes no such suggestion, nor can he point out any practical advantages to be derived from studying Chinese. Then why should he complain of the dearth of students? Let him be thankful that he is left undisturbed in the enjoyment of the full disposal of his time, let him lecture to the members of the Royal Institu-

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tion, or publish works on Chinese literature, like the one before us, which by their own intrinsic merit will gain multitudes of readers and go far to dispel the ignorance concerning Chinese thought and politics which envelops the minds of European thinkers and statesmen with something like heathen darkness. Surely the recently appointed Professor at Oxford, Dr. Legge, would wish for himself no greater boon than to be left undisturbed ia the great work of his life, the translation and edition of the Chinese Classics, the completion of which at Oxford will do more honour to that ancient seat of learning than was bestowed on Dr. Legge in his being appointed to the first Chinese Oxonian Chair.

In his lecture on the language of China Professor Douglas attempts "to trace the growth of the written Chinese character from its first creation as a hieroglyphic to its final development in the more modern ideophonetic form, and also the rules which govern the position of these characters in a sentence." He characterizes the Chinese language as "a language of monosyllabic roots which as regards the written character has been checked in its growth and crystallized in its most ancient form by the early occurrence of a period of great literary activity." How a language crystallized, as long as three thousand years ago, can yet be traced from its first creation to any more *modern* form is somewhat difficult to understand. But in view of the beautiful simile, not altogether inaptly introduced, I waive criticism on this point. The Professor prefaces his description of the written Chinese character by an allusion to the system of transcribing the sounds of the language in Roman letters adopted by "various members of the missionary body," a system which he thinks cannot be unattended with confusion. In passing this sweeping condemnation the lecturer leaves entirely out of consideration a circumstance mitigating the evil of confusion to a great extent, viz. the bi-syllabic feature of the vernacular dialects, for it is only the vernacular patois which Missionaries and others attempt to transcribe in Roman letters. So far the system which the learned Professor criticizes has not only been found practicable, but for many purposes, especially in girls' schools, it has been found preferable to the Chinese character. The author then proceeds to expound the six classes of characters (六書) on the basis of which, for instance, the most ancient Chinese Dictionary, the Shwo-Wên (A.D. 121), is arranged, viz., 1. hieroglyphics or, as I would call them, pictorial characters; 2, characters indicating things or indicative characters; 3, characters combining ideas or ideographics; 4, inverted or rather, to adopt Mayers' explanation, mutable characters; 5, metaphorical characters having borrowed meanings; 6, phonetics. The lecturer discusses these six classes of written characters as if they represented as many stages in the primitive history of the Chinese language, for he looks upon the adoption of the phonetics as "the turning point in the progress of Chinese writing." It may be an open question whether any of these classes except the first and the last represent actual stages in the process through which the written language of China passed. If these six classes of characters are made to represent the history of the written language, it should be understood that history is frequently made backwards in China and that ingenious fancy is more valued than historical truth.

So far the Professor's exposition of the written language is lucid, terse and very instructive, especially so when he proceeds to explain the distinction of primitives (phonetics) and determinatives (radicals) which form thé component elements of every one of those characters which belong to the sixth class above mentioned. He gives due prominence to Callery's view, which is gradually being recognized on all sides as the correct one, viz., that the scientific way of arranging the characters of the Chinese language would be by placing them under their

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Primitives, by which means the respective values of both the Primitives and Determinatives (Radicals) would be brought out in prominent relief. But the Lecturer becomes perfectly fascinating when he with the same lucidity and terseness of illustration explains the curious phenomenon in comparative philology, that both the Egyptian hieroglyphics and the Assyrian cuneiforms offer an exact parallel of these Chinese Primitives and Determinatives. That the Assyrian cuneiform language possessed something like the Chinese Radicals had previously been pointed out by Dr. Williams in the Introduction to his Syllabic Dictionary, where the same quotation from Sir Henry Rawlinson's work (Five Ancient Monarchies) is given which Mr. Douglas reproduces. But the latter illustrates this strange coincidence further and proves that both the Egyptian and Assyrian characters are constructed on exactly the same principle as that to be observed in the formation of the majority of Chinese characters. Mr. Douglas moreover adds "it is noticeable that in Assyrian the Primitives do not retain in composition their phonetic values as they generally do in Chinese and as they often do in Egyptian." There is however one point where our author has certainly been misled by these Egyptian and Assyrian analogies. It may be quite true of either or both of these languages that the Determinatives play sometimes the part of adjectives; but when Mr. Douglas asserts the same with respect to Chinese radicals, and essays to demonstrate by quoting the examples of 戎, 娥, 我, and 揭, that in these instances the Chinese Radicals 山, 女, 艸, and 鳥, play the part of adjectives, he labours under a radical mistake.

There is yet another point to be mentioned in which the learned Professor has likewise laid himself open to correction. We are told (p. 23) that "one or more of these determinatives enter into the composition of every character in Chinese, and as a very large proportion of them are plainly hieroglyphics they may be said to be the foundation of the written language." Had the Professor asserted that the purely hieroglyphic or pictorial characters are the foundation of the written language he would have pronounced a truism. Had he said the same of the Primitives I would not gainsay him, provided there were two foundations of the written language. But to point to the 214 Radicals, or Determinatives as he prefers to call them, which number, be it noted, was fixed about four centuries ago, and gravely to assert that these 214 Radicals may be said to be the *foundation* of the written language, is, after all that he previously said concerning the six stages in the history of the written character, and especially about its *final development* in the more modern ideophonetic form, a logical puzzle entirely beyond my ken. For the Determinatives are, as Determinatives or Radicals, part and parcel of "the modern ideophonetic form." The Determinatives may therefore represent the final development of the written language, but they cannot possibly, as Determinatives, be said to represent also its foundation.

After some cursory remarks on the different styles of writing Chinese characters, where typographical difficulties seem to have compelled him into several inaccuracies in the forms of characters, he passes on to the sounds of the language. Here again the Professor's remarkable lucidity of illustration is strongly exhibited as he passes in review before his readers those clumsy contrivances which supply the place of Syntax in a language without grammar, devoid of inflexion or agglutination, where every word is a root and every root a word, where the words are destitute of inflexion and cramped by inexorable laws of position, where substantives are indeclinable and verbs cannot be conjugated. It is not the fault of Mr. Douglas if he has failed, as in my humble opinion he was bound to fail, in his attempt to prove that the difficulties of acquiring a mastery of the Chinese language have been greatly exaggerated.

Mr. Douglas' second lecture is an admir-

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able sketch of the classical, historical, encyclopædic, biographical and dramatic literature of China. In a lecture limited to one hour he of course could not be expected to attain to anything like completeness, yet I think he made a fatal mistake in omitting all mention of that Augustan period in Chinese literature, when the brothers Ch'ing and especially Choo-He revised and recast the teachings of the old sages, and by their new theories of the universe moulded the national belief of the present day. Mr. Douglas' estimate of Confucius is just and true. Confucius, he says, "has much to answer for, both as regards his teaching and the literary model he bequeathed to his countrymen. Instead of encouraging his disciples to think, to look into their own hearts and to acquire that personal knowledge that enables a man to stand alone, he led them out both by precept and example into the dreary waste of cold formalism, in which all individuality is lost, and all force and originality of thinking is crushed out." I fully agree with Mr. Douglas that Confucius neither thought for himself nor taught his disciples to do so. In short Confucius is not an independent thinker, is not strictly speaking a philosopher. But when Mr. Douglas includes Mencius under the same condemnation I demur. Mencius, whom Mr. Douglas wrongly calls "a disciple of Confucius," went in many points beyond the teaching of Confucius and the sages, and Mencius certainly distinguished himself by independent thought. Altogether it would appear from Mr. Douglas' representation that China never had any philosopher, any speculative thinker at all. Lao-tsz he dismisses in a few words as a mystic quietist. Lieh-tsz, Chwang-tsz, and Choo-He are never mentioned at all, and yet these three men went far beyond any of the sages of China in independence and originality of thought, and are as much deserving of a place in the history of philosophy as Roger Bacon.

I am inclined to think that there is something in the English mind incapacitating it for a just appreciation of speculative philosophy. How else is it to be explained that men of such high scholarship as Dr. Legge, Mr. Chalmers and others who are well acquainted with the Tauistic speculations of Lieh-tsz, Chwang-tsz and the philosophy of Choo-He, cannot see much more in their theorems than dreamy mysticism or sheer nonsense. It is high time that Mr. Faber, than whom none has given more study to the subject, should publish his translations of the Tauist philosophers, which for the last three years have been privately shown in manuscript among literary circles in Germany and which when published will not fail to shed a new light on the history of Chinese philosophy.

The foregoing analysis of Mr Douglas' two lectures will have sufficiently proved to my readers how well worth perusal the book is. For beginners in Chinese studies and for the general reader it is on the whole a most excellent compendium of China's language and literature. It is anything but dry reading. In view of the mixed character of his audience of dilettanti the Professor interspersed his lectures with amusing and interesting titbits of literary gossip, which, as is the case generally with gossip, are frequently either devoid of truth altogether or rest on a very flimsy substratum of fact. For instance, when he remarks (p. 4) that "at Canton and other large cities in China the Imperial Tatar garrisons have been completely absorbed into the native population;" or when he endorses (p. 8) the *bon mot* of a French Consul to the effect that "France brings to China her ideas, while England imports her merchandise;" when he (p. 47) explains the grammatical structure of the inscription 大明萬曆三年製 on the basis of the "Chelsea-Water-Works" principle, thus "The-Ta-Ming-Dynasty-Wan-leih-third-year-manufacture;" when he asserts (p. 52) the character 朕 to have been the traditional Imperial *We* "since the time of the three mythical Emperors;" when finally (p. 63) he calls the Yih-king "the most ancient" of the nine classics,—in all

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these cases the Professor was simply amusing his audience at the expense of correctness as to facts. But the most telling hit he made, is the story he tells (p. 35) of "a well-known Chinese scholar." As it has not only a local interest, but refers to a mistake which no doubt frequently occurs outside of Hongkong, my readers will pardon my quoting the story in full.

"Some years ago a petition on behalf of a Chinese criminal was presented in person by a wealthy Chinese merchant to the Governor and Council of Hongkong. A well-known Chinese scholar undertook to interpret on the occasion, and the Chinaman began his speech with a reference to our *Kwai' Kwok* or 'Honourable Kingdom,' as he designated England. Now the syllable *kwai* pronounced '*kwai* means Devil and used in combination with *kwok* is an abusive term not uncommonly applied to any foreign country. Unfortunately the interpreter confused the two tones, and turning indignantly to the Governor, he reported that at the very outset the petitioner had begun by speaking of England as 'the Devil kingdom.' The just anger of the Council knew no bounds, and it was only after some minutes of wild confusion that an explanation followed, which saved the Chinaman from sharing the cell of the man for whom he was pleading. To a Chinaman such a mistake would be well-nigh impossible, for the tones form integral parts of the words and to the ear of a native the difference between *kwae* in the ascending tone and *kwae* in the descending tone would be as great as between *kwae* and *kwan*."

It is almost a pity to spoil by criticism such a capital joke at the expense of that harmless nobody that non-descript "well-known Chinese scholar." Yet for the sake of the reputation of Hongkong interpreters I must state that, in spite of careful inquiries I made, I could not find any trace of the story, and could not find any one here who had ever heard of it before. But whether the story be founded on fact or not, there was no great harm done by telling it, and the readers of Professor Douglas are all the same indebted to him for the amusement his harmless story affords. To repay in some measure this debt of gratitude I beg leave to tell him a story of which I was reminded by his complaint of empty Chinese lecture rooms at London University, coupled with a reference to the "goodly array of students attending each lecture-room in Paris" (p. 8).

One of the most popular guides for strangers anxious to see the lions of Paris was for years in the habit of telling his employers that the most singular sight of Paris was a Professor who could be seen lecturing on stated days for the space of a full hour to an audience consisting solely of a row of empty chairs and a stove. This cicerone actually used to take "a goodly array" of visitors to attend this wonderful Chinese lecture-room in Paris. But the best of my story is yet to come. One of these visitors, after enjoying the strange spectacle, called on the late Professor Julien, and on his mentioning the name of that French cicerone the Professor rapturously expatiated on the wonderful thirst for knowledge shown by this man, who, he said, not only was the most regular attendant at his lectures, but was also in the habit of bringing many of his friends with him to study Chinese!—Query: Could this ever have happened in London?

E. J. EITEL.

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CHINESE SPELLING TABLES.

Nearly two years ago I published in the *China Review* a brief notice of the great Dictionaries prepared by order of Kanghi, and appended some tables of *initials* and *finals* with which it was proposed to spell Chinese, founded on the *P'ei-wan-yun-fu* or *Treasury of Rhymes*. Since then the plan of spelling by *a fixed set of characters* has been matured and carried out, and a new Dictionary containing all the characters in *Kanghi* (except a few erroneous forms) arranged under about 1100 Primitives, which again are placed under the Radicals, has been prepared with this spelling. The Tables now given* form the complete apparatus for spelling in conformity at once with the *P'ei-wan-yun-fu*, the *Peking Syllabary*, Williams' *Syllabic Dictionary* which the author says truly presents, not the dialect of any one place but "the general average," and the Cantonese. For brevity I call these four the Ancient (古), the Northern (北), the Central (正), and the Southern (南) pronunciations. I have also taken some pains to secure that the dialects of Hankow, Shanghai, Fuhchow, and Amoy shall be *in general* correctly represented, but have not attempted to go into their details, or to prepare any tables specially for them as for the other four; because this can be much more easily and accurately done by those familiar with them. Probably a few simple rules and short Tables of initials and finals, on the plan of those here given, would render the same spelling a safe guide to the sound of nearly ninety-nine characters in a hundred in any dialect. At all events the information given by means of the two characters would be always intelligible, and would include all that is given for the most part in *Kanghi* by ten or twenty, often obscurely, and also often inaccurately.

These Tables have been printed and are now published in advance of the Dictionary to give an opportunity for friendly criticisms and suggestions, in order to secure greater accuracy, and also that those who have expressed a wish to possess the work may be made somewhat familiar beforehand with its plan.

At first sight the method here recommanded will seem even more laborious than picking up by rote the pronunciations of words in a dialect, from a teacher or from the dictionaries already existing. And indeed to those who want only sufficient command of the language for the ordinary purposes of everyday life the method may prove only a hindrance. But for all who deal with subjects beyond everyday life, and in particular *for all missionaries*, a deeper knowledge of the language is necessary. Whoever intends to use *Kanghi's* Dictionary, whoever wants to have an intelligent idea of Chinese poetry or verse, whoever wants to avail himself of that wonderful Treasure of literary phrases the *P'ei-wan-yun-fu* and to

* The Tables, or Index to Mr. Chalmers's forthcoming Chinese Dictionary, referred to in this article, were originally intended for insertion in the *China Review*, but were found to be too lengthy. Those desirous of obtaining copies of the Tables may do so, we understand, by applying to Messrs. Lane, Crawford & Co., Hongkong; Messrs. Kelly & Co., Shanghai; or Messrs. Trübner & Co., London.—Ed. *C. R.*

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be able to refer to it readily without a teacher, whoever wants to walk without limping and without a crutch in the paths of Chinese literature and philology, ought to give his best attention to the subject of this article. I wish it were not so dry. Indeed it is "dry as dust," so dry that I can scarcely get it worked up into any kind of shape at all. Desultory remarks are about all that can be expected.

The Tones.—In all general discussions of the Chinese Language the primary distinction of four tones, the *even*, the *ascending*, the *departing*, and the *entering* tones, 平, 上, 去, 入, must be recognized. I shall speak of these as the 1st, 2nd, 3rd, and 4th tones respectively. The ancient spelling enables us to make a clear distinction between what are called upper and lower tones in many dialects, and what are different initials in some others; as 記 *ki* upper 3rd tone, and 忌 *ki* lower 3rd tone in Canton, which are distinguished as *ki* and *dji* in Shanghai. This distinction I shall refer to as the upper and lower orders of tones, without pronouncing any opinion as to whether it was originally only a difference of initial consonants or not. *In spelling the upper and lower orders are always known by the initials and the 4 tones by the finals.* Thus, 方吻 *fang-wăn* spells 粉 *făn* upper 2nd tone, because *fang* is of the upper order; while 房吻 *fang-wăn* spells 憤 *făn* lower 2nd tone, because this *fang* is of the lower order. If the former *f* was originally a *p* and the latter a *v*, as Dr. Edkins tells us, the difference becomes only more important. *There is no distinction in the old dictionaries between aspirated and unaspirated initials of the lower order.* But the rule in modern dialects, Northern, Central, and Southern alike, is, that *the lower 1st and lower 2nd tones never fail to take the aspirate; and the lower 3rd and lower 4th* never take it.*

* Exceptions in Canton are 及 *k'ap* and 賊 *ts'ak*; and in Peking 葡 *p'o*, 轍 *ch'e*, and 跲 *ch'ia*.

I have provided for this by using two initials in each case, one in the lower 1st tone aspirated, and one in the lower 3rd unaspirated. In Pekingese what are put down as unaspirated words in the lower 1st tone are in reality 4th tone words.*

Wherever there is a 4th tone the words end in a consonant which undergoes a modification, and they have in the old dictionaries and in South China three different terminations represented by *-ng*, *-n*, and *-m*. Their general types are as follows:—

1st	2nd	3rd	4th
ang	ang	ang	a(n)k
an	an	an	a(n)t
am	am	am	a(m)p

In the *Syllabic Dictionary* the 4th tone characters have only an *h* after the vowel, and in the *Peking Syllabary*, they end in a vowel, usually without even an *h*, and are identified in sound with other characters in the 1st, 2nd, and 3rd tones. They take for the most part the 1st or 3rd tone, but sometimes also the 2nd. This redistribution of the 4th tone characters as 1st, 2nd, and 3rd, necessitates the use of a much larger number of finals than would otherwise be required, —six instead of four in almost every case where there is a 4th tone. We have to make this concession to the Pekingese. But the chief cause for employing such a large number of finals beyond what any ordinary dialect might require is the Ancient Rhymes as fixed in the dictionaries and especially in the *Yun-fu* by imperial decree. They are far from suiting the modern pronunciation in many points, but like our Alphabet, and our English spelling, they cannot be altered at present, however faulty they may be. Their

* Apparent exceptions are 窮 pronounced both *ch'iung* and *chiung*, 凭 both *p'ing* and *ping*, 瘸 only *pan*, and 茄 both *chia* and *ch'ieh*. The following characters given in the unaspirated lower 1st tone in the *Peking Syllabary* are all irregular—belonging to the upper 1st 蠕偕知班領罷多—upper 2nd 徵 (chih) 褚捶扜倒搗抵主—lower 3rd 鼻鈍.

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names are familiar to every native scholar in this form: 一東, 二冬, 三江, 四支, &c. No. 1 *tung*, No. 2 *tung*, No. 3 *kiang*, No. 4 *chi*, &c., up to 15; and then 一先, 二蕭, &c. No. 1 *sien*, No. 2 *siau* &c., up to 15 again. There are therefore 30 *rhymes* in two divisions, an upper and a lower, of 15 each. The first of our Tables follows this order, and so does the second, which is an expansion of the first, embracing all varieties of spelling in the Dictionary. The three last Tables for the Northern, Central and Southern *finals* follow another arrangement, which will be understood by examining the Common Index with Roman equivalents which precedes them. One Table of the *initials* and one of the *finals*, covering together only two pages and a half, are all that any one needs to make the perfect acquaintance of, so that a beginner has no occasion to be alarmed at the extent of the Tables as a whole. The long Table 總音表 is only for reference and illustration, and is much more needed by natives because they find it hard to understand the spelling (反切) of their own language, than by foreigners to whom the process is natural.

In order to illustrate the great advantage of using Chinese characters it will be best to give a few examples. The following are all pronounced the same in Peking, but all differ in some other respect, which the spelling will show.

Character to be Spelt.	Spelling.	Information Conveyed by Spelling.					
		Rhyme in Yun-fu.	*Peking Sound.*	*Central Sound.*	*Canton Sound.*	*Shanghai Sound.*	*Amoy Sound.*
基	基	§ 4. I.	chi	ki	ki	ki	ki
機	機	§ 5. I.	chi	ki	ki	ki	ki
鷄	西	§ 8. I.	chi	ki	kai	ki	ke
吉	七	§ 11. I.	chi	kih	kat	kih	ki(a)t
吃	乞	§ 12. I.	chi	kih	kat	kih	ki(a)t
唧	七	§ 11. I.	chi	tsih	tsat	tsih	chit
積	昔	§ 8. II.	chi	tsih	tsik	tsih	chek
勣	的	§ 9. II.	chi	tsih	tsik	tsih	chek
卽	息	§ 10. II.	chi	tsih	tsik	tsih	chek
擊	的	§ 9. II.	chi	kih	kik	ki(ak)	kek
急	昒	§ 12. II.	chi	kih	kap	kih	kip
昒	昒	§ 12. II.	chi	tsih	tsap	tsih	chip

The seemingly anomalous pronunciations in three cases, which are put in parentheses, are perhaps really according to some rule in the Shanghai and Amoy dialects. This remains to be determined by those who are able from their knowledge to do so. Williams gives *gut* and *chak* for 吃 which must be colloquialisms.

The Ancient Initials.—In order to accept the ancient classifications as the basis of our system it is not at all necessary to decide in any case what the ancient sound really was. Like Confucius we only "transmit" here, and do "not invent." The ancient initials used in the Tables of *Kanghi* (but *only* in the Tables) are reproduced at the top of the right hand page on the 12th opening of the book. The characters are enclosed in circles, because others have been selected to represent them which are simple, common, and, when possible, in the 1st tone; so that Northern people may recognize the upper

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and lower orders. In some cases two or three, and even four, are required for one class, on account of the modern variations. The original 36 have thus been increased to 69. Only in once case have two, 泥 *ni* and 娘 *niang*, been thrown into one, 尼 *ni*. The distinction can be restored at any time by changing 尼 into 泥 where necessary; for a reference to *Kanghi's* Tables will shew that these two are made to differ in the initial N- (? N- and NT-). There is a still more obscure distinction made between the SH- of 禪 *shen* and the SH- of 蛇 *she*; which I have not taken into account. The latter character is put under 狀 *chwang*. But unfortunately those which now have an initial CH- in the North instead of SH- as 常, 成, 辰臣, 船 &c., do not follow *she*, but *shen*.

It is essential in interpreting the spelling for a dialect to note where any character used is irregular, as 知 in Hakka, retaining itself the old sound *ti*, while perhaps all the characters spelt by it begin with CH- in that dialect.

N.B.—*A character has only one use in spelling though it may have several sounds.* Thus 更 *kăng* represents *only* the 3rd tone, though it is often read in the 1st. In one case only a character is used for two tones, 橫 1st tone, and 橫 3rd. The 4th tone characters often have more than one tone in Peking. One character 息 used for the final *-ai* or *-oi*, 2nd tone, belongs to a large class of common words originally in the lower 2nd tone which have either passed or are passing into the lower 3rd. A list of such characters is given in the Chinese explanation of the Tables. Read in the 2nd tone, they will take an aspirate, but in the 3rd they lose it. In many cases in the long Table the places for the 2nd tone have to be filled up by such characters, as 盡, 在, 士, 禍, 兆, &c., now confirmed in the lower 3rd tone, because no characters remain in the 2nd. The character 士 belongs to a class which had the sound *chze*, now identified with *shih*, *tsze* or *sze*.

The Northern Initials.—On the initial S- it is to be observed that before a slender vowel (*i* or *ü*) it is always HS- (Wade). Another point of importance in the Northern dialects is that the initials elsewhere read K-, K'-, and H-, which become here CH-, CH'- and HS-, namely 基忌溪欺丘其希休遐形, always retain somewhat of the slender vowel sound in combination, even if the final has only a broad vowel. This is chiefly important in the case of the first final, *-ung*, for which there ought perhaps to have been a variety *-iung*, as in other instances, but as the *i* only occurs in counection with the above initials it may be supposed to be included in them; thus, 其通 will spell *ch'iung*, and not *ch'ung*. The initials W- and Y- are often included in the final and need not be repeated, as 亡 *w-wang=wang*. The NG- is of very uncertain value in the North, and may be expressed or not at pleasure or convenience. There is no provision in the spelling for any NG- in the upper order of tones.

The student of any dialect must not expect a perfect adaptation of everything in these Tables or in the Dictionary to that one dialect, but must remember that his neighbours' peculiarities have to be studied as well as his. There are also traces of bygone days which I have thought it right to spare, though they may seem a little awkward at times, as 崙 spelt 來昆, which would give in Roman letters *lwăn* or *lwun*, instead *lun*. The advantage on the other hand is that the character is thus assigned to its place, §13. I. in the *Yun-fu*, which is different from that of 倫 *lun* §11. I.

The use of the large characters placed over the finals in the three last Tables is to indicate to what Ancient Rhyme they belong. Only the small characters, in all the Tables, are used for spelling. The initials in the long Table are placed over the words they spell; and the finals on the right enclosed by lines. Under the initials are circular marks in imitation of those in *Kanghi*. Besides separating the initials from the other charac-

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ters, they serve to mark their different kinds, thus:—

○ signifies upper order.
⊙ ,, upper order, with an aspirate or *h*.
● ,, lower order.
◐ ,, lower order, with an aspirate or *h*.

The student is referred to the Chinese explanations for some account of a few local and unauthorized sounds which have been admitted into the long Table. A little crowding in some parts of the same has occasioned the placing of two initials as a lower 1st and a lower 3rd, in the same column. In all such cases the lower initial refers only to the 3rd or 4th tone.

Sounds in Pekingese in passing from the 4th to the 1st tone, often change from the upper order to the lower, but their doing so is quite irregular and uncertain and cannot be indicated by our spelling. As however a large proportion of this class of characters appear in the *Syllabary* both as upper and lower 1st, I venture to suggest that further inquiry may reduce the number of exceptions or that this may be often a matter of indifference.

While saying so much about *Rhymes* it may be well to warn all who attempt to make Chinese poetry, that not only must they confine their rhymes to words of the same group in the *Yun-fu*, but to words of the same tone. To make a couplet with an *even* and an *oblique* tone (平仄) rhyming together is a gross error. For Europeans to persist in doing this is just as if a Chinaman were to set at defiance our rules of accent, and ask us to accept as rhyme anything like this:—

I will not make a contract
And what I said I retract,

and then, when educated Englishmen laughed at him, say, "I don't care. It surely cannot be so bad as pedants would make out. I find it pleases some people. I want to reform English verse; which is altogether too stiff for my taste," &c. &c.

It is scarcely necessary to say anything in explanation or vindication of the use of Roman letters,* as I do not profess to teach the exact local pronunciation of the different groups in the Tables. All I do is to indicate the groups and assign every character to its own. If any group is found to be wrongly *Romanized*, or if any column of initials is assigned to a wrong group in any of the Tables, it only affects that one Table, and the student of the dialect is requested to use his pencil freely in correcting and in Romanizing on the margin of the Table itself to his own liking. It may be said however that WAN and WEN stand for sounds not very different from the English words so written and that the former is the WEN of the *Pekingese Syllabary*, which most people must find it difficult not to read like the English "wen" or "when."

I have used the *Peking Syllabary* as the authority for tones of characters changed from the 4th, and have reason to regard it as fairly reliable as far as it goes. Where it fails the only resort is the *Syllabic Dictionary*, which is so often at variance with the other that its single testimony with regard to less usual characters not in the other is not very satisfactory. Unless the tones in Pekingese are chamelion-like, the two works cannot well be both accurate.

I have to thank more than one member of the British Consular Service for friendly assistance in regard to Pekingese.

JOHN CHALMERS.

* The consonants printed immediately under the ancient Initials, viz: MW-, NT-, PF- and TH- mean nothing more than that the Chinese initials so marked no longer exist as distinct from those next to them; 知 which is over TH-, for instance, is now either *chi* or *ti*, and *thi* is only a compromise between the two.

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CHINESE INTERCOURSE WITH THE COUNTRIES OF CENTRAL AND WESTERN ASIA DURING THE FIFTEENTH CENTURY.

In a most ably written paper, published in the *China Review*, my respected friend Mr. W. F. Mayers, Chinese Secretary of the British Legation, reviews the Chinese accounts of the expeditions sent by the Ming Emperors in the 15th century to the ports of the Indian Ocean. I wish to treat in the present essay of a matter of kindred character in elucidating the knowledge the Chinese possessed during the same period of the countries situated west of the Middle Kingdom, and thus on the one hand my paper is intended to enlarge the picture first given by Mr Mayers of the geographical knowledge of the Chinese in the days of the Ming, whilst on the other hand it may be considered a continuation of the researches I ventured to present in some previously published articles with respect to the mediæval geography and history of Central and Western Asia.*

The information communicated in Mr. Mayers' paper has been derived from a Chinese work published in the beginning of the 16th century, treating of the countries of the Western Ocean, who used to send tribute to the Chinese Court. The details found in this Chinese work have been borrowed for the greater part from the the reports of the eunuch 鄭和 *Cheng ho*, commonly known as 三保太監 *San pao t'ai kien*, who in the year A.D. 1407 had been sent by the Emperor *Yung-lo* to make inquiries about the refuge of the Emperor's nephew *Kien-wen*, dethroned by Yung-lo and suspected to have hidden himself somewhere in the countries *beyond the sea*. Yung-lo felt uneasy about his disappearance. San-pao is said to have been accompanied by a vast fleet and a large force. On his expeditions, several times repeated in the space of about 30 years,* he visited a number of countries situated on the Indian Ocean up to the Arabian Gulf, and obtained the nominal allegiance of their rulers.

The Chinese work which Mr Mayers translates comprises only the accounts of the countries situated on the Indian Ocean. But the Chinese geographical works of the Ming period give also many interesting details with respect to the history and geography of other parts of Asia, from which I shall select for my researches those records referring to Eastern and Western Turkistan and Western Asia.

Soon after the Ming Dynasty had established its power over the Middle Kingdom the Chinese Emperors did not tarry to extend their reputation by land and sea to the farthest extremities of the world known to them. *Hung-wu*, the first Ming Emperor (A.D. 1368-1399) was particularly anxious to be on good terms with *Timur* or *Tamerlan*,

* Notes on Chinese Mediæval Travellers to the West.—Notices of the Mediæval Geography and History of Central and Western Asia.

* Compare *Cheng-ho's* biography, *Ming shi*, Chap. cccIv.

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whose rising power at that time began to alarm the sovereigns of Asia. It is known that Timur died at *Otrar* in 1405, just when he was about to move out for an expedition against the Emperor of China. The Chinese annals record several embassies sent by Hung-wu to Timur, who did not fail to send in return his envoys with presents to Hung-wu. In the same annals Timur's son *Shah Bukh* of Herat is stated to have repeatedly dispatched embassies to the Chinese Court in the beginning of the 15th century. The Chinese emissaries who went to Samarkand and Herat in the 14th and 15th centuries visited also a number of other places and countries on their way thither and beyond, and it seems, that from the reports of these Chinese envoys the accounts found in the Ming-shi or History of the Ming Dynasty with respect to the countries in the West have been compiled.

In the Chinese memoirs published A.D. 1606 under the name of 野獲編 *Ye hu pien*,* Chap. 9, we read as follows:

The work 西遊勝覽詩 *Si yü sheng lan shi* (poems written on the curious things seen on a travel to the West) has been written by 安 *An*. The author's friend, who published it, states in the preface that *An* had the cognomen 志道 *Chi tao*,† and that he was one of the most remarkable men of northern China. In the year 1395 he was sent by Emperor Hung-wu to 撒馬兒罕 *Sa ma r han* (Samarkand). He accompanied the envoy of the ruler of this country (Tamerlan), who returned home. They proceeded from 嘉峪關 *Kia yü kuan*‡ 800 *li*, crossed at 流沙 *Liu sha*,* and after having travelled 2000 *li* arrived 哈迷哩 *Ha mi li* (Kamul). After this they went through the 瀚海 *Han hai*† 1300 *li* to ancient 高昌 *Kao ch'ang*.‡ Farther to the West they reached 亦剌八里 *I la ba li* (Ilibalik). Hence all rivers flow to the West. Further on 3000 *li* 撒馬兒罕 *Sa ma r han* (Samarkand) was reached. The ruler (主) of this country and his ministers boasted of the great extent of their dominions and sent the Chinese envoy to visit the most remarkable places. An officer was appointed to accompany him. Travelling westward they reached 討落思 *T'ao lo sze* (Tauris or Tabris).§ After this they visited 乙思不罕 *I sze bu han* (Ispahan), and then proceeded southward to 失剌思 *Shi la sze* (Shiraz). On their way back they went through 黑魯 *Hei lu* (Herat) and other cities.‖ They had travelled over more than 10,000 *li* and when they returned to Samarkand they had been absent six years. As *An Chi-tao* was not disposed to agree with the propositions of the ruler of Samarkand,

* A very rare book, it seems. Archimandrite Palladius has kindly lent me his manuscript copy of it.

† In the Ming shi the same man appears under the name of 傅安 *Fu an*.

‡ *Kia yü kuan* is still the name of an important defile in the Chinese province of Kansu, one of the passages through the great wall. There is also a fortress. Since nearly 2000 years this defile or rather 玉門關 *Yü men kuan*, which lies a little more to the West, was the starting point for Chinese travellers and military expeditions proceeding to Central and Western Asia.

* This is the Chinese name applied since several thousand years to the sandy desert situated west and north-west of the Kia yü kuan.

† *Han hai* (literally "northern sea") is an ancient term, but in use also in our days, to designate the Mongolian desert. The Chinese travellers in the 13th century (Comp. my Notes on Chin. Med. Trav.) understood by this name especially the elevated country between Caracorum and the Altaï. Here in this case the appellation *Han hai* is extended also over the country west of Kamul.

‡ As I have proved in my notes on Chin. Mediæv. Travellers, p. 113, ancient *Kao ch'ang* answers the present *Karakhodgo* and *Turphan* etc.—I must observe that the figures in this Chinese itinerary show considerable (evidently clerical) errors. As we shall see further on, the history of the Ming estimates the distance between Kia yü kuan and Kamul at 1600 *li*, and between Kamul and Turphan more than 1000 *li*. In the present day the Chinese estimate the same distances at respectively, 1470 and 1150 *li*. It is known that about 3 *li* go to 1 English mile.

§ According to Abulfeda *Tauris* is the popular name for *Tabris*, the capital of the Persian province of Aderbeidjan. As we shall see further on, the History of the Ming mentions also Tauris, but the name is written there *T'ao lai sze*.

‖ The names of the places here mentioned are met also in the Ming shi. Further on I shall give more detailed accounts of them.

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he was retained by force. It was only after his (Tamerlan's) death that An Chi-tao was allowed to return home.* Subsequently An Chi-tao was again entrusted with missions to the western countries.

There are two records of European travellers of the days of Tamerlan, which corroborate the above Chinese statements. *Clavijo*, the well known Castilian ambassador, who lived at the court of Tamerlan A.D. 1403-5, states (Col. Yule's *Cathay* etc. CXXXV, note 2):—

"The Lord of Cathay had sent to Timur Beg an ambassador, to demand the yearly tribute which was formerly paid. When Timur saw the Spaniards seated below this Cathayan ambassador, he sent orders, that they should sit above him; those who came from the king of Spain, his son and friend, were not to sit below the envoy of a thief and scoundrel who was Timur's enemy. The Emperor of Cathay is called *Chuyscan*, which means 'Nine Empires.' But the Zagatays (Timur's people) call him *Tangus*,† which means 'Pig Emperor.' The best of all merchandise coming to Samarkand is from China; especially silk, satins, musk, rubies, diamonds, pearls, and rhubarb. The Chinese are the most skilful workmen in the world. They say themselves that they have two eyes, the Franks one, and the Moors (Mohamedans) none. *Cambalu*, the chief city of Cathay, is six months from Samarkand, two of which are over steppes. In the year of the embassy (evidently An Chi-tao's embassy is meant) 800 laden camels came from Cambalu to Samarkand. The people with them related that the city was near the sea and twenty times as big as Tabriz. Now Tabriz is a good league in length, so Cambalu must be twenty leagues in length. (Yule adds: "Bad geometry Don Ruy!") The emperor used to be a Pagan but was converted to Christianity."

* It is known, that Tamerlan died in February 1405. According to the Ming history (see further on) the Chinese envoy returned home in 1407, after 12 years absence.

† Tungus means pig in Turkish.

T. Schiltberger, a Bavarian who served in Timur's army, and seems to have been at Samarkand at the same time with Clavijo, reports on the same subject (Yule *Cathay* CXXXVI., note 1):—

"Now at this time had the great khan, the king of Khetey, sent an envoy to *Thämerlin* with four hundred horses, and demanded tribute of him, seeing that he had neglected to pay it and kept it back for five years past. So Thämerlin took the envoy with him to his capital. Then sent he the envoy away and bid him tell his master he would be no tributary nor vassal of his, nay he trusted to make the emperor *his* tributary and vassal. And he would come to him in person. And then he sent off despatches throughout his dominions, to make ready, for he would march against Khetey. And so, when he had gathered 1,800,000 men, he marched for a whole month, etc."

The History of the Ming Dynasty, Chap. CCCXXXII., fol. 9, gives the following short note with respect to another Chinese envoy to the west:—

"In the year 1415 陳誠 *Ch'en-ch'eng* returned home from the 西域 *Si-yü* (western countries). He had visited the following 17 kingdoms (or places):—

哈密 *Ha-mi* (Kamul.)
柳城 *Liu-ch'eng* (Lukchak.)
火州 *Ho-chou* (Karakhodjo.)
土魯番 *T'u-lu-fan* (Turphan.)
別失八里 *Bie-shi-ba-li* (Bishbalik.)
賽藍 *Sai-lan* (Sairam.)
養夷 *Yang-yi* (Yanki or Otrar.)
達失干 *Ta-shi-kan* (Tashkand.)
沙鹿海牙 *Sha-lu-hai-ya* (Shahrukhia.)
撒馬兒罕 *Sa-ma-r-han* (Samarkand.)
渴石 *K'o-shi* (Kash.)
卜花兒 *Bu-hua-r* (Bukhara.)
哈烈 *Ho-lie* (Heri or Herat.)
俺都淮 *An-du-huai* (Andkui.)

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迭里迷 *Tie-li-mi* (Termed.)

八答黑商 *Ba-da-hei-shang* (Badakhshan.)

鹽澤 *Yen-tse* (Salt lake, an ancient name for Lopnor).

Ch'en-ch'eng had got information about the hills, rivers, products, customs etc., of these countries. He published these accounts in a book, which he entitled 使西域記 *Shi-si-yü-ki*, Record of an embassy to the countries in the west."

The 皇明大政紀 *Huang-ming-ta-cheng-ki*, a work published A.D. 1567, and treating of important matters regarding the Ming Dynasty, records the same embassy of *Ch'en-ch'eng* stating that he proceeded from 肅州 *Su chou* (in the province of Kansu), through *Kia yü kuan* to *Hami*, and then enumerates the same places as mentioned in the above list, with the only exception, that he has 亦里八里 *I li ba li* instead of *Bie shi ba li**. Besides this 于闐 *Yü t'ien* (Khotan) is mentioned there as having been visited by the envoy. Of all the above-noted places the History of the Ming gives more or less detailed accounts, and I shall speak more fully of them further on.

There were two other Chinese envoys sent to Western Asia, whose names occur frequently in the Ming history, viz., 李達 *Li ta* and 李貴 *Li kui*. The first was sent thither in the beginning of the 15th century, the second about 1432.

The information presented in the following pages has been derived for the greater part from the 明史 *Ming shi* or History of the Ming Dynasty (1368-1644.) At the end of this work we find 12 chapters, CCCXX–CCCXXXIII, devoted to foreign countries which had intercourse with China during that period.

Accounts of foreign countries are also found in the 大明一統志 *Ta Ming yi t'ung chi*, the great geography of the Ming empire. The edition to which I always refer bears the date of A.D. 1461. In the chapters LXXXIX and XC some interesting details are given on the countries of Asia, known to the Chinese at that time. The compilators of the Ming shi and of the Ming yi t'ung chi had evidently different sources of information. However the statements in both works are not in contradiction but rather complete each other. I shall generally confine myself for my investigations to these last mentioned works, although there are besides this many other books published in the days of the Ming and which treat of foreign countries.

The 廣輿記 *Kuang yü ki*, an abbreviated geography of the Ming empire, published about the commencement of the 17th century, has also two sections on borderlands and foreigners. This work is rather an extract of the great Ming geography.*

I may mention also the 潛確類書 *Tsien k'io lei shu*, published in 1632. In the 11th and 14th chap. it treats of the bordering countries and of foreign nations.

In the "Mémoires conc. les Chinois," vol. XIV. p. 238-308, Father Amiot translates a collection of letters of credence from a number of sovereigns of Asia, who had sent their envoys to the Chinese court. Amiot forwarded the Chinese text from which he translated, together with a copy of the original letters written in different Asiatic languages to Paris. Rémusat in his Mélanges

* We shall see that in the days of the Ming these names denoted the same country.

* A new edition of this book was published in 1803. It professes to be enlarged and revised, but as to the political division of the empire and the names of the provinces and cities nothing has been changed. Thus *E. Biot* in his "Dictionnaire des villes et arrondissement dans l'empire chinois," which has been compiled from the Kuang yü ki, was mistaken in assuming that he translates a Chinese geography of the present century, whilst in fact he had before him a geographical work of the Ming. Thus we understand Biot's astonishment that sometimes places and countries well known to the Chinese in our days have been omitted in the Kuang yü ki, as e.g., *T'ien tsin fu*, now a departmental city; the island of Formosa is also not distinctly mentioned in that work (Biot l.c. IV.) In the days of the Ming *T'ien tsin fu* was only a military station (*wei*) and it is enumerated among the *wei* of the Chili province. As to the island of Formosa the Chinese got first acquainted with it in 1450 and up to the 17th century their knowledge with respect to it was very limited.

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Asiatiques, II. 249, comments upon these documents. He was mistaken with respect to their origin stating that these letters had been addressed to the Emperor Kang-hi of the present dynasty. I have been misled by Rémusat's statement in quoting it in my pamphlet on the knowledge the Chinese possessed of the Arabs, p. 22, without having examined Amiot's article. But even a superficial perusal of the latter leaves no doubt that all these letters had been written in the 15th century, and had been addressed to the Ming Emperors.

In my previously published papers treating of the history and ancient geography of Central and Western Asia it has always been my endeavour to compare if possible Chinese statements with those of western writers on the same subject. I shall try to follow the same rule with respect to the Chinese accounts dealt with in these pages. I may, however, observe that the information regarding Central Asia in the 15th century, derived from Mohammedan or other western sources is very scarce, and the fragmentary Chinese records on the history and geography of these tracts as presented in the subsequent notes will prove to be the most detailed which have been preserved on this subject. The history of Western Asia and Transoxiana during the period which comes here into consideration, is of course well known, and I shall have to refer repeatedly to Deguignes' "Histoire des Huns," where the history of the nations living in the western part of Asia is recorded with sufficient detail. Frequent reference will also be made to Col. H. Yule's admirable work *Cathay and the Way Thither*, in which the erudite author has brought together with that critical judgment we are accustomed to meet in his writings a great amount of Asiatic documents, little known or unknown in Europe before, bearing upon the mediæval geography of Asia. Col. Yule reviews also the reports of some Mohammedan travellers, who in the 15th and 16th centuries went to China by land.

The most important of these narratives is that written by *Khawaja Ghaiassudin* on the mission *Shah Rukh*, the son of Tamerlan sent to the emperor of China (A.D. 1419-22). It has been preserved in Abdurrazzak's history of Shah Rukh and in Mirkhond's historical work Ruzat al Ssafa. Thevenot in his "Relations de voyages curieux, 1663," in the 4th volume, has first published a French translation of this curious document (see Hist. gén. des voyages, Paris, 1746-70, vol. XXVII. p. 191 seq). About 40 years ago the great French orientalist Quatremère made another translation of it (Notes et Extraits des Manuscrits etc., t. XIV). Finally Mr. Rehatsek published an original English translation from the Persian text in the Indian Antiquary, Vol. II., 1873. There are some discrepancies in these different translations, especially with respect to the reading of the proper names, which as is well-known are generally difficult of reading in Persian manuscripts owing to copyists' errors or the want of the diacritical marks. Col. Yule in his *Cathay*, etc., p. CXCIX, presents an English version of Quatremère's translation of the narrative in question.

On p. CCXIV Col. Yule gives *Hajji Mahomed's* accounts of Cathay and the overland route thither (about A.D. 1550), and on p. CCXX the report on the same subject by a *Turkish Dervish* (circa 1560.)

A more detailed account of Cathay, referring to the 15th century, which has not been noticed by Yule, is found in the *Kanun nameh Tchin ve Khata*. D'Herbelot in his Bibliothèque Orientale, edition of 1776, p. 230, states with respect to this book, which is a description of China, that it has been written about A.D. 1494 in Persian by some merchants, who carried on trade for the account of *Selim* Emperor of the Turks. One of them translated the book into Turkish. Mention is made therein of a certain *Ali Kushgi*, who went to Cathay by order of *Ulug Beg* (died A.D. 1449) the grandson of Tamerlan. An abstract of the Turkish version of this narrative has been given in a

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German translation by a German orientalist, Mr. Zenker, in the "Zeitschrift für die Kunde des Morgenlandes," Bd. XV. It is to be regretted, that in the manuscript from which Mr. Zenker translated the proper names have altogether been corrupted by the Mohammedan copyist, wherefore it is generally impossible to identify them. However I may observe, that all that is said in Zenker's translation about the customs and institutes in China is in perfect accordance with what we know from Chinese sources regarding the Middle Kingdom in the days of the Ming.

I am not aware, that after *Marignolli*, who on his way to Khanbalik (Peking) in *circa* A.D. 1340, crossed Central Asia, any European traveller should have arrived in China overland in the 14th and 15th centuries. The next who after Marignolli reports on these tracts is *B. Goes*. He went as is known in the beginning of the 17th century from India through the land of the Upper Oxus to Eastern Turkistan, arrived at the Chinese city of *Su-chou* where he died in 1607. Goes first established that Kathay and China are the same. His narrative has been most ably reviewed by Col. Yule.

It is not without interest to notice, that in the Ming history mention is made of an European merchant by name of 揑古倫 *Nie gu lun* (Nikolaos) who was in Peking in the beginning of the Ming dynasty. I shall translate further on, what the Chinese annals say about him. In addition to the above list of Asiatic journeys overland to China during the Ming period I may finally mention the curious narrative of a Russian travel from Siberia to Peking, accomplished in 1619 by *Ipashka Petlin* and *Petunka Kusselep*, two Kossaks sent by the military governor, prince Kurakin, from Tomsk to the Chinese capital. For further details see: Bergeron, Sur les Tartares, p. 106, and Fischer's History of Siberia (in Russian), p. 267.

I divide the researches presented in the subsequent pages into two parts. In the first I shall review the accounts found in the *Ming shi* and in the *Ta Ming yi t'ung chi* with respect to foreign countries. The Ming shi treats of them in a certain order, beginning with the countries situated east of China, then describes the kingdoms of the Indian Ocean up to the Arabian Gulf and the African coast, after which the nations and countries west of China, with which the Chinese used to have intercourse by the overland routes, are spoken of. It is by no means my intention to translate and to review the whole of the 12 Chapters of the Ming geography, devoted to foreigners. This would be a field too vast for the scope of this paper. I shall merely translate from these chapters the Chinese statements referring to Central and Western Asia; as to the rest I will confine myself to give the list of the names of countries occurring therein and venture only occasionally some short remarks.

In the second part of my article, I shall lay before the reader the translation of a curious ancient Chinese itinerary sketching with many details the overland route by which the Chinese in the 15th century used to pass to Western Asia and even the Mediterranean Sea.

E. Bretschneider, M.D.

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DR. WILLIAMS AS AN AUTHORITY ON ETYMOLOGY.

Dr. Williams, in attempting to give the composition of Chinese Characters in his *Syllabic Dictionary*, confounds the following primitive forms one with another :—

1. 隹 *chui*, a bird, is mistaken for 佳 *kia*, beautiful, under 雚 雚, &c.

2. 眾 *tah*, eyes meeting, is mistaken for 衆 *chung*, many, under 衆, &c.

3. 市 *fuh*, knee-pads, is mistaken for 市 *shi*, a market, under 芾, &c.

4. 壬 *t'ing*, good, is mistaken for 壬 *jăn*, one of the ten stems, under 徵, 重, &c. In this case the "etymology" of the former character is also transferred to the latter, and 壬 is said to be "a 人, man standing on the 土 earth."

5. 丰 *kiai*, confused vegetation, is mistaken for 丰 *fung*, luxuriant, under 玤, &c.

6. 莧 *hwan*, a small-horned large goat, is mistaken for 莧 *hien* spinach, under 寬.

7. 谷 *kioh*, the roof of the mouth, is mistaken for 谷 *kuh*, a valley, under 郤, &c.

8. 少 *t'ah*, to step on, is mistaken for 少 *shao*, few, under 步.

9. 臼 *küh*, two hands, is mistaken for 臼 *kiu*, a mortar, under 舁, 與, 爨, &c.

10. 廾 *kung*, another position of two hands, is mistaken for 大 *ta*, great, under 爨, &c.

11. 𦥑 a part of the above complicated character which represents a pot held by two hands on a stove, is mistaken for 與 *hing*, to rise, and this again Dr. Williams says, "here denotes a *mortar*." Since the whole character denotes a cooking stove in use, of course the *mortar* is put on to boil. But let not this surprise the ingenuous sinologue. He will find a *mortar* turned to still stranger uses. Under 與, we are informed that the character etymologically denotes "a debate held in a mortar."

12. 賣 *yuh*, to barter, is apparently mistaken for 賣 *mai*, to sell, except where it is defined as "flowing smoothly;" a meaning however, which neither character has, though the upper part of the former is identified with 睦 "harmony." Compare 贖, 瀆, &c.

13. 八 *pah*, eight, is mistaken for 入 *juh*, to enter, under 穴, 尙 &c.

14. 入 to enter, or merely the top of a triangle according to the Editor (徐鉉) of the *Shwoh-wăn*, is mistaken for 人 *jăn*, man, owing to a misplacement in *Kanghi* of the character 亼, and a misprint of 人 for 入 in the explanation. 合, 今, 侖, 舍會 &c., follow this.

15. 業 *puh*, troublesome, is mistaken for 業 *yeh*, an estate, under 僕 &c., the primitive not appearing in *Kanghi*, except under 𢆶 in explanation.

16. 𠂤 *tui*, a mound, is mistaken for 目 *i*, the old form of 以, under 帥.

17. 求 *poh*, luxuriant, is mistaken for

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木 *muh*, a tree, under 索 (misprinted 柰 in *Kanghi*).

18. 朕, an equivalent of 朕 *chăn*, "We," is mistaken for 朕 *chin*, the pupil of the eye which nobody ever thought the same as 朕.

19. 厂 *i*, to drag, is mistaken for 厂 *han*, a cliff, under, 虎 &c.

20. 曰 *yueh*, to say, is mistaken for 日 *jeh* the sun, the day, under 昌 (one *sun*, and to *say*, not "the *sun* breaking into *day*.")

21. 冃 *mao*, covering, is mistaken for 曰 *yueh*, to say, under 冒, 最 (misplaced in *Kanghi*, but acknowledged to be vulgar, therefore certainly not "*from* 曰 to *say*.")

22. 兓 *tsin*, acute, is mistaken for 先 *shăn*, to advance, under 晉 &c.

23. 匕 *hwa*, an old form of 化, is mistaken for 匕 *pi*, a spoon, under 簪(先), 眞.

24. 夲 *t'ao*, to enter, is mistaken for 本 *păn*, a root, a document, under 奏.

25. 爪 *kiai* the old form of 介 is like, and is mistaken by Dr. Morrison, for 爪 *chao*, claws, which seems the only reason for saying, "this (人 and 八) combination puzzles the etymologists."—What "etymologists?"

26. 辛 *k'ien*, or crime, or 辛 is mistaken for 立 *leh*, to *stand*, under 新 (compare 親, 竝, 妾,) 章 ("from 立 to stand, which is really 音 *sound* contracted, and 十 ten."—*Williams*. Where is the *contraction*, and if it is "really 音," why is the character derived "from 立"?)

27. 丌 *ki*, an ancient form of 基, is mistaken for 几 *ki*, a table, under 奠.

28. 卅 *sah*, thirty, is mistaken for 艸 *hwui*, plants, under 葉.

29. 弓弓, the steam of congee 粥, is mistaken for 弼 *k'iang*, two bows, or strength, because of a sort of pun about "double bowed rice." Congee is not *strong rice*, and the marks at the sides are not bows.

30. 杲 *pao*, the old form of 保, is mistaken for 呆 *ngai*, stupid, a modern and vulgar character from which nothing is derived. There, however, we are informed that "some" do not derive the character, as Dr Williams does, from *stupid*.

31. 欠 *k'ien*, to yawn, is mistaken for 气 *k'i*, breath, and "从反欠" is made to mean "composed of 反 to *revert* and 气 *breath*," under 旡 *ki*, which is really 欠 reversed (反 meaning to 'turn round' the character). Of course 欠 is made in an old-fashioned way.

32. 乚 *chi*, the old form of 之, is unaccountably mistaken for 反 *fan*, to turn, under 帀. The words "从反之而周也" (*Kanghi* quoting from *Shwoh-wăn*) do not mean "the obverse of 反 to return," but, "revolution by turning 乚 upside down."

33. 丸 *hwan*, a pill, is said to have been "at first synonymous with 凡 all." Is this inferred from the striking resemblance of the two characters as printed in *Kanghi*? Or, from the following words of the *Shwoh-wăn*, 从反仄凡丸之屬皆从丸? We will give the benefit of the doubt. The "Etymologist" is evidently "puzzled," else we should surely have been told that 丸 is from 仄 reversed, as the *Shwoh-wăn* says; for 丸 and 凡 were no more originally synonymous than were "ball" and "all."

34. 夲 *neih*, to terrify, is mistaken for 幸 *hing*, lucky, under 圉睪; compare 埶.

35. 朋 *p'ăng*, friend, originally the figure of *one* phœnix, is mistaken for "*two* phœnixes."

36. 儿 *shu*, short plumage, is mistaken for 几 *ki*, a chair, under 鬼.

37. 乏 *ching*, an old form of 正, is mis-

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taken for 疋 foot, under 定. Compare 是. 定 is really made up of 宀 and 正. The other derivation is absurd. Compare 乏 and 疋. Dr. Williams also says "some make 疋 from 宀 and 正." Who do this?

38. 亾 *wang*, an old form of 亡, is mistaken for 止, stop, under 乍; and 一, *one*, is supposed to be at the bottom instead of in the middle of the character.

39. 杶 *chu*, an oak, is mistaken for 杶 flexible, under 杼, also under 栩 where 杶也, (owing to a misprint) is amplified thus:—"soft, pliable, flexible wood, easily bent."

40. 聿 *nieh*, an equivalent of 肅, the cunning of the hand, is mistaken for a bamboo-tube, under 肅.

41. 亘 *suen*, to revolve, is mistaken for 亙 *kăng*, perpetual, under 垣, 桓, &c.

42. 圭, *hwang*, an abbreviation of 㞢 *hwang*, wild vegetation, is mistaken for 圭 *chu*, a lord, under 往. On this primitive, however, *Kanghi* for once contradicts the *Shwoh-wăn*. Under 屮 we have 㞢 with what purports to be a quotation from the *Shwoh-wăn*, and under 土 the same character is given as an equivalent of 封, with another quotation and different derivation; but the *Shwoh-wăn* derives both alike from 之 and 土. At the same time the derivation of this from 王 is more reasonable. We by no means regard the *Shwoh-wăn* as infallible in such a case.

43. 畢 *pih*. Here again Dr. Williams finds two etymologies. "Some say it is combined of 由 *demon* and 弗 *not* underneath; others derive it from 田 field and minute particles (p. 692)." The Chinese is: 田罔也, 从丵象畢形微也, 或曰, 由聲臣鉉等曰, 由音弗, *i.e.* "It is a field-net, it follows 丵 representing the minute form (of the meshes) of the implement. Some say it takes its sound from 由; and 徐鉉 and others add, 由 is pronounced *fuh* (弗)." There is no reference in 微 to "minute particles," and it is not meant in the least to derive the character from 弗 *not*.

44. 散 *san*, has nothing to do with "昔 *formerly*." The one follows *flesh* and the other *day*.

45. 申 *shan*, expansion, is not derived from a "*mortar*;" and it may be well to notice that 神 *spirit*, has no connection with such a gross and inanimate thing. The *Shwoh-wăn* explains 申 thus: 申神也七月陰气成體, 自申束从臼自特也 *i.e.* "申 *shăn*, means (神) expansion, as in the seventh moon" (which 申 stands for) "the shady side of nature becomes embodied and expands and girds (nerves) itself. The character is formed of 臼 two hands, as of one bracing himself up." *Verbum sap.*

46. 少 *shao*, is not derived from 夭 contracted; only 丿 has the sound of 夭 in the *Shwoh-wăn*.

47. 言 *yen*. The idea of "lines to express the words issuing" is original. "Others" give a more correct derivation.

48. 音 *Yin*. On this character the *Shwoh-wăn* says 从言含一 *literally*: "it follows 言 holding 一 in its mouth." But Dr. Williams translates differently, viz. "From 言 *words* placed over 含 to *hold* in the mouth, both contracted to their present form!" After this we need no longer be surprised at the glaring abuse of the Queen's English which follows (*ut alibi passim*). "It is the 180th radical of a small natural group of Characters." How many radicals might the "small natural group of Characters" require for their own use, since this is the 180th? In this connection we might also inquire, what is intended by one character being "used with" its synonym?

49. 憂 *yiu*, grief. Here we have a derivation by "some from a contraction of 顏 the *face*." Is the following from the *Shwoh-wăn* responsible for this:—一人愁則

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形於顏面故从頁? The word *face* occurs at least in this explanation.

50. 原 *yuen*, origin, fountain. This character existed before 源 its derivative of course; and 源 was unnecessary, because the water (氵) was represented otherwise in the old form of the primitive. But the *Syllabic Dictionary* tells us that 源 is the older of the two!

51. 苟 *kih*, careful, is mistaken for 苟 *keu*, careless, under 敬. Dr. Williams says "from 攴 to rap and 苟 *careless* q.d. a man gets rapped for his carelessness." But in the *Shwoh-wăn* the first character is a radical, formed from a *sheep* contracted, and a mouth under a cover. Like the characters for "good," "beautiful," and "right" it follows *sheep* and it means 愼 carefulness. The only character under it is 敬. The word for careless has quite a different shape in the *Shwoh-wăn*.

MISCELLANEOUS INSTANCES.

斬 *chăn*, was not originally written with 勺 for 斗, but the whole word is explained by 勺.

藏 *ch'en*, is not made from 去 and 貝, but it is explained by 去貨.

亥 *hai*. On this character the *Shwoh-wăn* has the following:—从二二古文上字一人男一人女从乙; *i.e.* the character follows 二 (二 is the old form of 上) one 人 a male, one 人 a female, and 乙. Out of this Dr. Williams makes two derivations; one from 二 two, repeated, and one from a *man* and a *woman*.

角 *kioh*. Though *Kanghi* prints the parts of this character as it appears in the *Shwoh-wăn*, 力 and 肉, a slight examination of the *Shwoh-wăn* itself will convince any one that neither "*strength*" nor "flesh" forms part of the character. Compare 魚.

"要 *yao*, from *west* and *woman*; but the upper part is now regarded as a contraction of 臼 *mortar*, and the under as 交 to *join* much altered; the two representing the pelvis and hips of the body, for which 腰 is now used."

"To want, to need, important, &c."

From the above we learn, (*Syllabic Dictionary*, p. 1077), (1) that the character was originally formed "from *west* and *woman*," and therefore naturally comes to denote "want," "need," "important," but (2) the Chinese have come, in comparatively modern times, "now" to reject this etymology, probably from national prejudice, and to regard the character as a contraction of 臼 *mortar* and 交 to *join*, the *mortar* representing the pelvis, and *join* representing the junction of the pelvis to the lower limbs; and (3) these lower portions of the body are "now" spoken of as 腰, but improperly because this means "the loins, the waist, the region between the ribs and pelvis" (*Syllabic Dictionary*, p. 1074.)

The original form of 要 represents "the middle of the body below the hands 臼." See No. 9 above. This is known by direct reference to the *Shwoh-wăn*, 說文, and not perhaps discoverable from the misprinted quotations of it in *Kanghi's Dictionary*; in which compilation, however, almost the *sole* authority for the composition of characters ("the etymologists," and "some," of Dr. Williams) is the *Shwoh-wăn* in two or three editions.

The careful student of the *Shwoh-wăn* will also find more or less entertainment under the following characters:—趁長者丑制置宁顓分方肺勻封覮淮充爻暴部叟審柿食疏覃爻睢(睢 pigeon?)鬥姊軋延尤禹.

The misprints in the *Syllabic Dictionary*, which could themselves make a long list, are carefully excluded from this paper, *e.g.* 匈 for 匈.

Misreadings of *Kanghi's* pronunciation would make a much longer list, e.g. *Hiah*, for *Yuh*, 圅, Han Wăn-kung's representation of the cry of a camel. And mistaken

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definitions would make another, e.g. 梱木束也, *a thorn*, instead of which we have "a faggot; a bundle of sticks tied up."

The above is enough to show that the Etymology of the New *Syllabic Dictionary* is more amusing than instructive to the earnest inquirer into the structure of Chinese characters.

J. C.

SHORT NOTICES OF NEW BOOKS*

AND LITERARY INTELLIGENCE.

The Chinese Recorder and Missionary Journal. January–February, 1876.

This is an exceptionally interesting number from a Missionary point of view, nearly the whole of the articles inserted bearing on Missionary topics and giving more than ever an insight into what has been done and what is being done among Protestant Missions in China. It is highly desirable that the historical description of Hongkong and Swatow Missions should, in future numbers of this periodical, be followed up by historical sketches of all the other Protestant Mission Stations in China, to be written in the same spirit of frankness and with the same absence of *couleur-de-rose* which characterizes the historical sketches given in the present number. The only articles not directly bearing on Missionary work are an essay on Paganism by Canon MacClatchie, a short but amusing article on wolves in Mongolia by Hoinos, and a criticism on the pretended advance of the Chinese to the Caspian Sea by Mr. Kingsmill.

Canon MacClatchie's article is meant to prove that the Shangti of the Chinese is Baal. The reader is however left to infer this for himself, and the Missionaries who use the term Shangti for God will be duly thankful for this courtesy. The Canon's argument will be found to consist of the following propositions:—

1. The tower of Belus described by Herodotus and others is identical with the tower of Babel as described in the Bible.

2. Herodotus describes the tower of Belus as consisting of two temples, one situated on the top of the tower, dedicated to Belus or Heaven, "and in it there was no image whatever," the other situated below, in the same precinct, was also dedicated to Belus but "in it was placed a figure of the god, all in gold, and in a sitting posture."

3. Here we have clear evidence of the division which existed between the first idolaters at Babylon, the one party, the unmixed Cushites,* worshipping Baal as the animated Heaven or World or the Great Ancestor of mankind regarded as the soul or mind of the world, and the other party, the mixed multitude, worshipping the same Baal under an image representing his first human embodiments.

4. Babylonian Cosmogony as described by Berosus treated Baal as a hermaphrodite monad who divides into Heaven and Earth, but who also triplicates and divides into heaven, earth, and man, and further coincides with Hesiod's Kronos, who with his wife, three sons and three daughters, clearly is identical with Noah and his family.

5. It is clear therefore that all existing forms of Paganism, whether idolatrous or like that of Chinese Paganism free from idolatry, are all derived from the tower of Babel.

* Copies of the works marked thus not having reached us, we quote from other reviews.

* Canon MacClatchie evidently here means the Chinese.—Ed. *C. R.*

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This whole elaborate argument, hinged together by apparent outward similarities in the different religions of mankind, rests on propositions which seem plausible enough if one trusts the Reverend Canon's impartiality in collecting his quotations from ancient writers. But if we look up the works from which he quotes, we find that he simply selects what suits his preconceived theory and omits what would entirely upset his argument.

As to his first point, that the tower of Babel is identical with that of Belus, he adduces no proof in the present article, and we really believe there is none to bring forward. Kitto (3rd Ed. I., p. 275) referring to the subject and writing with unbiassed mind, says "the temple of Belus, described by Herodotus, was a much later erection, and there is nothing to connect it with the tower mentioned by Moses but Jewish tradition resting on conjecture."

As to the Canon's second argument the case is a great deal worse. Any one that will take up Herodotus (Clio. 181) and read for himself the description of the tower of Belus will find that it did not consist of two divisions but of eight platforms, placed one on the top of the other, that halfway up there was a landing and seats for rest, where those ascending might repose, that in the highest tower there was a temple and that Herodotus saw no statues in it. The reason why he saw no statues there, may be gathered from what he says a few pages farther on (Clio. 183), where he specially mentions that Xerxes had forcibly taken away all the golden statues and put the priests to death. Herodotus states indeed that the tower stood in a sacred precinct which contained two altars for burnt offerings and a sacred ark or chapel wherein was the golden image of Bel, but Ctesias, also an eye-witness, speaks of the tower as "surmounted" by three statues one of Bel or Zeus 40 feet high, another of Rhea, and a third of Juno or Beltis (See Smith, Dict. of the Bible, I, p. 150). There is therefore nothing whatever to show in favour of Canon McClatchie's argument that this tower of Babel was peaceably divided by two sects, the one worshipping Heaven as soul the other sect being downright idolaters,—Church and Dissent indeed, harmoniously united in this wonderful tower of confusion! Moreover, it is clear to any one who will collate the references to the tower of Belus to be found in Herodotus, Diodorus and Strabo, that there was there no worshipping of "Bàal," but of "Bel." Mr. MacClatchie's assumption that "Bel" is identical with "Baal" is probably derived from Hitzig's note to Is. xvii., 8 (See Kitto, I., p. 331), but it is an extremely doubtful question, and Rawlinson, the latest authority, specially denies the identity of "Bel" and "Baal" (Herod. I., 318). If then the tower of Babel is not identical with that of Belus, and Bel not identical with Baal, the worthy Canon has wasted powder and shot once more in his interminable warfare against Shang-ti.

The next article in the number before us, deserving review, is that by Mr. Kingsmill. He expresses, in a rambling and somewhat obscure manner, his disbelief in Klaproth's statement that a Chinese general had before the Christian era advanced as far as the Caspian Sea. The principal question in this case is what is meant by the term 大夏 "Ta-hia," which Klaproth took to refer to the "Da-hae," whilst Mr. Kingsmill insists that it means the "Tochari" Tatars. Mr. Kingsmill in this connection also asserts that the sea of T'iaou-chi 條支 (supposed to be Tadjik) is not to be identified with the Caspian Sea but with the Gulf of Persia, and further gives a wonderful explanation "why the Roman Empire was called Ta-ts'in by the Chinese and the latter Sêres by the Romans." His view is that, to the nations of Eastern Asia, Syria was all in all, and therefore they identified the whole (Rome) with its part (Syria), and that 秦 in modern Chinese Ts'in was anciently pronounced Sir. "*Ts*' and *t* and *ch* (says Mr. Kingsmill) are all interchangeable in Chinese and in many

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cases the regular representatives of old Chinese *s*. The change of *r* to *n*, though uncommon, is not unknown. The primitive 禾 itself points to a terminal *r*. With the radical 水 we find it in *ts'in* or *chan*, as meaning 'abundant or exuberant herbage' apparently connected with Sanskrit *sâra* 'medulla, vis, vigor' or as an adjective 'eximius;' with a slight variation it is discovered as 泰 t'ai, the exact analogue of the Sanskrit word. These facts, taken in connection with the name given by external nations to the Chinese, would seem to raise probability to an almost certainty." We confess we cannot see either probability or certainty in this string of baseless assertions as they appear to us, ignorant as we are of the hidden mysteries of Mr. Kingsmill's philology. But that the term "Seres" as a designation of China is likewise derived from this ancient sound "Sir," being the designation of the Ts'in dynasty, appears to us more like a joke than anything else. We would advise Mr. Kingsmill to study D'Anville's "Récherches Geographiques et Historiques sur la Sérique des Anciens," also De Guignes' History of the Huns, and he will probably come to the same conclusion like ourselves, viz. that the Serica described by Ptolemy was situated to the West of China, and that if the term Serica ever included any part of China, it can only have been a small angular territory at the extremity of the province of Chensi.

Translation of the Peking Gazette for 1875. Shanghai 1876.

This is an extremely valuable publication not only for those who are watching the course of Chinese politics or studying the modern history of China, but also for the general reader who takes an interest in the working of the Chinese system of government, its relation to national religious or superstitious systems and the general mode of thought of the Chinese people. The translation work is apparently in very able hands, as is evidenced by the explanatory notes scattered throughout the volume, some of which are of great interest to students of Chinese. The present volume is also considerably enhanced in value by an Appendix giving a genealogical table of the Imperial family with an exhaustive commentary on it.

Chinese Sketches. By Herbert A. Giles, H.B.M. Consular Service. Trübner & Co. London 1876.

The greater part of these sketches had originally appeared in the columns of the *Shanghai Courier*. Nevertheless the book, being written by a keen and independent observer who differs on almost every point from the traditional view of China and Chinese vices or virtues, there is a remarkable freshness about the whole. Mr Giles seems to take a delight in whitewashing every spot in Chinese affairs that had hitherto appeared black to ordinary mortals and *vice versa*. His aversion to Missionaries and Christianity in general also warps his judgment on many points. Mr Giles' predilection for strong language is somewhat atoned for by his sparkling and attractive style, but the want of extended practical experience, and sound, unbiassed judgment, counteracts the value of his undoubted originality as a writer on Chinese subjects.—*China Mail.*

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*An Anglo-Chinese Vocabulary of the Ningpo Dialect,** by the Rev. W. T. Morrison. Shanghai 1876.

This is a useful compendium compiled by the late Mr Morrison during sixteen years' study, revised by Dr Knowlton and published by the widow of Mr Morrison, who we learn "remained in China six years to add to, complete and bring out this Vocabulary, which she rightly conceived to be a fit monument to the memory of her husband."

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*A Glimpse at the Art of Japan.** By James Jackson Jarves. New York, 1876.

Mr. Jarves is an artist. Compared with Audsley's and Bowes' delightful sketches illustrating Keramic Art of Japan, briefly

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noticed in one of the preceding numbers of the *China Review*, Mr. Jarves' book is somewhat unattractive because too deep and technical for ordinary readers and especially because it is wanting in illustrations. But we have here a lucid and exhaustive exposition of the peculiar characteristics of Japanese Art, which captivates by exquisite tasto in colour even the cultured eye of a European artist, and makes up for all failures in accurate representation of nature by originality of design and ornamentation, which subordinates literal truth to practical availability with the most happy results.

康熙字典撮要總音表 (Tables of selected sounds, or Spelling Tables to Kanghi's Dictionary).

This pamphlet, entirely in Chinese, opens up a new era in Chinese Etymology. The author, the Rev. Mr. Chalmers, has for years been engaged in revising and re-arranging Kanghi's Imperial Dictionary on a thoroughly scientific basis, and he is about to publish an abridged edition of Kanghi, in which all the characters will be classified under about 1100 Primitives, and those under each Primitive arranged according to their Radicals. In advance of this larger work, which is now in the hands of the block-cutter, Mr. Chalmers gives in the pamphlet before us so to say the Index or Key to the whole work. In these Tables a scientific system of spelling, applicable to the four principal divisions of Chinese speech (Pekingese, Central China, Amoy and Canton Dialects), is exhibited and supplemented by Tables showing the ancient sounds of the Chinese language. A Preface also in Chinese explains the whole system in detail. The price at which the pamphlet is sold (15 cents) appears to be a merely nominal one, and we fully expect to see the book even more appreciated and sought for by intelligent natives than by foreign Sinologues. The latter will find in the preceding pages of this Number (p. 307) a full exposition of the whole system from Mr. Chalmers' own pen.

通俗歐洲述古新編 (Tales from the West, in the Vernacular of Peking, by C. Arendt. Peking, 1875).

Mr. Arendt here supplies the student of Pekingese Colloquial with a sort of "reading-book for beginners." He gives translations of interesting fables and short amusing tales taken from foreign story-books, but in a very popular form, and in the ordinary conversational vernacular, as it is heard every day in the streets of Peking. It is an excellent supplement to Mr. Wade's Colloquial Series, and resembles very much the kind of First Reading Book published by the Hongkong School-Book Committee, with the exception that the latter eschewed the purely colloquial style.

西藥略釋 (Materia Medica).

This is a second, revised and enlarged edition of Dr. Kerr's Manual of Materia Medica. Apart from the usefulness of this work in the hands of the many natives who have been pupils of Dr. Kerr, we recognize in it a valuable contribution to Anglo-Chinese literature. It has been the author's aim in this present publication, as in his work on Chemistry recently published, to devise a uniform and systematic nomenclature for the description of medicines and diseases. Although the object of the work before us principally is to convey a knowledge of Western medicines, many of the articles described are already known to the Chinese, but in most instances, for the want of careful experiment, Chinese medical men are ignorant of the virtues and uses of some of their most powerful medicines. A list of names (of drugs) in English and Chinese is appended to the second volume.

教化議 (Discussions on Educational Subjects).

Under this title the Rev. E. Faber supplements his recently published exposition of the German system of education by a detailed criticism of the educational system of China. Mr. Faber exposes with unsparing

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severity, flavoured now and then with a good deal of sarcasm, the hollowness and practical futility of the Chinese system of competitive examinations, shows how Chinese education entirely fails to develop the moral and intellectual faculties, compares Chinese polygamic family life with his ideal of a Christian family, exhibits a model of Christian education in school, college and university, and finally urges the primary necessity of methodical training for would-be teachers. We heartily recommend the book to all who wish to place in the hands of Chinese a volume which, though it may displease the haughty self-contented Confucian, will suggest to every thinking Chinaman that there is a power in sound national education which far outweighs the vain-glory of mere essay-writing, that China would be far more benefitted by directing her attention to a reform in her national system of education than by the purchase of ironclads, torpedoes, and Armstrong guns. The native newspapers of Hongkong and Shanghai, which so often have to fall back for padding on ghost stories, personalities and self-conceited criticism of English divorce-suits, would do far better by filling up spare columns with articles taken from Mr. Faber's educational essays.

格致彙編 (*The Chinese Scientific Magazine*, Vol. I., Nos. 3 & 4. Edited by J. Fryer. Shanghai, 1876).

The two numbers of this scientific serial, now fairly under weigh, are a great improvement on the first two numbers that appeared. The letterpress is especially improved, the illustrations are good and there is a prospect of their being increased in number in future issues. We have here a great variety of scientific articles on geology, balloons, self-inking printing presses, self-registering barometers etc. etc., which will be read with interest by intelligent Chinese freed from the trammels of a purely classical education.

Shanghai keeps up, in literary activity at any rate, its reputation as a model settlement. The Shanghai daily papers, notably the *North China Daily News* and the *Celestial Empire*, frequently contain, apart from the translation of *Peking Gazette* articles, essays on Chinese literature, antiquities and history which would grace the pages of the *Asiatic Society's Journal*. The meetings of the latter Society, though frequently rather scantily attended, have always some valuable paper or other to read, the discussion of which generally throws light on obscure or misunderstood questions connected with Chinese literature. At a meeting held on 4th March some most interesting notes on the Lolos of Szechuen, collected by a Roman Catholic priest, were read and discussed. At another meeting held on 3rd April a paper, by Mr. Hobson, on the old fort Zelandia, near Taiwanfoo in Formosa, was read. The paper gave a graphical accounnt of the Dutch occupation of Formosa and the final expulson of the Dutch by Coxinga. Mr. Gordon having presented the Society with a rubbing of a facsimile of the famous tablet of Yu taken from a temple near Nanking, a lively discussion ensued on the question of the genuineness of Yu's tablet. Mr. Kingsmill declared it to be a forgery, and his remarks on the subject are worth preserving. So we reproduce the discussion in full, as reported by the *Shanghai Courier*. Mr. Kingsmill said the external evidence, as related by Dr. Legge in his preface to the Shu King, was singularly defective. The evidence of the style of the inscription went to show, he thought, that the original from which all these copies scattered through the empire were made, had been drawn with a pencil. It was well-known that up to the time of the Ts'in dynasty all inscriptions were written either on stone with a sharp tool, or on bamboo tablets with a stile, and the result was the old form of the seal character, which consisted of fine incised lines. According to the methods employed nations originated their style of writing. The sharp lines of

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the Egyptians denoted the stile; the inscriptions of the Babylonians could only have originated with a people who impressed their characters on soft clay to be afterwards burnt. If this tablet had been genuine it would have preserved the characteristics of inscriptions written with a graver, instead of which in the turns and the varying thickness of the strokes there were evident signs that the original must have been written with the pencil. Mr. Wylie remarked that his doubt as to the genuineness of the tablet was founded on the fact that the writing did not tally with any of the six styles of the seal character handed down.

A meeting of the "Chinese Polytechnic Institution" held on 24th March gave ample evidence that this Institution is not only now fairly established but commands the sympathies and support of influential Chinese statesmen like Li Hung-chang and the Tao-t'ai of Shanghai. The remarks made in the course of that meeting by Mr. Hsü with reference to certain Chinese books forming part of the late Mr. Gumpach's library are worthy of all praise. "Not a few of them," Mr. Hsü remarked, "related only to old Chinese superstitions and had nothing whatever to do with science. For his own part he regarded such books as forming one of the greatest hindrances to the spread of science and the development of the natural resources of the Empire. On that account the sooner they were burnt the better." The Lecture, lately delivered by Dr. Yates in Shanghai, on the T'ai-Ping Rebellion, has been published in successive numbers of the *Celestial Empire*, and forms a valuable addition to the existing literature on this subject.

The Japan Branch of the R. A. S. held a meeting on 15th March, at which Mr. Russell Robertson gave a lecture upon the Bonin Islands. A large map of the islands was hung in the room, and the lecture was further illustrated by the exhibition of several large photographs of the inhabitants and their dwellings. From the *Bible Society's Monthly Reporter*, we learn that a corresponding Committee and Branch of the Society having been formed at Yedo, arrangements are being made for printing an edition of the Four Gospels in Japanese, in the version prepared by the American missionaries.

The Royal Geographical Society.—At a meeting held 28th February a paper was read consisting of a report drawn up by Mr. Ney Elias, who, starting from Bhamo by the Sawuddy-road, traversed the Shueli Valley of Burmah on his route to the Chinese frontier. The paper contained interesting details concerning the productions of the country and its inhabitants. In the course of the discussion which ensued Colonel Yule said that Mr. Elias had some years back received the gold medal of the Society for one of the most extraordinary journeys ever made by a single traveller across the Mongolian desert. Colonel Yule went on to describe some of the serious errors into which many geographers had fallen owing to the false statements of Klaproth, who had received large sums from the English Foreign-office and from the Russian War Department for his false maps and descriptions.

Travels in Central Asia.—The *London and China Express* says: Colonel Sosnoffsky has returned from his successful expedition across the continent of Asia. He took a more meridional route than that of Mr. Ney Elias. The map of Inner Asia in the first number of the *Mittheilungen*, in which Dr. Petermann has given Sosnoffsky's route, is incorrect. The route here laid down is that originally planned before the departure of the expedition, and by no means agrees with the one actually taken. No important scientific results are expected from Sosnoffsky's journey, which is said to have cost a large sum.

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Under the title of "Fu So Mimi Bukuro: A Budget of Japanese Notes," Messrs. Trübner and Co. will shortly publish a volume by Captain Pfoundes, of Yokohama. The subjects treated of therein will be religion, customs, dreams, ceremonies, language, and institutions of the Japanese, etc.

Messrs. Trübner and Co. have also in the press "An English-Japanese Vocabulary," by the well-known linguist, Mr. Ernest Satow.

According to the *London and China Express*—The Japanese Government have applied to the Italian Government for three professors to fill three chairs of architectural drawing, ornamentation, and sculptural painting in the Academy of Fine Arts recently founded. These professors must engage themselves for a period of five years, they will receive a payment of 20,000 francs a year, besides lodging, and the expenses of their journey.

New Work on Tibet.—Messrs. Trübner and Co. announce—The Narratives of the Mission of George Bogle, B.C.S., to the Teshu Lama; and of the Journey of Thomas Manning to Lhasa. Edited, with notes, an introduction, and lives of Mr. Bogle and Mr. Manning, by Clements R. Markham, C.B., F.R.S., with maps and other illustrations. Also an appendix containing letters of Fathers Grueber, Desideri, and Horace de la Denua, describing their travels in Tibet. Mr. Bogle's mission to Tibet in 1774, despatched by Warren Hastings, has never been described. The manuscript letters and journals were preserved by Mr. Bogle's family in Scotland, and are now printed for the first time, with several previously unedited letters from Warren Hastings. Mr. Bogle is the only English official who ever held friendly and familiar intercourse with an adult Grand Lama, and the first who ever entered Great Tibet. No account of Mr. Manning's extraordinary journey has ever before been given to the world. He is the only Englishman who ever visited Lhasa, or saw the Dalai Lama. Mr. Bogle and Mr. Manning are the only two Englishmen who ever crossed the Brahmaputra, in its upper course through Tibet. The introduction contains a geographical account of the region to which the two narratives refer, a history of the people, and also a history of intercourse between India and Tibet, Nepal, Sikkim and Bhutan.

Collectanea.—The following recent publications contain, among other subjects, articles of interest for Sinologues:—

Das Ausland, No. 5, Leben und Lehren des Mencius; No. 6, & 7 H. v. Barth, Prshewalski's Reisen in der Mongolei und im Tanguten lande.

Magazin für die Literatur des Auslandes, 45 Jahrg. No. 4, Zur Volkspoesie der Chinesen.

Globus. Hrsg. von R. Kiepert, 28 Bd. No. 22-24, F. Garnier's Schilderungen aus Yunnan; die Hertha in den ostas. Gewässern; A. Kohn, die Mongolen; 29 Bd. No. 1-6, C. C. Stuhlmann, Chinesische Märchen.

Mittheilungen aus J. Perthes' geogr. Anstalt, von A. Petermann, 22 Bd. 1. Die Mongolei und das Land der Tanguten (mit Karte).

Die Natur, hrsg. von O. Ule u. K. Müller, N. F. 2 Jahrg. No. 8; A. Kohn, Prshewalski's Rückkehr nach Alashan u. seine Reise von Urga durch die Wüste Gobi.

Annalen der Hydrographie u. maritimen Meteorologie, hrsg. von d. kaiserl. Admiralität, 3 Jahrg. No. 23-24, 1875; Lothungen im chinesischen Meere.

Annales de Philosophie Chrétienne. Mensuel. 39, rue de Babylone. Aout en Septembre 1875, R. R. Prémare, Vestiges des dogmes chrétiens extraits des anciens livres chinois.

Le Tour du Monde (Hebdom. Hachette). 4 Décembre 1875, Dr Morice, Voyage en Cochin Chine, 1872, 12 dessins, etc. etc.

The Fortnightly Review, January, 1876, Sir Rutherford Alcock, Western Powers and the East; C. A. G. Bridge, a Glimpse of the Corea.

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NOTES AND QUERIES.

NOTES.

Historical Outline of Medical Missions at Canton, Hongkong and Macao.

A.D. 1805. — Vaccination introduced at Canton by Dr. Alexander Pearson, Physician to the East India Company.

1820.—A Dispensary opened at Macao, under the supervision of Rev. Dr. Morrison and Dr. Livingstone.

1827.—Dr. Thos. R. Colledge, Physician to the East India Company, opened an Eye Infirmary in Macao, and 6,000 cases were treated up to the time it was closed in 1832.

1828.—A Dispensary opened in Canton for Chinese, by the Physicians of the Foreign Community.

1834.—Rev. Peter Parker, M.D., an Agent of the American Board of Missions, arrived in China. He was the first Medical Missionary to this Empire.

1835.—The Ophthalmic Hospital in Canton opened by Rev. Dr. Parker. It was conducted by him in San-tau-lan (新豆欄) till 1854, and 53,721 cases were treated.

1838.—The Medical Missionary Society in China was organized in Canton, February 21st.

1838.—A Hospital was opened in Macao by Dr. Parker.

1839.—Dr. William Lockhart, of the London Mission, arrived in January, and took charge of the Hospital in Macao.

1839.—Dr. B. Hobson, of the London Mission, joined Dr. Lockhart in Macao.

1840.—Rev. Dr. Parker returned to the United States. In 1841 he visited England and Scotland and as a result of his visit, the Edinburgh Medical Missionary Society was formed.

1841.—Rev. Dyer Ball, M.D., of the American Board, arrived in China, and in 1843 opened a Dispensary in Hongkong. In 1846 he removed to Canton, where he distributed medicine from place to place, and in 1848 opened a Dispensary at Ham-ha-lan (鹹蝦欄) which was continued until 1853.

1843.—A Hospital was built in Hongkong and placed under the care of Dr. B. Hobson, June 1st. It was continued until December 1847, up to which time 1,200 in-patients, and 7,221 out-patients were registered on its books.

1844.—Dr. W. Divan, of the American Baptist Society, arrived and opened a Dispensary in Hongkong. In 1845 he removed to Canton and opened a Dispensary in Lün Hing Street (聯興街). He returned home in 1847.

1847.—Dr. Hirschberg, of the London Mission, arrived and took charge of the Hospital in Hongkong, which he conducted until 1853.

1848.—Dr. B. Hobson removed to Canton and opened the Kam-li-fau (金利埠) Hospital in the Western Suburbs. It was conducted by him with great success until 1856, when it was closed by the outbreak of the second war with England. Dr. Hobson then removed to Shanghai, where he took charge of the London Mission Hospital.

1850.—Dr. Hobson published in Canton

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the Ts'ün-t'ai-san-lun, an outline of Anatomy and Physiology, the first work on scientific medicine ever issued in China. It was followed by volumes on Surgery, on Practice of Medicine, on Midwifery, and Natural Philosophy, which have had a very extensive circulation in China and Japan.

1851.—A Dispensary was opened by Rev. Dr. Happer, near Tsing-hoi gate (靖海門) in the Southern suburbs, and in 1852 another in Tai-ping-sha Street.

1854.—Dr. J. G. Kerr, of the American Presbyterian Mission, arrived, and the Dispensaries at Tsing-hoi gate and Tai-ping-sha street were placed in his charge.

1855. — The Ophthalmic Hospital was transferred to Dr. Kerr.

1855.—Rev. R. H. Graves, M.D., of the Southern Baptist Convention, arrived. He has conducted Dispensaries in Shiu Hing (肇慶府) Ng-chau (梧州) and Sai-nam (西南) on the West River.

1855.—Rev. H. Goeking, M.D., of the Berlin Mission, arrived. He lived in Kwai-shen District and dispensed medicines until 1864, when he returned to Germany.

1856. — The Ophthalmic Hospital was closed by war with England, and the building in San-tau-lan was destroyed in the burning of the factories.

1857.—F. Wong, M.D., a native of China, arrived from England in connection with the London Missionary Society. He graduated in medicine at the University of Edinburgh, and was the first Chinese on whom a medical diploma was conferred. On his arrival in Hongkong, he conducted a dispensary there.

1858.—On the cessation of hostilities, Dr. Wong came to Canton and re-opened the Kam-li-fau hospital, which he conducted until November 1860.

1858.—The Medical Missionary Society's hospital was re-opened by Dr. Kerr in a Chinese hong in T'sang Sha Street (增沙).

1860.—A Dispensary opened in Fat Shan (佛山) by Dr. Kerr and continued for 4 years.

1865.—Kam-li-fau hospital transferred to Dr. Kerr's care, and finally closed in 1870.

1866.—The Medical Missionary Society's hospital removed to its present location (穀埠). The ground, which is owned by the Society, cost $6,400.

1875.—The buildings on the hospital lot have been erected at a cost of $11,816. The funds for the support of the hospital have been supplied mostly by foreigners, but since 1860, the sum of $5,800 has been contributed by natives for building purposes and current expenses.

1876.—At the 37th Annual Meeting of the Medical Missionary Society, January 19th, Dr. Kerr resigned his charge of the Hospital, and it was placed in the care of Dr. Carrow of the American Presbyterian Mission.

1876.—Total number of in-patients from 1854 to date 10,979. Total number of operations for stone for same period 432, of which 300 were Lithotomy and 87 Lithotrity by Dr. Kerr; 34 Lithotomy by Dr. Wong, and 11 Lithotomy by Dr. Dickson. Total weight of stone removed, 408 ounces, or 25½ lbs.

Dispensaries have been conducted in Shiklung (石龍) by Rev. A. Krolczyk; in Tung-kun city (東莞城) by Rev. J. Nacken and Rev. E. Faber; in Fu-mun (虎門) by Rev. E. Faber, and in Fukwing by Rev. J. Nacken, all of the Barmen Mission. A Dispensary was conducted in Pok-lo (博羅縣) by a young man trained in the Kam-li-fau hospital.

The following works on Medicine and Surgery were published, in Chinese, by Dr. Kerr:—

化學初階四卷 A Manual of Chemistry, 4 Vols.

西藥畧釋一卷 A Manual of Materia Medica, 1 Vol.

西藥畧釋二卷 The same, revised, 2nd Ed., 2 Vols.

皮膚新編一卷 A Manual of Skin Diseases, 1 Vol.

裹紮新法一卷 On Bandaging, 1 Vol.

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內科闡微一卷 Symptomatology, 1 Vol.

救溺水法一張 How to Restore the Drowned, A Sheet.

花柳指迷一卷 On Syphilis, 1 Vol., nearly ready.

奇症畧述一卷 Hospital Report in Chinese.

MR. KINGSMILL ON CHINESE MYTHS.—Under date of 25th March, Mr. Kingsmill sent us the following note:—

"Would you kindly correct a slight error in your notice, on page 266, of my paper on the "Story of the Emperor Shun." I have never held that "Chinese Mythology is altogether derived from Indian sources," nor, indeed, that any portion of it is. What I have maintained is the common origin of the two; and to prove this it is necessary to study their resemblances and compare one with the other.

"No mythologist would attempt to derive the legends of China from India, or *vice versa*, any more than a philologist would, in these days of comparative science, try to derive Greek from Sanscrit, or either from Gothic. No reasonable man now doubts that all three languages have had a common origin; and the same method of reasoning goes to prove a common source for the myths of India, Greece and China.

"I trust that these few remarks will be sufficient to prevent readers of the *China Review*, at least, from supposing that in accepting the comparative method of analysis I have been the exponent of any such crude ideas as you have credited me with."

"SINOLOGUE" OR "SINOLOGIST."—The following letter appeared originally in the *Academy*:—38, Clanricarde Gardens, W., Feb. 13, 1876.—I see that a new word, "Sinologue," is rapidly coming into vogue. It is a very good and proper word, and supplies a real want, but it wears a most un-English dress. Before it is naturalised on this side the Channel, may I suggest that it should be somewhat modified to suit the requirements of our language? "Sinologue" is a French word formed on the model of *philologue*, *égyptologue*, *ornithologue*. Now, in English we say *philologist*, *Egyptologist*, *ornithologist*; and in order to Anglicise "Sinologue" we must alter it to Sinologist, in which form it is an excellent English word, well deserving of a place in our dictionaries. It is true that Sinologist merely means a Chinese scholar, but the expression "Chinese scholar" is a somewhat ambiguous one, for it may mean either a native of China who is a scholar, or a non-Chinese who has made the Chinese language his study.—ROBERT C. CHILDERS.

TIENCHU V. SHANGTI.—A correspondent, referring to an article that had appeared in the *Celestial Empire*, sends the following note, worth preserving, to the same paper: "The controversy about the respective merits of the words Shang-ti and Tien-chu began from the year 1620; the counsels in favour of T'ien-chu prevailed, but the words Shang-ti and Tien were only prohibited by Pope Clement XI. on the 20th November 1704, because, with the Chinese, 'Shang-ti' meant only an Emperor of a superior rank, though not precisely of a superior nature, while the word Tien was taken for the material heaven. 'Tien-chu' on the other hand was a new expression, and only used by the Christians to mean God. The controversy was not one between the various orders; all admitted Tien-chu to be a very good word, but some thought that they might also use Shang-ti and T'ien, as in European languages the words Cœlum, Dominus, and so forth, are employed to express the idea of God. The question was eventually set at rest by Benedict XIV. in 1742."

CHINESE WILLS.—(Vol. IV., No. 4, p. 268.)—In reply to the call for information as to the usages in Canton Province as to the validity of Wills, I append a statement

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made to me by a Chinese whom I have found generally very reliable on such matters.

1st. The number of signatures may vary with the character of the person who signs the will. If the signer is a brother of the deceased or the brother of *his wife* then the signature of one person is regarded as sufficient when there is only *one person* of this relationship near at hand. If the senior *one* of the brothers sign, then *one* is sufficient. But in a great majority of cases there are more than one.

2nd. If there are no brothers or brothers-in-law, then of cousins or neighbours there must be *more than one*, and the more *the better*.

If there are no signatures, the absence of which is reasonably accounted for, the oral or written testimony of brothers, cousins or neighbors who were acquainted with the testator, to the genuineness of the *handwriting* of the will as being the Testator's, may be accepted as proving the will to be genuine.

P.

CONGRESS AT ST. PETERSBURG.—At the third International Congress of Orientalists to be held at St. Petersburg in September this year Baron F. R. von Osten-Sacken will read a memoir entitled "A Retrospect of Russian investigations regarding China, excepting linguistics and history." Mr. T. T. Sacharow also has promised to read a paper consisting of "a notice of the linguistic and historical researches regarding China and Mancharia;" and Mr. P. A. Helmersen will give an account of "the cartography and ethnography of Mongolia." The other memoirs to be read before the Congress refer to Siberia, Middle Asia and Russia.

QUERIES.

THE 214 RADICALS.—The distinction of Radicals and Primitives or Phonetics is, I understand, of very ancient origin, going back at least to the beginning of our era. But the exact number of 214 Radicals has been chosen arbitrarily, for any one can see that one might as well count more radicals or fewer without violating the principle on which the distinction of radicals is based. Dr. Williams says moreover in the Introduction to his *Syllabic Dictionary* (p. 48) that these 214 radicals are but three or four centuries old. But on the other hand I find that Mr. Schlegel in his *Uranographie Chinoise*, treating of the ancient divisions of the stellar sphere, gives as the second that of 214 constellations and (p. 86) refers his readers to a work on the astronomy of the former Han dynasty (B.C. 206—A.D. 23). Now can any one tell me if the selection of 214 radicals had anything to do with these 214 constellations?

E. J. E.

BELL'S VISIBLE SPEECH ALPHABET.—A letter from a missionary in China, lately published in the *Daily Globe* of Toronto, Canada, affords important testimony to the great linguistic value of *Mr. Bell's Visible Speech* alphabet. The writer states that his study of the language has been successful, and greatly aided by the new alphabet. It has given him a great advantage of having been in the country two or three months before him, he can read three characters to their one, and they cannot pronounce correctly. It appears that many who had devoted a long time to learning the language with the Roman alphabet were giving it up in despair. The writer undertakes in one month to supply a visible speech lesson-book, by which people at home could learn Chinese as easily—indeed more easily—than with a teacher.

Being anxious to avail myself of the assistance of this "Visible Speech Alphabet" in my Chinese studies, I shall feel obliged to any reader of the *China Review* who can give me the address of the writer of the above-quoted letter.

STUDIOSUS.

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"MICARE DIGITIS."—The Chinese like the Italians amuse themselves by playing at a game in which they bet on the correct guessing of the number of fingers held up, and which seems to be highly amusing to the performers, judging from the noise which they create whilst conducting it, and the eagerness and anxiety which they display during its progress. In Italy it is called "Micare Digitis" and by the Cantonese "Chai Moi."

Can any one inform me if this game is played in any other country, and is it an Italian introduction into China, or *vice versa?*

J. K. L.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

Li-ki on Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

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OR,

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CONTENTS OF No. 6.

		Page.
Essays on the Chinese Language, (*Continued from page* 278)	By T. WATTERS	335
Trip of a Naturalist to the Chinese Far East,	A. FAUVEL	343
The White Feathers,	G. C. STENT	361
The Folk-lore of China, (*Continued from page* 293)	N. B. DENNYS, PH.D.	364
Chinese Sketches,	CH. T. GARDNER	375
Chinese Intercourse with the Countries of Central and Western Asia in the Fifteenth Century, Part I.,	E. BRETSCHNEIDER, M.D.	385
Short Notices of New Books and Literary Intelligence,		394
Notes and Queries:—		
Chinese Wills,	G. J.	399
Bell's Visible Speech Alphabet,	TYRO	400
"Micare Digitis,"	H. F. H.	400
A Chinese "Leisure Hour,"		401
The Oriental Congress,		401
P'a-Ku,	BRAHMA	401
Acupuncture,	X.	402
Quarantine,	Q. S.	402
Fossils,	A. C.	402
Money Loan Associations,	J. SAPECA	402
Errata,		402
Books Wanted, Exchanges, &c.,		402

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THE CHINA REVIEW.

ESSAYS ON THE CHINESE LANGUAGE.

(Continued from page 278.)

Chapter III.

On the Cultivation of the Language by Native Writers.

I next proceed to give a short historical account of the cultivation and development which this language has received at the hands of its speakers and writers. It is scarcely necessary to premise that such an account must needs be exceedingly imperfect, and at best, except to very few, dry and uninteresting. The sketch cannot be otherwise than incomplete, because the materials for the early periods are few and doubtful, while those for modern times are so abundant that no exact and useful knowledge of them can be gained by a foreigner. And the peculiar details of which it is composed, having little connection with the topics of ordinary learning, cannot attract or interest the general reader. Still it may not be condemned as a barren study, for it can give valuable aid to linguistic investigations and help to correct some wide-spread misconceptions as to the way in which the Chinese have treated their language.

It will be sufficient for the purposes of this sketch if we begin with the period of the Chow Dynasty, extending from B.C. 1122 to B.C. 250, and embracing the commencement of Chinese history properly so called. In the Shu-ching there is mention of a very pious king of the Shang dynasty, Wu-sing, B.C. 1323, who on one occasion committed an official answer to writing,* but little was known even in the days of Confucius of the times before the rise of the Chow dynasty. Of it we are expressly told that the State records of its early rulers were preserved in wooden and bamboo tablets,† and we have also the names of several books said to have been written in this period. Of these the Chow-li and the Urh-ya are two of the most important from the present point of view. The former of these two works may, I think, with great probability be referred to this dynasty, and in part at least to its early reigns. In it we find statements to the following effect:—The art of writing with its six-fold classification of characters was one of the subjects which an officer appointed for the purpose had to teach the Crown Prince. The differences between the dialects of the feudal principalities and that of the Imperial Court were observed, and the latter at least received careful attention. Once in every nine years the musicians and keepers of records were summoned to the Capital to compare the various pronunciations and writings of the country.‡ Elsewhere we learn also that in the 8th moon of

* Legge, *Shoo-king*, Vol. 1, p. 250.

† Legge, *Ch. Classics*, Vol. 1, p. 269.

‡ Biot, *Le Tcheou-Li*, T. 2, p. 407: 周禮 Ch. 37 (in the 十三經).

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each year certain officers were sent into the provinces to observe and collect words and phrases current among the people, and the ballads and songs which were in fashion for the time. The results of their mission were then inscribed on tablets and placed among the records. It seems, however, that these were all, or nearly all, lost soon afterwards.*

The Urh-ya—the first so-called Chinese dictionary—has been by vague tradition referred to the very beginning of this dynasty, Chow-kung being supposed to have composed it for the use of his nephew Ch'eng-wang. And though the work as it has come down to us is evidently of a very much later period yet we must accept the statement that reference to the Urh-ya dates from early times. There may have been a small rude beginning made by Chow-kung, to which additions were afterwards made by Confucius, Tzŭ Hsia, and others. This work is not, properly speaking, a dictionary, but rather a vocabulary, and specially of the terms used in the ancient classics and other writings. From it we learn that the language had at the time of its composition a rich store of words in some departments, and that it abounded in terms which were nearly or quite synonymous. It is divided into 19 chapters, and the words are classified under the heads of Herbs, Birds, Domestic Animals, and other indefinite genera. The expression Urh-ya means approach to correctness, but the work is not in any degree critical, and it is valuable chiefly as a very early attempt to reduce the language to order. Wylie, however, who dignifies the title by the translation "Literary Expositor," says it "is a dictionary of terms used in the classical and other writings of the same period, and is of great importance in elucidating the meaning of such words."†

The written symbols are said to have been in this period few and liable to be interchanged. But the introduction of the Great Seal character, invented by the Minister Chow (籀) about B.C. 820, tended to increase the number and at the same time to restrict the application of the characters. Still we read that long afterwards the several States continued to use each its own way of writing.

An approach to uniformity on this point began in the reign of Chin-Shi Hwang-Ti (B.C. 221 to 209). This monarch, who had grander ideas than perhaps any other sovereign China has ever had, wished his people to bury their dead past and begin life again as one nation. He adopted measures, however, which were barbarous and, in the end, unsuccessful. Thus he burned the old books and killed the philosophers and scholars who would not approve of his aims and proceedings. A check was thus given to the progress of learning, but it did not last for a long time, and it was followed by a reaction which more than undid what Shi Hwang-Ti had done. As an attempt at bringing about a uniform system of writing, the Small Seal character was devised by one of his officers, whose name has come down to posterity soiled by a bad addition. This was Li-Szŭ (李斯), who by a process of simplification of the Great Seal Character elaborated that with which his name is associated. It also, however, was considered very imperfect, and Ch'êng Mao (程邈), another officer under Shi Hwang-Ti, invented the Li (隸)—the square, clearly cut style of writing which superseded the old systems for a time. It is from this period of Chin-Shi Hwang-ti that the use of the term *tzŭ* (字), or character, dates, and the change is said to have been brought about by the modes of writing invented by Li-Szŭ and Ch'êng-Mao.* Hitherto all inscriptions and engravings had been pictorial or symbolic, expressing only objects or ideas, but now sounds also began

* 方言注 Appendix.

† 爾雅序 Urh-ya Hsü (in the 十三經): Wylie, *Notes on Chinese Literature*, p. 7.

* See 說文解字義證 Ch. 49: 李氏音鑑 Ch. 1.

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to be denoted. And it may be mentioned in passing that the introduction of hair-pencils for writing purposes is generally ascribed to Shi Hwang-ti's general, Mêng-T'ien (蒙恬), though it seems probable that such pencils were in use before his time, and that he only originated some improvement.*

But we can scarcely say that there is any thorough and methodical study of the language until we come to the time of the Han dynasty—a period extending from B.C. 205 to A.D. 220, and the birth-time of China's literary greatness. The awakened interest in the old venerated books of song, history, social and political institutions, and philosophy gave the first impulse to this study: and one result of it was that attention was given almost exclusively at first to the composition and meanings of the written characters. Hence arose that saying of men in after ages, that the Han scholars knew the characters but not the sounds.† It was a great object to settle a disputed reading and restore a genuine text in the classics, and from this time down the study of the language in China has been intimately associated with that of the old sacred literature.

In this period the Urh-ya, to which reference has been already made, was re-edited and much enlarged. The Shuo-wên-chie-tzŭ (說文解字), the first dictionary of the Chinese language, was finished in A.D. 100, though it was not published until after its author's death. His name was Hsü Shên (許愼), and he was a native of Chao-ling (召陵) in Honan. He held office for some time, but he seems to have been all his life a devoted student, and he had for master the celebrated scholar Chia-K'uei (賈逵). The Shuo-wên was the work of his latter years, and on it his fame chiefly rests. This dictionary groups the words under certain simple characters, known to us as Radicals, of which there are 540, the first being the simple stroke — denoting *one*. It gives derivations—often fanciful and absurd,—the meanings, and a vague attempt at the pronunciations of the words. Altogether it is a slight unmeritable production in itself, yet it is even now quoted as a good authority, and the commentaries with which it has been enriched have made it in its present form a useful work of reference.*

Another book, of less fame but of more value perhaps than the Shuo-wên, is the Fang-yen (方言), which is usually supposed to have been compiled about the close of the period embraced by the Former Han dynasty. This is a classified collection of words with their equivalents and substitutes in various districts—a rude comparative vocabulary.† Neither the exact date nor the authorship of the Fang-yen can be ascertained, but an old and nearly uniform tradition assigns it to Yang-Hsiung, who lived from B.C. 53 to A.D. 18. Hsiung is said to have written a special treatise on etymology, and he is well known as the author of several other works. The Fang-yen has come down to us associated with an illustrative commentary by Kuo-Po (郭璞) of the Chin dynasty, who lived between A.D. 276 and 324. It was to a certain extent anticipated by the similar labours of Liu-Hsiang, father of the more famous Liu-Hsin (劉歆), but no work of Hsiang's on the subject seems to have been ever published.

There were several other scholars of the Han dynasty who made their native language a special study, but it will be enough to mention here the names of only two. These are Ssŭ-ma Hsiang-yu (司馬相如), who lived about the middle of the 2nd Century B.C., and Chêng-Hsüan (鄭玄) who lived about the middle of the 2nd Century A.D. These are both famous in Chinese history, but their writings on the

* See Yuan-chien-lei-han, Ch. 204, art. 筆.

† Another saying referred to in the Preface to Kang-hsi's Dictionary is that the Han literati knew writing but not the systems of initials.

* See Shuo-wên, &c. as above: 尚友錄 Ch. 15.

† The full title of this book is 輶軒使者絕代語釋別國方言.

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present subject seem to have been lost long ago. From them, however, and the many other scholars who adorned the Han dynasty the language acquired a considerable degree of exactness and polish. It now became a medium of expressing with some clearness and force not only social and political facts and doctrines but also the nice refinements of literary criticism. And, as subsequent authors have pointed out, the number of characters was even now very large, the Shuo-wên giving 10,600 and odd.

Nor was the study of the language neglected during that troubled period known as the time of the San-kuo or Three Kingdoms, extending from A.D. 220 to 265. Up to this time there had been little or no care bestowed on the spoken words or the pronunciation of the characters. But now these matters also began to be thought of importance. The first apparently to write on the subject was Ts'ao-Chih (曹植), a son of the famous Ts'ao-Ts'ao, Prince of Wei in the north of China. Ts'ao-Chih chose rather the quiet pastures of learning than the ringing highways of ambition, nor heeded the contempt with which he was treated by his warlike relatives. It is as a student and improver of the language that he comes before us here. In his Ssŭ-shi-êrh-ch'i (四十二契), or Forty-two Documents, he treats of more than 3,000 *Shêng* or sounds, and this is said to be the first occurrence of the word in that sense. About the same time Li-Têng (李登), a public officer of the Wei kingdom, wrote the Shêng-lei (聲類) in 10 chapters, which is said to be the first book giving a classification of characters according to their sounds.* But it will be noted that the word *shêng* is used in the above cases generally, and not in that restricted sense of tone which it acquired soon afterwards.

Long before the time at which we have now arrived, however, Buddhist missionaries had come from India and settled down in China. In order to have their sacred books translated and their religion propagated in the country, they had to learn its language. This must have appeared to them, when compared with their own, barbarous and ungainly, and incapable of reproducing accurately either the sounds or the teachings of their books. They accordingly tried to introduce their own alphabet and have it brought into use in China, but in this they completely failed. They succeeded, however, in teaching the Chinese an art of spelling which, though rude and inaccurate, is better than none. This is the procedure known as Fan-ch'ie (反切), from *fan*, to turn back, and *ch'ie*, to rub, an appropriately hazy designation. The process consists in taking one word as initial, another as final, and manipulating the two so as to produce a third, which is the sound required, the tone being given by the word used as final. The first marking and describing of the Four Tones at a later date, and the classification of human sounds according to the physical organs employed in their production, are also attributed to these foreign missionaries. The times at which the above steps were taken cannot be exactly determined, nor, so far as I know, is any one of the innovations uniformly associated with any particular individual. All that we are told is that they originated with Buddhist monks from India; but they seem to have become to some extent current in China about the period to which we now come, that of the Chin (晋) dynasty.

The duration of this period was from A.D. 265 to 419, and though we do not learn of any general cultivation of the language, yet we have records of several noteworthy writers on the subject who arose within its limits. The most famous of these is perhaps Kuo-P'o (Ching-shun) (郭璞, 景統), already mentioned, who wrote Commentaries on and edited the Urh-ya, and Fang-yen. Another writer of importance in the history of the language was Sun-Yen (Shu-jen)

* Li-shi-yin-chien, Ch. 1, p. 6; Ch. 2, p. 1; Yun-hsiao (韻學) Ch. 1.

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(孫炎, 叔然), a native of Lo-an in Kiangsi about A.D. 280. He is mentioned as the first native scholar who introduced into literature the Fan-ch'ie, which the Indian Buddhists had recently taught. Sun-Yen was a follower of the teachings of Chêng-Hsüan (鄭玄), and took them as his guides in studying the classics.* To another scholar of this period Luh-Chi (陸機) is referred the first use of the expression Yun-shu or Book on Finals, and the present technical sense of the word *yun* is said to date from about the same time. Some ascribe its origin to Luh-Chi, while others refer it to the better known Lü-Ching (呂靜).† This latter, who also lived in the latter half of the 3rd Century, wrote a work on the finals which is known as the Chi-yun (集韻). Lü-Ching's treatise was based on that of Li-Têng mentioned above, and it came to serve afterwards as a ground-work for other treatises of a similar nature.‡

The extinction of the Chin Dynasty was followed by that division of the Empire known as the North and South Dynasties, and extending over the period from 420 to 588. Of these the Ch'i and Liang, which ruled in succession in the South from 479 to 557, marking an epoch in the history of the cultivation of the language, are for the present purpose the most important. Several of the sovereigns of these houses were men of letters, and under their fostering influence learning in general seems to have flourished. In that department with which we are now concerned we find Chow-Yü (Yen-Lun), (周顒, 彥倫), a native of Honan, who lived in the latter half of the 5th Century. He is remembered as the first native author who wrote on the Four Tones, but his treatise, the Ssŭ-shêng-ch'ie-yun (四聲切韻), was lost long ago. It is said to have been one of the earliest works in which the Fan-ch'ie mode of spelling was systematically adopted. To Chow-Yen-lun succeeded Shên-Yo (Hsiu-Wên), (沈約, 休文), a native of what is now Hu-chow near the T'ai-hu in Chekiang, who lived in the time of Wu-Ti of the Liang Dynasty (502 to 550). Shên-Yo, we are told, was a genuine student, and a modest, abstemious man. He wrote, besides other works, the Ssu-shêng-lei-p'u (四聲類譜), which was based on that of Yen-Lun, but the proofs and materials for which were collected from the old poets, historians, and philosophers. The Emperor is said to have been on very friendly terms with Shên-Yo and to have discussed the Tones with him, His Majesty denying the existence of these nice distinctions. According to one version the scholar himself, according to another a disciple convinced the Emperor by the simple, courtly phrase, Tien-tzŭ-shêng-choh (天子聖哲), which may be translated "Your Majesty is divinely wise." The first use of the terms *p'ing*, *shang*, *ch'ü*, and *Ju* is variously ascribed to Yen-Lun and Shên-Yo. The treatise composed by the latter also became extinct, but not until it had been largely used by others, and had obtained a high reputation. One critical objection which has been made to it is that Shên-Yo in it wished to make the speech of his native Province, *i.e.* part of Chekiang and Kiangsu, the standard for all the Empire.*

The next important writer on the language was Ku Yeh-wang (顧野王), who compiled the dictionary known by the title Yü-p'ien (玉篇). He lived in the 6th century and was a native of what is now Soochow near Shanghai. His dictionary was first published in 543, but no copy of the original edition is known to exist at present, the earliest known being that of 674 published by Sun-Ch'iang (孫强). It is compiled after the manner of the Shuo-wên, on which it is based, and has 542 radicals. It is also

* Li-shi, &c., Ch. 2, p. 6; Shang-yu-lu, Ch. 4.

† Yun-hsiao, Ch. 1. Sometimes it is ascribed to Luh Fa-yen of the Sui dynasty. See the Yin-lun in the Ku-shi-yin-hsiao.

‡ This treatise is known also as the Yun-chi. Li-shi, &c., Ch. 2, p. 1.

* Li-shi, &c., Ch. 2, p. 128; Shang-yu-lu, Ch. 17.

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said to be the first dictionary in which the Fan-ch'ie is consistently used.*

Near the end of the 6th century Wang Ch'i-nan (王齊南) introduced an expedient which never became popular but which deserves some notice. It is known as Tzŭ-ch'ie (自切) or self-spelling, or among Buddhistical writers as 切身 Ch'ie-shên, spelling the body. The sound to be expressed is written in such a way that the character to the left gives the initial and that to the right the final. Thus the sound *te* is written 𠙵, where *ting* (丁) gives the initial and *ye* (也) the final. This expedient has been little used except in transliterating foreign words in Buddhist books.†

During the short-lived Sui dynasty—589 to 618—the study of the language continued to flourish. Much attention was now paid to the tones and the history of the sounds given to characters. Luh Fa-yen (陸法言) is the most conspicuous of the writers on these subjects during the above period. He with the aid of several other scholars composed the Ssŭ-shêng-ch'ie-yun (四聲切韻), a work which seems, however, to have soon become extinct. It is spoken of as a carefully made treatise, mainly built on the works of Chow Yen-lun and Shên-Yo. The first edition appeared in 602 or about that time, but it was afterwards republished with additions and corrections by Kuo Chih-hsüan (郭知玄). This work, usually known as the Ch'ie-yun, served largely as the foundation on which the Kwang-yun was constructed, or at least it supplied a large amount of material for its more fortunate successor.‡

Next comes the period of the T'ang dynasty—618 to 906—the rulers of which were in many cases patrons of learning and literature. Not only were the old native classics, especially the Shi-Ching, now studied with renewed enthusiam, but the sacred books and other works of the Indian Buddhists became well-known through translations. The study of the tones, character, and the language in general also began about this time to be popular. One of the most famous books on the finals was the T'ang-yün, published in 750. This book, which has ceased to exist, was a sort of dictionary arranged according to certain finals 206 in number. It was based on the works of Shên-Yo and Luh Fa-yen, and so much indebted to that of the latter that it has been described as only the Ch'ie-yun under another name. The compiler of the T'ang-yun was Sun-Mien (孫愐), an official of Ch'ên-chow in the modern province of Ho-nan. Sun-Mien was a scholar well versed in the ancient classic and general literature of his country; and he is said to have been the first to point out publicly the variations between the pronunciation of his own and that of early times.*

Among the writers on the etymology of the language who flourished in this period we must not forget the Buddhist Monks from India and other western lands who wrote in Chinese. At the end of the T'ang edition of the Yü-p'ien we have a set of diagrams illustrating the Four Tones and Five Musical notes by Shên-Kung (神珙), who made a name for himself in this branch of knowledge.† Another Indian ecclesiastic Shê-Li (舍利) introduced the use of the 36 initials taken from the Sanskrit alphabet, though the doing of this is ascribed also to others. The use of the expression Tsŭ-mu (字母), or letter, is said to date from the translation of the Wên-chu-wên-ching (文殊問經) by the famous Amôgha, in Chinese Pu-K'ung (不空), a native of India.‡

* Preface to Chu Yi-tsun's *Edn. of the Yü-p'ien*; Edkins, *Mandarin Grammar*, p. 13.

† See the 貫珠集, p. 36.

‡ Yin-lun, Ch. 上; Ku-chin-yun-liao (古今韻略. Introduction; Yun-hsiao, Ch. 1.

* Preface to Ming reprint of 貫珠集; Yin-lun, Ch. 上. See also Bazin, *Gr. Mand. Intro.*, p. VI., &c. Edkins, *Mand. Gr.*, p. 73.

† Chu Yi-tsun's *Edn. of Yü-p'ien*, Vol. 3; Yun-hsiao, Ch. 1.

‡ Li-shi-yin-chien, Ch. 2.

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Another fact of importance in the history of the cultivation of the language is that China now began to have a popular literature. Plays were performed and romances written in a style often but little removed from that of everyday conversation. But they tended to make the dialect in which they were composed fashionable and permanent. Hence we find it often stated that with them arose the Kuan-hua or standard language of the country, that which thus became the language of the empire having been previously only the dialect of Kiang-nan.

The T'ang dynasty was followed by the Sung, which bore sway from 960 to 1280, and in this period we find a rich store of writings on our subject. This was, according to native opinion, the time of China's best literary and philosophical activity, the time of her deepest thinkers, her most thorough scholars, her noblest statesmen. As to the language, it is said to have been at this period complete in all its material and formal equipment, having everything needed to make it an efficient instrument for expressing the national mind. So all that now remained for scholars to do was to note changes, preserve the memory of the past, and watch over the purity of style. Hence the writers on matters connected with etymology are in this and the following period mainly critical and historical.

To this period belongs by the accident of publication the dictionary named Kwang-yun. The work is said to have been composed in the time of the previous dynasty, to have been based on the Ch'ie-yun of Luh Fa-yen, and to be "substantially the same as the T'ang-yun." It is arranged according to a system of 206 finals, classed under the tones of which there are five, the *p'ing-shêng* being divided into an upper *p'ing* and a lower *p'ing*. The Kwang-yun was published (or according to some republished) about 1009, but it has since been many times reprinted. It is still quoted in dictionaries, and is regarded as the chief if not only authority for the early pronunciations of the characters.*

Another etymological treatise of authority and repute belonging to this dynasty is the Yun-pu (韻補) written by Wu-Yü (Ts'ai-lao) (吳棫, 才老), native of Kien-an in the Province of Fuhkeen. This author was a painstaking methodical writer, and a scholar of extraordinary attainments. His book is the result of his own research and it was undertaken with the design of correcting the vague and unmethodical works of Shên-Yo and Chow-Yen-lun. Wu-Yü is said to have been the first Chinese author who adopted the order of the 36 Sanskrit letters, but the example of the Yun-pu has not been much followed.†

The book which gives the pronunciations of characters for the Sung period is the Chi-yun (集韻), which was undertaken by Imperial orders. This work, also based on the Ch'ie-yun and T'ang-yun, is an enlarged and corrected edition of the Kwang-yun. It was compiled by the celebrated Sung-Ch'i (宋祁) with the assistance of other scholars, and revised and published by Ting-Tu (丁度) and Li-Shu (李淑) about 1035. As this treatise has considerable merit it has been several times republished with additions and is still regarded as a respectable authority.‡

But neither the Kwang-yun nor the Chi-yun came into general use or found favour with scholars on their first appearance, as they were both considered inaccurate and not easy to consult. Shortly after the publication of the latter work the Confucian Academy compiled and published by Imperial orders the Li-pu-yun-liao (禮部韻畧) in five sections. This tonic dictionary which appeared in 1038, was at first intended merely to serve as an authority for reference at the literary examinations, but

* Ku-shi-yin-hsiao-yin-lun, Wylie, *Notes &c.*, p. 8. Preface to Kwan-yun.

† Ku-shi, &c., *Yin-lun*; Shang-yu-lu, s.u., *Wa-yii*.

‡ Yun-hsiao, Ch. 1; Preface to 貫珠集.

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its marked excellences soon made it popular, and it came to supersede largely the Kwang-yun and Chi-yun in general use. Even during the period of the Sung dynasty it was several times re-published, but sometimes under altered titles and after undergoing considerable additions and corrections.*

The most important of the changes made in these subsequent editions was perhaps that introduced by Liu-Yuan (劉淵) of P'ing-shui (平水). This consisted in reducing the number of syllables employed as classifying finals from 206 to 107. It cannot be ascertained with certainty at what period the former number first began to be the rule in dictionary making, nor who was the actual inventor of the system. It was in existence all through the T'ang and Sung periods down to about 1245, when Liu Yuan published his edition of the Li-pu-yun-liao. In this by omitting duplicate sounds he reduced the number of the finals, as has been stated, from 206 to 107. This, say some of the native critics, was the beginning of confusion among the finals, but 107 has remained ever since the fashionable and orthodox number.†

Besides those above mentioned this period boasts of several other authors and treatises on the subject with which we are concerned. Thus Ssŭ-Ma-kwang (司馬光), who contributed very much by his works to elevate and enlarge the language, was the author of at least two treatises on it which seem to have obtained a high reputation. His Lei-p'ien (類篇) is a dictionary founded on the Shuo-wên, and like it proceeding according to radicals of which it has 544.‡

Nor may we omit to mention Chêng-Ch'iao (鄭樵), who lived from 1108 to 1162, and who was "one of the most erudite and renowned men of letters of the Sung dynasty; distinguished by almost universal knowledge." He had studied the nature of the Sanskrit language and could compare it with his own tongue; so he has written on the subject in a manner superior to that of his predecessors. His labours in the compilation of the T'ung-chi and his intense devotion to study in general made him well versed in all its literature.*

Nor in the rude north did the language at this time remain unstudied and undeveloped. The works of Wang Yü-pi (王與私), Ching-Po (荊璞) and Han Tao-chao (韓道昭) are good evidence of the attention which was given to the sounds, uses, and history of the characters. Ching-Po began and Han Tao-chao, with the aid of other members of the Han family, completed the Wu-yin-chi-yun (五音集韻). This dictionary, which constitutes the authority for the sounds given to characters in North China at this period, was published about 1203. In it the tones are six, the *p'ing* being divided into upper, middle, and lower. Under each tone the characters proceed in the order of the 36 initials taken from the Sanskrit alphabet, combined with certain finals 160 in number. The Han family, descended from Wên-kung of the T'ang dynasty, were natives of Chang-li in the Province of Chihli, and it was there that they compiled the Wu-yin-chi-yun and the other etymological works with which their name is associated.†

Another work of this period of considerable utility though not very well-known is the Ching-shi-chêng-yin-ch'ie-yun-chi-nan or Guide to the correct pronunciation of the [characters in the] Classics and Historians. It was composed by Liu Shi-ming (劉士明), a native of Si-an-fu in Shen-si, and was published in 1265. This little treatise gives much valuable information about the nature and character of sounds,

* Yun-hsiao, Ch. 1; Ku-chin, &c., *Introduction*; Wylie, *Notes*, &c., p. 9.

† 檀默齋試策箋註, Ch. 3; Ku-chin, &c., *Introduction*.

‡ Li-shi, &c., Ch. 2.

* Mayers, *Chinese Reader's Manual*, p. 19; 欽定同文韻統, Ch. 6, &c.

† Wu-yin-chi-yun. Preface (Ming reprint).

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and it was regarded by its author as the complement of the Wu-yin.*

Chinese writers, as has been stated, regard their language as being complete in its formal and material equipment at the beginning of the Sung period. But to the great writers of this dynasty we must ascribe in a large measure the compass, polish, and stability which it now possesses. The language may be said to have now reached that state of perfection in which it still remains; though we can scarcely agree with Bazin and others in saying that the Kwan-hua or standard language has not altered at all since this period.

We now come to the Yuan or Mongol dynasty which ruled over China from 1280 to 1368. The study of the language continued under it to be pursued with zeal and ability, and a considerable number of interesting and important works on the subject appeared during these sixty years. One of the best known is the Ku-chin-yun-hui (古今韻會) by Hwang-kung-chao (黃公紹), which was published at the beginning of this period. It was an enlargement of the Li-pu-yun-lia, but followed the 106 P'ing-shui finals. Though this dictionary had a good name and wide circulation when it first appeared, it has long been superseded.†

In the latter half of the 13th Century the Yun-fu-ch'un-yü (韻府羣玉) was compiled by the brothers Yin (陰). This is a comprehensive dictionary arranged according to the 106 P'ing-shui finals classed by the tones. Though it shews traces of very extensive reading and great care it contains many errors of pronunciation, and is not regarded as an unexceptional authority.‡

A more important treatise than either of the above is the Chung-yuan-yin-yun (中原音韻) by Chow-Tê-ch'ing (周德清). This dictionary was compiled in the 13th Century also, and is one of the first to give the sounds of the colloquial mandarin, that is of the Province of Honan. It has only nineteen finals, and distinguishes four tones. These are two *p'ing*, the *shang*, and *ch'ü*, the characters of the *ju* being distributed under the others. Chow Tê-ch'ing was a native of Kao-an in the present Juning-foo in Honan, and his work is an authority for the pronunciation of words in that place at the time of its publication.§

T. WATTERS.

* 經史正音切韻指南序. See Preface (Ming reprint).

† The title is also given as 古今韻會舉要. See Ku-chin-yun-liao, *Introduction*.

‡ Preface, &c., to Ming Edition; Ku-chin-yun-liao, &c.

§ See the 中原音韻問奇集; Wylie, *Notes*, &c., p. 11; Edkins, *Mand. Gr.*, p. 79, &c.

TRIP OF A NATURALIST TO THE CHINESE FAR EAST.

The Shantung Promontory might be more appropriately called the Land's-End of China; it is indeed, by its Longitude of 122° 42′, the easternmost land of the Great Empire, for the Moukden district of the Shingking province belongs more to Manchuria than to China proper.

The extreme position of that promontory makes it a point of great interest both to the botanist and geologist. The philosopher, as well as the lover of nature, could not choose a better place in which to meditate upon immensity, admire the magnitude of the ocean breaking its roaring waves on

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the barren rocks, and contemplate the celestial splendour of the orb of Phœbus rising from the bosom of Thetis, after having illuminated the "Ultima Thule" of the East, the land of the Rising Sun and the still mysterious Corean kingdom.

China is also rising into the light of western civilization, and if she has not yet opened her mines and built up railways, she has done something far more important, for humanity at large, in building on that dangerous point a first-class light-house.

Tempted by all these interesting prospects, I had long resolved to take the first available opportunity to visit Ch'eng-shan-t'ou 成山頭, for such is the unharmonious name of that poetical position. The occasion was offered to me in June last by the official visit of one of our Customs Officers to the light-house. He was to start next morning in a junk, and having soon made up my mind to trust my life to that poor wretched little craft, I packed up a few books and instruments, and by daylight, on the 17th of June 1875, I was on board our vessel, which, for the occasion, had been adorned with the national flag: the blue imperial dragon crawling on a triangular yellow ground, the Yellow Sea I suppose, and gaping to a red ball intended for the rising sun which he seems inclined to swallow, "absit omen."

Our foreign gig is taken on board and carefully lashed to the deck, whilst the wooden anchor, loaded with stones attached to the shank, is weighed, bringing on its fluke a good specimen of the blue clay, perforated by Pholades, which forms the bottom of the bay and harbour. During these preparations, I have all the leisure to observe a few Chinese diving eagerly for that great delicacy, an ugly dirty looking slug, the "Hai-sen" 海參, the Latin "Holothuria edulis," so common in the Philippine Islands where it is known under the name of "Bicho de mar." This echinoderm is also procured by dredging the bay with small nets, hauled by a catamaran made of four pieces of wood fastened together, and it constitutes, when properly cured, a great article of export.

I was admiring the pretty snow-white Ivory Gull "Larus eburneus" and its large relation the Black Backed Gull "Larus maximus" hovering about the harbour or washing themselves in the waves, when I was suddenly disturbed, in my admiration of the swimming powers of these birds, by a sudden thump and splash in the water. It was simply one of our crew who had fallen overboard and was giving me an opportunity to draw a comparison between the Chinese dog-like fashion of swimming and the graceful motion of the gull 海貓 "hai mao" on the waters.

It seems that the Chinese principle, of qualities being imparted by eating animals or insects gifted with these qualities, is here at fault. Our sailors, indeed, like all their brethren on the coast, eat with great pleasure the best swimmer of all amphibians: the frog, which abounds in the marshy places of this province; but only one of them could swim, if I dare to call that swimming. A Chinese savant, without doubt, would maintain the principle and explain the fact, by stating that toads are far more numerous than frogs and that the unsophisticated and unscientific eye of the Eastern Shantonese cannot draw a distinction between the two batrachians, and as a consequence many toads are potted and eaten as real game, thence the result. We could also find in a corollary of this demonstration an explanation of the instinctive horror of the natives for water of any kind, for a casuist would say that frogs do not live in salt water, ergo . . . . but . . . . etc. . . . .

With the rising of the sun the breeze begins to blow, and we set all available canvass on our three masts; still we make very little way, and I console myself by admiring the waters and examining the low and sandy coast of Ning-hai-chou 甯海州 whose position is made conspicuous by a tall tower-like pagoda. I look eagerly for

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the flying fish which I had admired a few days before in the market and tasted on my table. This pretty blue and silver fish, an inhabitant of Southern seas, is one of our summer visitors, but only for a few days; and may be seen now and then darting over the bay. Its Chinese names of "Fei-yü" 飛魚 and "Yen-yü" 燕魚,—this last one in Ting-chou fu, where they are more common—meaning simply flying fish and swallow fish, are certainly as good if not better than the Latin name "Exocœtus" given from an erroneous idea of the ancients who believed that this inhabitant of the deep blue sea used to fly ashore every night and sleep there till morning safe from the attacks of its marine enemies, thence the name of "sleeper out."

Our crew having forgotten to propitiate the "Feng-shui" (winds and waters) by the ordinary burning of golden papers and the firing of crackers, the god of the wind, the Chinese Æolus, refused to help us any more, and we had to make up our mind to pass the night in view of Cape Cod, which we were unable to double that day.

Having no fishing lines on board our merchant vessel, I was unable to verify "in situ" the accuracy of that appellation, but having seen numerous specimens of the "Gadus Morhua" in the Chefoo market, I am glad to inform my friend Doctor Dudgeon of Peking that the useful product known as cod-liver oil could be easily prepared in our port, where the cod fish 大頭魚 is very common in winter. The first of the season appeared on our table on the 28th of November 1875. Cod-liver oil may be unknown in the Chinese "Materia Medica," but they pretend to have a splendid substitute for this foreign drug in the famous Ass' skin glue of Tung-o-hsien 東阿縣 in Shantung. Moreover, I hear from Doctor Williamson that the natives often eat the liver of the "Ta-t'ou-yü," large head fish, as they call the cod, in cases of coughs and chest complaints.

However great may be my passion for natural history, still there are some insects belonging to the class of parasites with which I do not care to become too closely acquainted, so I had provided myself with a certain kind of ammunition which I strongly recommend to travellers in this part of the globe, as far more useful than gunpowder and revolver. With insect powder you get rid indeed of innumerable foes ten times more dreadful than the natives, with which patience, kind words and a little firmness, are the only arms required.

Confident in my powder I went to bed under the awning spread over the pilot room, fearless of the numerous cockroaches which caused great annoyance to a colleague of mine bound on a similar journey. I almost regret it, as I am unable to give you any description of the Shantonese "Blatta orientalis," and I nearly blush when I read that Darwin had the courage to allow about fifty mosquitoes to suck the blood off his hand for the love of science; but everybody is not a Darwin.

In the middle of the night, "Tien-hou" 天后, the goddess of the sea, took pity upon us and sent a gentle breeze which slowly carried us in front of Three-peaked Point, and we soon had the pleasure of sighting the Shantung Light which appeared as a brilliant star on the horizon, the distance was still about twenty five miles, and in clear fine weather captains have reported having seen it from a distance of even thirty miles.

But alas! "Tien-hou" was not faithful to us, and we had no sooner cleared the small and desert Island of Chi-ming-tao 鷄鳴島 known on the Admiralty charts as Eddy Island, that the breeze left us altogether, and we had to cast anchor in a little bay protected by a small temple. Being now about ten miles from the Cape, we resolved to take to our gig, skirting the coast by two cable lengths. This close navigation afforded me a good opportunity for studying the rocky formation of this dangerous coast. The hills precipitate themselves in an abrupt

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slope into the deep sea which washes over huge boulders of granite nearly polished by the unceasing action of strong tides and stronger waves. In some parts the hills are quite barren of any vegetable soil, while at their base a kind of yellow clayey loam of feldspathic origin is deposited in layers and deeply cut or ravined in many places, as if by the action of the rushing of the waters. The whole presents a wild plutonic aspect and appears to be the result of a sudden elevation of the coast or of torrents of rain continued for some period. Still the thickness of that deposit is so small that I was unable to trace the beds of gravel and rounded stones or boulders which, in the neighbourhood of Chefoo, attain the thickness of some twenty-five or more feet, and seem to indicate a succession of deposits or repeated and sudden risings of the ground, causing the streams to deepen their beds in the softer underlying strata. The Chinese Annals speak of fossil shells found on the hills, particularly in the South of Teng-chou-fu 登州府 and they trace them to the time of the "Great waters" 洪水時, that is, the the deluge of Yü 禹 (2205 B.C.); but they do not state whether the shells are of marine or fresh-water kinds. I have not met with any, and though I have promised a good price for them, I have not yet been able to procure a single specimen. The few marine shells I have found were not far enough from the level of the sea to be taken as a serious proof of the hypothesis of a rising of the coast.

But that the waters have abandoned a part of the land may be traced by old records. It is said, for instance, that Chi-shan-so 奇山所 two li South of Yentai, was once on the sea-shore. In 1839 it was visited by Dr. Medhurst, who states that this walled place is on the bay.* The Chefoo spit has been gradually enlarged by the silting of the port on the Eastern side and the retrogression of the sea on the other side caused most likely by the alluvial deposits of the Fu-shan river 福山河. A beach of pebbles right in the middle of that spit shows that the Chefoo bluff must have been once an Island. Quite lately the bed of blue clay forming the bottom of the bay has been found in the fields of the East beach, a few hundred yards from the highest tide level.

The rocky skeleton of the coast gradually changes from the blue fine-grained granite of Chefoo into the marble at White Rock, the quartzite further on; at Cape Cod we find the grey granite, whose constituents gradually increase in size, forming at the Promontory the "granite à grandes parties" of the French mineralogists. The colour of that rock gradually passes from grey to a roseate hue imparted by enormous crystals of feldspar interspersed with small specks of the Yentai golden mica. The motion of the waves, and the chemical action of the atmosphere combined, disintegrates this granite, which, in some parts, crumbles to gravel under the pressure of the foot. In the sand of the creeks, which are very rare, one may gather some agates. These stones for which the city of Yung-cheng 榮成縣, the Easternmost Hsien in the province, is famous, are described in the annals under the name of Wen-shih 文石, "spotted stones;" they are said to come from an Island called 青磯島 Ching-chi-tao, and present the figures of men or other objects. Dr. Williamson also mentions amber as found on this coast. I myself found some petrosilex and common amethyst rock crystal used as flints by the natives.

The only refuge for vessels of a small tonnage on this coast is a little shallow bay called Ma-lan-bay 馬欄灣 by the natives and partly shaded from the North East winds by a short promontory. This is the place where the Customs cruiser *Fei-hu* 飛虎 used to anchor during the building of the lighthouse which is still three miles distant from that point. However, in bad weather, the cruiser had to shift her moorings to the south of the Promontory in Yung-cheng bay 榮成口.

* Medhurst, *State and Prospects of China.*

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Leaving Ma-lan bay we soon came under the cliffs on which the lighthouse stands, and ran our boat on the sand of a small creek, a few yards wide, which was reached only through dangerous rocks, and is the only landing-place in the vicinity.

We ascended the high cliff through a ravine beautifully adorned by gigantic lark spurs, "Delphinium grandiflora," and a few bushes of rose trees, with large purple scented flowers, but so thickly covered by spines, that there is no place to put the fingers without being hurt;—the Latin name of "Rosa spinosissima" would be in this case most appropriately given. Higher up on the hills "Lilium tenuifolium" is hardly surpassed in beauty and grace by the sweet-scented yellow lily the "Hemerocallis graminea," whose unopened and dried flowers are used as a delicacy of the table by the Chinese under the well-known name in Chefoo exports, of "Chin-chen-tsai" 金針菜 "gold needle vegetable."

We may add to our bouquet the pretty clusters of yellow flowers belonging to a papillonaceous plant and adorn it gracefully with a trimming of the feathery leaves of the "Lastrea," a most elegant fern, mixed with the more rigid fronds of the bracken "Pteris aquilina" which I have the pleasure of meeting here for the first time. Fastening our nosegay with a natural string furnished by the creeping stem of the "Dolichos bulbosus," I will offer it to my gentle reader, shrinking from enclosing those delicious flowers in that temporary coffin which goes by the dramatic name of vasculum, always in the hands of the prosaic naturalist. From that metallic box they generally go to be dried between boards and paper, and then are enclosed in that sarcophagus the Herbarium. There is no sadder spectacle for a poet or an admirer of God's loveliest creation than the desolate aspect of these withered leaves and discoloured flowers whose mummified remains look like the bare skeleton of what was once beautiful. But in the gallant France a marvellous discovery has just been made which will put an end to the atrocious practice of drying and embalming flowers. By the powers of chemistry and the astonishing process of chromophotography or photochromy the lovely flowers will be reproduced with all their bright colours and graceful shapes; and instead of preserving for a few years their dried and often unrecognisable relics, they will, by the medium of the polychromic photographs of Mr. Léon Duval, pass to posterity if not to immortality, in beautiful albums of perfect pictures, and "the thing of beauty will be a joy for ever." Pomona will also appear to her advantage, and graceful pictures will replace the sad-looking jars of spirits in our museums.

Before leaving the Botany of this place I must not omit to mention that the wild garlic, the "Suan" 蒜 of the Classics, grows here in quantity. The Annals of Shantung 山東通志 tell us that this liliaceous plant was imported from Western Tartary. The "Pen-tsao-kang-mu" 本草綱目 the Chinese "Materia Medica" says that it counteracts poisons but produces baldness in those who eat too much of the fetid bulb. How often I wish to see that punishment befall the guilty heads of our servants, but how can you expect them to understand what the word fetid means when you see them seasoning their meat dishes with that horrible drug called "Assafœtida" in Latin—a mild name compared with the German one of Teufelsdreck.

But a neat little road cut on the hills has now brought us to the iron gate of the lighthouse boundary wall. This gate is always locked for safety, and on your claiming admittance you are first answered by the doorkeepers, two Chinese Cerberus. The first aspect of the whole compound is very much suggestive of a prison—the windows are protected by iron bars, and iron gates are superadded to the wooden doors. The solid tower built of Ningpo granite supports a first-class dioptric French apparatus; it may be considered as the block-house, for it

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could certainly stand a siege. Two guns in close vicinity of a flagstaff and the isolated storeroom for the petroleum oil complete to your mind the idea of a fortress. In the rooms one may see a rifle and revolver in a conspicuous position. All this military display considerably brings down my poetical fancies of the Shantung Promontory. I feel inclined to put more distance between me and the native inhabitants of a place where they seem to be so much dreaded. Accordingly I prepare for a visit to the desert Island of Alceste, about six miles to the North-west of the Point.

Early next morning I start for the rock in the Customs gig, accompanied by the second Lightkeeper. We are soon carried to the Island by a strong tide which, in this passage, often runs nine knots an hour.

A little time before landing we hailed a small boat, which was returning to the mainland with a whole cargo of eggs collected on the cliffs; we asked for water, as we had indeed forgotten that Alceste is destitute of the precious fluid. The small boat immediately and willingly changed her course and followed us to the landing, a narrow beach of shingle at the foot of the cliff. The fishermen offered us the water required, and also a large dog-fish which they had just captured, and received in exchange our empty bottles which they prized more than cash and a good deal more than their "sha-yü" 鯊魚 as they call the dog-fish on account of its hard file-like skin. But this name is also applied to the shark occasionally met with in these waters. One of these monsters twelve feet long was caught in Chefoo harbour near the Islands by the sailors of H. M. S. *Ocean* during the summer of 1872; another one was seen last year by a friend, just in the midst of the shipping. That they visit this port is therefore a well-established fact. They have often followed ships coming from Japan. However I cannot find any mention of these siqualidæ in the Annals of the Province.

Alceste Island is called Hai-lü-tao 海驢島 on Chinese charts, and this name of Sea-donkeys Island is derived from the fact that it is resorted to as a "rookery" by large flocks of seals of different kinds. About the eighth or ninth moon, the sea donkeys 海驢 come on the Island, where the mother seals devote themselves to the pleasing cares of maternity. The fur of these seals is about two "fen" in length, their skin is impenetrable to the water and their colour is ash grey, often spotted with black.

Another Island, called Hai-niu-tao 海牛島, "Sea-buffalo Island," which, by the way, cannot be found on the chart, is said to be frequented by another kind of seal which goes by the name of Sea-buffalo. This animal is described as being about ten feet in length, covered with a brown coloured fur, its blubber is used for making lamp oil and the skin for the manufacture of bow and arrow cases. Its name, like the one of our "Phoca vitulina," is derived from the appearance of the head. This seal is by nature exceedingly shy and, at the sight of man, it runs away and plunges itself in the sea.

Another mammalian called the Sea-fox 海狸 "Hai-li" also comes on the Hai-niu-tao for the purpose of feeding its young. This animal is so shy and disappears so quickly in the waves at the approach of man, that the natives are persuaded that it has the power of changing itself into a fish. It may be a sea-otter of some kind.

With the Sea-leopard, the "Hai-pao" 海豹, we shall close the list of these marine mammalians. The Chinese description of this "Otaria" wonderfully agrees with the one given by J. W. Clarke, in his article on the Sea-lions in the *Contemporary Review*, December 1875, of the "Otaria Gillespii" found in Kamchatka and on the Japan coasts. I may here notice that, in this article, seals are not given as living in the Chinese seas. Yet they have been now and then seen amongst the Chefoo Islands, and in Teng-chou-fu waters, and at this place a

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living animal was once brought to the American Missionaries. One was quite lately brought alive into Chefoo; I succeeded in procuring a photograph of it, and it looks uncommonly like the "Phoca discolor." But it is seldom that fishermen succeed in catching these intelligent beasts—on land they keep a sentry, in the water they evade the snares or break asunder the strongest of nets, after having fed themselves on the contents. The only chance would be to shoot them dead when lying asleep on the rocks; for if in the water, wounded or killed, they invariably disappear in the deep. Though the season was advanced, I had the pleasure of seeing one of these interesting fur-seals climbing the rocks under the lighthouse, where in winter they have been observed in great numbers.

Alceste Island presents the appearance of an elongated rock of about half a mile in length, with perpendicular cliffs of roseate quartzite, both ends are adorned by a natural arch excavated by the waves, which always break upon the Island with great force. The summit, which is about two hundred and ten feet above the sea, is only accessible on the North and South by two gulleys nearly dividing the Island, the ridge of separation being only a few feet wide. Amongst the stones I gathered a kind of "Sedum," the pink flowers of a "Caryophyllus," and on the Southern slope quantities of the tall rose-coloured Statice, the upright spiked thrift "Statice spatulata." The samphire "Crithmum maritimum" so common on our coasts at home is found nowhere in this country. The Western summit of the Island is densely covered with a hard marine grass and beautiful bushes of wild Camellia, which I find here for the first time and with great astonishment. A careful search amongst the branches gave me a few dried red flowers of last winter, I also found the dry opened carpellæ of the former year, which shows that this pretty shrub is fairly acclimatized on this point, since it ripens its fruits. Except in the garden of a temple near Chefoo, Alceste Island is the only place where I have seen the Camellia; and the natives told me that it cannot be found wild on the mainland. So I believe that this plant is the "Camellia Japonica" whose seeds have been brought on the Island, from Japan, by the sea birds. The shrubs are very large and from the size of the main stem appear to be very old. The local name for it is "Nai-tung-hua" 耐冬花. This name is not to be found in the Chinese books; but the great Chinese work on Botany, the "Chih-wu-ming-shih-tu-kao" 植物名實圖考, gives a good drawing and description of the tree under the denomination of mountain tea "Shan-ch'a" 山茶.

The deep green foliage of the "Nai-tung-hua" (Bearing winter flower) was prettily relieved by the light green and silver white leaves of a graceful shrub which I have not been able to identify. The leaves are ovate, acuminate, and their lower surface is covered by a silvery bloom, strongly reflecting the light, as if glazed with a metallic deposit.

The Island seems to be the breeding place of all the sea birds. Every projecting ledge of the rock is covered with the nests of the Gulls, which are seen here in thousands, the cliffs being literally white with them. The nests are roughly made of a few sticks and dried grass on which are deposited two eggs for each nest. The eggs are very large, of a greenish colour, dotted with patches of two shades of brown; they are much prized by the Chinese, who collect them in great numbers. In less than one hour I had a bucketful of them; unhappily the season was too far advanced and they were nearly all hatched. I was more lucky with the wild ducks, which build their nests in the grass on the summit of the Island, for I found seven fresh laid eggs in one place. Two wild pigeon's eggs found in a hole of the cliff rocks completed my ovarious collection. But being also anxious to procure some specimens I caught half a dozen young gulls;

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three of which are still living in my aviarium. These belong to the "Larus maximus" the Great black-backed Gull. We shot three birds which proved to be another variety, the "Larus crassirostris" or black-tailed gull. These birds had the head, neck and underparts covered with a smooth thick and snowy-white down, the back was of an ashen gray colour, the legs and toes yellow. The iris of the eyes is yellow circled with black, and the eyelids are vermilion. The bill orange-yellow at the base turns black near the tip and is terminated in a crooked apex with a patch of vermilion; the whole giving to the bird a very pretty head and appearance. The gulls were very daring and circled so near our heads that we could nearly hit them with a stick. A good many other varieties may be found on this coast the "Larus niveus" and "Larus eburneus" being noted by Mr. Swinhoe* as visitants of Chefoo, together with the "Larus occidentalis" and the flesh-billed black Albatros "Diomedea derogata."

On the beach amongst a good many dead birds I had the good luck to find a young spoonbill "Platalea major," very rare in our neighbourhood, for it has only been seen once by one of our nimrods, and it is not found in Swinhoe's "Ornithological Notes made at Chefoo." The Chinese, who call this bird "Chien" 鶼, describe it as having only one eye and one wing and so made that two must unite for either of them to fly. A similar fable I find most seriously printed in the Chinese "Materia Medica" 本草綱目, about the sole fish, the "tieh" or Pi-mu-yü" 比目魚 very common here, and whose peculiar conformation leads the Chinese to believe that two of these fish are required to clasp each other in order to swim, hence the name "paired eyes fish."

A black cormorant, "Phalacrocorax carbo" found amongst the dead, closes the list of the birds seen by me on Alceste Island.

There must be some kind of burrowing animal living on the Island, judging from the numerous "earths" found on the summit. The rabbits do not exist wild in Shantung, but polecats and weasels being very common we may suppose that they are the inhabitants of these burrows.

The weather becoming foggy and windy we had to take to our boat sooner than I wished, leaving some points unexplored; for instance, the Entomology of the Island. We had scarcely left the shore when we were surrounded by a dense fog and had to make our way by the compass which I had fortunately brought with me. The tide was just on the change, and we had to pull through an enormous tide ripple composed of five or six consecutive white-capped rollers a few feet high, which greatly alarmed our native crew, unaccustomed to such a marine phenomenon. They feared a storm was coming and were strongly inclined to row us back to the unhospitable rock. After an hour's pulling we began to feel alarmed at seeing no land, as it ought to have appeared a quarter of an hour sooner, and the accuracy of the compass was called in question. Thinking that we might have drifted eastwards off the Promontory, we consequently altered our course and were greatly relieved from anxiety by arriving at the Cape a quarter of an hour later.

Fogs are very common here, at this season, and they often rise from the sea in large banks, passing over a part of the Promontory, while it is perfectly clear a few hundred yards further on; they have then the exact appearance of enormous cumuli rising from the sea far apart from each other.

Speaking of the meteorology of this place, I may here remark that an accurate comparison drawn between the simultaneous observations at Chefoo and this station, for the months of June, July and September, tends to show that the barometrical tides are more regular and continuous at the Cape than at Chefoo, where their graphic representation is more angular, owing probably to the influence of the winds, which, per-

* See Ibis. Ser. III. Vol. V. 1875.

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haps on account of the hills, seem to be there rather local, running often round the compass in the course of a day; whilst at the Lighthouse they are of a more steady direction.

As one may easily imagine the mean temperature of this advanced position is considerably lower than in Chefoo. On the twentieth of June there was a difference of thirty degrees between the two places at noon.*

The temperature of the sea, most probably on account of the currents and tide race above mentioned, is also very different. Whilst sea bathing was a real luxury at Chefoo it was a very cold bath at the Promontory.

The fogs are also more frequent at the last place, where they were prevalent for eleven days, being often very thick, during this month of June, whilst at Yentai we had only one foggy day. I am inclined to think that this may be due to the influence of a hot current, from the Southern and Japanese seas, coming in contact with a cold atmosphere, or with cold currents from the North; as such is the case on the fog-bound coast of Newfoundland. As a proof of the first hypothesis, it is curious to remark that those fogs occurred particularly when the temperature of the sea, as taken at Chefoo, was higher than the temperature of the atmosphere at the Lighthouse, which was the case on the eleven days reckoned there as foggy.

This shows how important it would be to have observations of the temperature of the sea taken simultaneously at both places, and how interesting and useful it might prove to compare attentively their meteorological observations for a year.

Fogs must be prevalent on this part of the coast, for the Chinese have established a fog signal in a temple near the point. It consists of a huge bronze bell, hung in a tower, which has to be struck by the priests, to indicate to the junks the proximity of danger. This bell weighs eighteen piculs and was sent from Shanghai by a rich mandarin who erected the temple and also dedicated it to the memory of a famous soldier, whose only vessel being attacked by five piratical junks, fought a desperate fight in which he lost his arm. Made prisoner, he was, according to some statements, thrown overboard, or, as others put it, starved to death. His statue, erected in the front hall of the temple, is surrounded by some images of attendants, one bearing his pipe, another a cup of tea, the others all the paraphernalia of a high mandarin.

The guardians of this temple had also, before the building of the lighthouse, to keep a lamp lit at night in the upper story of a small square tower erected on the extreme end of the Cape. The priests used to go as far as Li-tao harbour 裡島口 and collect money, amongst numerous junks anchored there, under the pretext of covering the expenses of beating the bell and lighting the lamp. This source of income has now ceased and the bell is silent. A fog horn is much wanted at the Shantung Lighthouse, as not long ago a Norwegian vessel was saved from utter destruction by the lightkeepers calling to her, "Drop your anchor"; she was within a few yards from the cliffs, fortunately in deep water.

Whatever may be the feelings of the priests of this temple towards foreigners and their inventions, I was most politely received by them. They even gave me some specimens of natural history, kept there as curios, refusing to receive any money in exchange. One of these specimens was an immense tree fungus found in the neighbourhood and whose Chinese name "mu erh" 木耳 wood-ear is very descriptive of the appearance of that cryptogamous plant which reaches fifteen inches in diameter.

Another curio was a madrepore of a very common species at home, which was brought from a great depth by the line of a fisherman.

Greatly pleased with this reception from

* At the lighthouse the glass is at an elevation of 240 feet above the level of the sea.

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the natives, and now persuaded that I was not the foreigner they had decided to murder, in revenge for the Chinaman accidentally shot in the fray which occurred during the building of the Lighthouse, I now resolved to explore the neighbourhood and started for a general survey and exploration of the Peninsula, forty-five li in length, which begins at Yung-cheng-hsien 榮成縣 and terminates at Cheng-shan-t'eou 成山頭.

The nearest village is Li-chia-chuang 李家庄, which derives its name from the fact that all the inhabitants belong to the family of the now famous 李五, a petty gold button mandarin, the instigator of all the disturbances which caused so much trouble to the Foreign Customs and delayed for some time the completion of the Lighthouse. The houses of this village are solidly built with the rose granite quarried on the sea-shore; they are thatched with millet stalks covered with seaweed and surrounded by fields of "Sorghum" 高粱 and Barley 薏苡, the latter being very poor and much infested with the "Uredo" or ergot. In this part of the country trees are very rare and confined to the "Ailanthus Glandulosa" 臭椿樹 and the Willow 柳樹 The cemeteries are the only shaded spots, the tree being the "Pinus Massoniana?" 松樹. The hedges of the fields are protected by the thorny shrub common in the whole of Northern China, a kind of Rhamnus or Zizyphus perhaps the "Rhamnus soporifer," producing a small sour fruit 酸草 which is eaten by the poor people of this district. Near Malan Bay 馬欄灣, the soil is a little better owing to the vicinity of a small stream of water, and sweet potatoes ("Convolvulus batatas") are cultivated. This is the only place where water can be procured for the use of the Lighthouse, and there is so little of it that the inhabitants strongly object to the foreigners taking too much. In fact during my stay there, our water carrier was beaten for having tried to obtain a larger supply than usual, and an attempt was made to cut us off entirely from our supply; and, a few days later, it was even necessary to complain to the mandarin of Yung Cheng. Two large cisterns have since been completed in which all the rain falling on the roofs is collected, enabling the lightkeeper to distribute some of it to the natives in time of drought. Moreover the water from the village wells is so hard, so loaded with lime and salt, that it is nearly impossible to cook the vegetables properly in it.

The people are so poor that it is difficult to obtain anything more than fish and a few chickens; eggs are too much prized to be ever sold, and vegetables are so rare that even the well-known Shantung cabbage "Brassica Sinensis" 白菜, so common in Chefoo, is hardly seen there. In consequence all the provisions have to be sent from Chefoo, most of them consisting of preserves, to the prisoners of the Lighthouse. Prisoners is the very word, for, on account of some disturbances with the natives, a strict rule, stuck up on the door, now confines the three keepers within the walls of the establishment.

Searching for shells, on the Southern shores of the Peninsula, I was much pleased in finding there some good specimens of a curious and rare bivalve, the rose-coloured "Terebratella" or lamp shell, so called from its exact resemblance to some antique lamps found in the Roman catacombs. This shell, noted in Woodward's "Recent and Fossil Shells" as existing on the coast of Japan, is only known in the fossil state at home.

In the places where the sand is fine or muddy, for instance at the mouth of the small rivulets, the "Mya arenaria" is found deeply buried in the sand; the natives are often seen digging for this shell, which they call "Pang-ko" 蚌蛤 and consider an excellent article of food: they also collect the straight razor-sheath "Solen siliqua," very common on the sandy beaches and called "Sha-lo" 沙螺 or "Ch'eng" 蟶 in mandarin dialect. The Annals of Teng-chou-

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fu 登州府 state that the "Tzŭ-pei" 紫貝, a red Cyprea, is found on the sea shore near "Yung-cheng-hsien" 榮成縣: it is described as being two or three inches long. This shell was in ancient times used as money like the African cowry, and this explains how the character "Pei" 貝 means at the same time a conch or shell and money or riches; meaning precious, when used adjectively. I was unable to procure this univalve, though I have often found a very small kind of Cyprea on Chefoo beach, but it may have been brought from the south with the ballast of ships. The Cyprea was used as money in Yunnan at the time of Marco Polo, but was brought from India or Siam. According to Woodward the Cyprea is found in the hot seas of China.

On the white sand one may perchance find the brilliant coloured Ear-shell or ormer the "Haliotis tuberculata." This shell "Shih-chüeh-ming" 石决明 is indeed carefully collected by the natives as it is supposed to be an invaluable medicine in eye diseases. The shell is most efficient in effecting a cure, when perforated by nine holes; it is ground into dust, mixed with water and applied to inflamed eyelids. The best come from the Miao-tao Island 廟島. The marine botany is here represented by two or three kinds of "Fucus" found washed on shore, for the rocks are so severely beaten by the waves that no sea-weed can grow, except at a certain depth. Two kinds are described in the Annals as belonging to this district; one called "K'un-pu" 昆布 is a variety of "Fucus digitatus," the other "Hai-tai" 海帶 (sea-ribbon) is a "Laminaria." The first is used in swellings and goitre, an affection not uncommon in Shantung, and also as a vegetable. Nearer Chefoo the green "Ulvæ" are carefully collected for food. The sea-ribbon is more specially used in medicine and also in the way of rope.

The absence of trees and the dryness of the soil may account for the rarity of land shells; the only specimen I found was a small garden snail with thin and transparent brown shell, a variety of the "Helix arborum," in Chinese "Kuo-niu" 蝸牛. It was found amongst the leaves of a beautiful plant growing in the crevices of the granitic rocks. The leaf is so large that it requires a few moments' notice before being recognised as belonging to a fern, particularly never having met with it before. The pinnatifid leaves are covered at the base with brown scales. The leaflets are fleshy, irregular, auriculated at the base, which measures in breadth one inch and a half; they rapidly taper to a falcated point bent inwards and often attain to three and a half inches in length. The shape and disposition of the seed vessels seem to indicate a kind of "Aspidium." This fern is fairly represented in the Chinese Botany under the name of "Kuan-chung" 貫衆. Pretty common near the Cape, this plant is still found on Alceste Island, but is dwarfed and exceedingly rare near Chefoo. On the ruins of an old fort a small silvery fern was also collected.

Finding the natives kind and polite, more polite even than in the direct neighbourhood of Chefoo, I spent my third journey in a long excursion to a fishing establishment on the Southern coast, five miles from the Light-house. This could hardly be called a village—the low huts are built with mud, covered with seaweed,—it is rather a summer station, a camp of fishermen belonging to different villages.

The huts are scattered on a narrow beach protected to the north from "Boreas blustering railer" by a range of hills rising from the sandy shore; an old square fort is the only decent building in the place. On our approach, numbers of ugly looking dogs came barking fiercely at us; their master followed them and met me with an angry look and a "what do you want" in his tone which did not promise a welcome reception. Thinking that those might be the real ruffians of the place, I put on my best face and addressed them with kindness. My leather

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bag was looked at very suspiciously, as supposed to contain the much-dreaded revolver. I opened it and showed them the contents; shells, stones and a few plants; they immediately concluded that they were for medicinal use, and I did not attempt to change the course of their ideas on this subject. Some words exchanged on the success of the fishing season soon made us good friends. Fish being offered I pretended to choose and buy some; then quieting their dogs they ushered me into their dirty mud huts, showing with great pride immense heaps of dried fish of all kinds. The best kinds were kept indoors, whilst the common and large species were simply piled outside.

It was a real museum of ichthyology: the ray fishes 鰩魚 were curiously enough tied together in pairs; the "Tetrodons" 河豚 were split in two. The red gurnard "Trigla hirudo" 紗甲 is losing the bright colours of its fins in the scorching rays of the sun. Dog fishes 鯊魚 "shayu" of all sizes are piled in enormous heaps; small "Octopuses" are hanging in long strings—disgusting chaplet of dried bodies. The rocks all round the bay are covered with quantities of other kinds split in two and undergoing the process of dessication. One may find there the Bream 鰱魚 "Lien-yü," the Sword fish 刀魚 as brilliant as a blade of silver, the "Hai-man-li" 海鰻鱺 a Conger eel. The Mullet family is represented by the "Li-yü" 鱧魚 and two other fishes whose names are not to be found in Williams or other Dictionaries. One is the Chi-yü 鯚魚, the other the "Chia-chih-yü" 鮯鰣魚, also called "Chicken fish" on account of the taste and appearance of the flesh. A little further on, large bales of fish covered with matting are ready for shipping on the numerous junks which come here, or in Li-tao 裡鳥 if the weather is windy, to take full cargoes of these dried provisions as far as Canton, where the small dried sprats are particularly in favour. They are paid here one tael per picul. Having searched in vain during two years for the so-called bone of the cuttle-fish, and never found but a single specimen, I was inclined to believe that this cephalopod was very rare in our seas. But I was much surprised to see hundreds of these mollusks drying in this fishery. The bone is never extracted from the animal, and as it is more-over much used in medicine, the natives carefully pick those which are washed ashore.

They have a very curious story about the "Sepia officinalis," which runs thus: The "black-robber," 烏賊魚 one of the names of the cuttle-fish, is fond of preying on the crow. Feigning death, the "Wu-tsei" lies motionless on the surface, the crow perceives it and clenching its talons in the soft body begins to peck at it; but the mollusk suddenly overturning itself brings under water the "Lao-ya" 老鴉 fastened to its back and devours it. Other people say that the crow plunges into the sea at the ninth moon and is metamorphosed into the cuttle-fish.

The Chinese, so fond of believing in marvellous transformations, have perhaps tried to explain in this fable the formation of the "Sepia's" ink, which would be nothing else but the dissolved feathers of the black bird. This colour has never been used by the Chinese, as they pretend that it fades away, and after a year leaves the page blank of characters. The fishermen, having observed that the "Sepia" in rough weather anchors itself on rocks by the means of its two long suckers, call it the "Lan-yü" 纜魚 *i.e.* "hawser fish."

Here children are busy packing the small dried sprats; there the men are engaged repairing their nets or boiling, in large caldrons, the horrid-smelling bean oil of Chefoo; mixed with lime it will be used to caulk the boats, which are also brushed with the fluid to render the soft poplar wood impervious to water. As to women they were seen nowhere. Rotten fish are scattered everywhere on the ground, emitting a sickening stench,

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and large gulls, quite accustomed to the noise, are feeding with the dogs on this disgusting offal, or perched on the floating bamboos which support rows of conical-shaped nets. The season being over, nearly all the boats are drawn high on the shore in a long row. They are of a particular shape and have a different build from the Chefoo sampans.

I was quietly walking over the hills when my attention was suddenly attracted by the appearance of an animal with a long body and bushy tail, moving slowly on the very summit of the rocks. It was Master Reynard who, confident in the religious terror which his sacred person inspires in every one here, was passing fearlessly a few hundred yards from me. Very few people in this district are bold enough to kill the "Hu-li" 狐狸 as there is a general belief that the fox has Shen 神 and this Shen or spirit passing, after its death, into the body of the murderer, the latter is sure to die in madness. In consequence foxes are very common, and when they steal the poultry, the peasants K'o-t'ou (bow) to them with fear to avert ill luck. Skins may be bought in Chefoo for a small price, superstition being overcome by extreme poverty. I have often tried to procure a live specimen, promising as much as five dollars; but I could induce no one to trap a fox, they seem to be too much afraid of the consequence. Polecats are also very common particularly in the villages, but they likewise are possessed with Shen and the peasant never attempts to free himself from these pests. The badger is not held in such fear, its skin is used to make cushions and rugs which are supposed to keep off the damp, and the flesh is eaten. The Chinese name of the "Mustella" is Huan 獾.

A clear coloured wild cat with tiger-like stripes also inhabits these mountains. One of our lightkeepers showed me the skin of one of these cats which he killed near the lighthouse. Some skins may be occasionally found in Chefoo under the name of "Sanmao-p'i" mountain cat skins 山貓皮. Hares "Lepus sinensis" are also inhabitants of the hills and go by the name of Tu 兎 or more commonly by the one of wild cats "Yeh-mao," 野貓.

This Promontory, on account of its advanced position in the sea, could afford a splendid observatory for the passage of birds. Numberless specimens could be procured at the lighthouse. Attracted by the light, they precipitate themselves with great force against the panes of glass of the lantern, and after a foggy night particularly, numbers of birds lay on the balcony. On the hills all round, the wild ducks, geese, and swans alight to rest themselves before proceeding onwards North or South in their voyage over the sea. Two magnificent swans were lately brought to me from Yung-cheng-hsien neighbourhood, where they had been captured under a net. Though not quite full grown these birds seem to belong to the "Cygnus ferus" or whistling swan, "Tien-o" 天鵝. The only singing birds I heard were the lark "Alanda cœlivox" 土鴿, whose nest was found in a hole on the ground with two eggs; and the cuckoo 古古雀. About larks I may here notice that the famous and so-called Shantung lark, the "Acridotheres cristatellus" 北鴿, of which a long and elaborate description will be found in Dr. Collingwood's "Naturalist's Rambles in the China Seas," is not a Shantung bird, though seen everywhere here in cages. It comes from a particular district in Mongolia, is sent from there to Newchwang and imported into Shantung by the innumerable junks which bring to us the Newchwang grain and beans, so that even our bean-cakes hardly belong to Chefoo, the "Matière première" being Shingking's produce. "Sic transit gloria Shantunensis."

In the valleys, on the shore of small streams, "Le héron au long bec emmanché d'un long cou" is met in company with the crane "Grus cinerea" 天鵝, whose tibia bones are used as chopsticks and are said to

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possess the invaluable property of counteracting the effect of poisons which may have been mixed with the food.

The Chefoo market is amply provided with pheasants "Phasianus torquatus" 野雞 "Yeh-chi," and it was only lately that I discovered that those birds are nearly all killed in the wild mountains of the district of Wen-Teng-hsien 文登縣 which we are now entering. That excellent game, the red-legged partridge "Caceabis chukar" 石雞. "stone chicken," is also common in this district. On the fir trees dexterously extracting the seeds from the cones, one may remark with interest the rose or yellow coloured Crossbeaks "Loxia curvirostris" 絞嘴. Amongst the rocks, at this very season, the Great horned Owl "Bubo maximus" is rearing its young, of which are generally found from two to three in the nest. The Chinese often bring them alive to the settlement under the name of "hiao" 鴞.

Numbers of other interesting birds besides the wild duck and wild goose, which pass Northwards in March and Southwards in November, and the wild pigeon, could be mentioned; but we must close here a list already too long, in order to give a glance at the Entomology of this district.

The most brilliant insect found was a beautiful "Cicindela;" next comes the family of the Longicornes, represented by some very pretty Cerambix and Xenocerus, whose larvæ feed on the wood of the poplar and willow trees. One of them, I think, the "Callichroma cyanicornis," is very common on the "Catalpa Bungeana." On the poplars there are numbers of Cicadæ, of which three species were found. The natives are persuaded that the "Autumn coolers" 秋凉兒 as they call them, live on nothing else but wind and dew. Like the Greeks they eat this insect and make a medicinal use of its exuviæ. On the Ailanthus tree a curious brown coloured "Curculio" is found, and on every branch of oak there are hundreds of "Cetoniæ" whose metallic-green coloured elytræ shine with an incomparable beauty. On the ground is a large kind of Melolontha, black, dotted with white silvery patches. In the grass are innumerable members of the Orthopteræ family—the locust, the field-cricket; underground burrows the mole-cricket "Gryllotalpa vulgaris," 蠐螬 an object of terror to the Chinese, who believe that it helps devils and spirits in some way. The "Gryllus viridissimus" 絡緯 is collected and kept alive in small cages or boxes made from dried gourds; this is the canary bird of the poor natives, who delight in its ceaseless chirping. The locust is often collected for food, and that curious insect the Long-headed green Grass-hopper "Gryllus nascatus" shares the same fate. The latter gives us an interesting example of the adaptation of an insect to the "milieu" in which it is called to live. Found in the grass the Fu-chung 阜螽 is of a beautiful grass-green colour and indistinguishable from the herbs on which it rests. In the hills amongst the stones, the colour of the insect is of a dirty light grey, and it requires the utmost attention to discover it on the ground. I really believe that it also changes its colour according to season, for, in late autumn, when the crops are ripe or cut, I have never found a bright green specimen. The same fact is observed in the "Daphnis Dione" a very common snake in this country. If you have lost your way, another Orthoptera, the Praying Mantis, "Mantis religiosa" 螳螂, will, according to general belief, indicate it to you with one of her long forelegs. The passing road or the vicinity of a village will be indicated by an unusual number of Tumble-dung beetles. The Chinese call the larger kind (the Atenchus) the "Iron-clad general" 鐵甲將軍, and the small kind the Geotrupes bears the expressive name of Pill-roller 推丸. The vicinity of a pool or rivulet is shown by the presence of the Dragon-fly and of the slender and metallic green and red coloured Agrion. In the gardens, playing amongst the flowers of the Carthamus and Helian-

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thus, are some beautiful butterflies; the Vanessa, the Machaon, the Pieris, the Rhodocera Rhamni, and many others, all called "Hu-tieh" 蝴蝶 by the villagers. Towards sunset the Sphingidæ and Bombycidæ are represented by the "Deilephila convolvuli," the "Acherontia," the "Macroglossa stellatarum," the brown "Attacus Pernyi" and the beautiful light green "Attacus Cynthia vera," the Ailanthus moth. The mosquitos are innumerable. After nightfall, the atmosphere is now and then traversed by the little star-like light of the night-brightness 螢夜炤 the "Lampyris noctiluca." Then, when after having cleared your room of mosquitos by smoke you begin to rest gently in the arms of Morpheus, the toads 癩蝦蟆 whose name is legion, begin their evening song as a poet would say, I prefer to call it their atrocious croaking; the scorpions crawl about your bed, but happily this myriapod with long legs running on the wall is the harmless "Cermatia nobilis" and not the venomous centipede of the South. The Chinese, who seem to know how to employ the worst things for the best purposes, have turned toads and scorpions into medical use. A toad is put alive in a pot with flour, and tormented till this flour is saturated with the acrid secretions from the skin of the miserable batrachian. This most disgusting compound is then made into cakes, which are used internally in cases of eruptive diseases like small-pox, to which disease the pustules of the toad's skin are likened, and the sick person is cured on the strength of the axiom "Similia similibus curantur" an old foreign axiom but "Les hommes sont les mêmes partout." These unclean looking arachnidæ, the Scorpions 蠍, are carefully collected and dried, for they constitute a valuable remedy in the Chinese Pharmacopeia. The Shantung province, amongst other medicines, has the honour of producing the best scorpions between the "Four seas" 四海 (the Chinese Empire); they come from Ching-chou-fu 青州府 and are exported by piculs weight. I have seen people eating them alive, I suppose as a preventative against coming diseases.

Having spent six days at Cheng-shan-t'eou 成山頭 and finding nothing more to add to my notes and collections, I started overland for Chefoo. A pretty path following the Southern shores of the Peninsula brought me to Yung-cheng-hsien, a small city with a good wall and standing in a sandy plain north of a broad lagoon. This city is poor and only deserves notice as the easternmost Hsien of the Celestial Empire. Precious stones, viz., agates, carbuncles, and amber, found on the sea-shore, are sold here. At first the people seemed inclined to raise a mob against me, but having been politely received by the Chih-hsien (district magistrate) 耿天九, to whose yamen I had sent my card, the crowd, as a consequence natural in China as well as in other countries, was at once awed into politeness.

Passing a high range of granitic mountains our road lies in a wild barren country, winding through huge boulders of igneous rocks which in some places cover large spaces rendering the road impracticable to wheeled vehicles. The whole trade, of which there is little, is carried by mules. In the evening, after a very uninteresting journey, we reached the village of Chiao-t'eou 橋頭, prettily situated amongst poplars and willows on the banks of a small river running northwards, the Chiao-t'eou-ho 橋頭河, from the name of the place.

Having decided to push forward next day, I asked the "intendant of the till," the owner of the inn, to feed my tired pony on the famous "Lung-su" grass 龍芻草 which grows in this district, and possesses such invigorating properties that a horse fed upon it can accomplish one thousand li (three hundred miles) between sunrise and sunset. My host laughed at my credulity; evidently he did not believe in his own books, a rare fact amongst Chinese. But he was kind enough to volunteer very valu-

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able information about some thermal springs situated in the district and which are unknown to the foreigner. Having carefully checked his information with Chinese maps and books, I venture to give a list of those springs as it might be interesting to visit them, some possessing medicinal properties.

1. Chi-li-t'ang 七里湯, also called Chang-yang-t'ang 昌陽湯, lies seven li north of Wen-teng-hsien 文登縣. It presents this peculiarity that very near to it is another spring, but cold, whose water is noted for its limpidity and purity, a fact worth notice in this country. The hot spring bubbles up in a tank in which the people bathe; the water is also distributed in two other tanks, one used by the mandarins or rich persons and the other by the women.

2. The "Roaring thunder thermal spring" 呼雷湯 is found thirty li in the south end of the same hsien; no baths are mentioned there.

3. In the north-west, sixty li from Wenteng, on the western side of the hills, we passed near the thermal spring of "Wen-t'ang ch'üan" 温湯泉, also called Shan-si-t'ang 山西湯 from its geographical position.

4. In the district of Ning-hai-chou 寧海州 we have the hot springs of Wen-ch'üan 温泉 forty li south by west of the Chou and seventy li south-south-east of Chefoo. There are two springs, one on the mountain called "Chiao-shan" 雀山 the other at the foot. This place possesses baths and is the nearest establishment of this kind in Chefoo neighbourhood.

5. The "Dragon's thermal spring" 龍泉湯, sixty li east from Ning-hai and one hundred and five east off Chefoo, is the only spring in the east of this port known to foreign residents. It will be described further on.

This district of Wen-t'eng-hsien 温湯泉 amongst other natural curiosities possesses numerous caves and grottoes. In a mountain called the Saddle 馬鞍山, caves are so numerous that it is considered a good military station, where soldiers could be concealed. The most interesting of all is the "Cave of the Thousand Buddhas" 千佛洞 twelve li south of the hsien. In this cave, upwards of a thousand stone images of Fo 佛 are preserved.

Two li on the west of Wen-t'eng a mountain seems to have been selected by the Great horned owls for their general breeding place and is called in consequence the Hiu-liu-shan 鵂鶹山.

Iron is the only mineral ore mentioned in the Annals. Under the Han 漢 dynasty (206 to 23 B.C.) this metal was melted on the Tieh-kuan-shan 鐵官山, under the superintendency of a mandarin, thence the name of the mountain.

Amongst other produce of the Wen-t'eng district the books speak of spotted skins, but I have not been able to discover what kind of skins these were.

Proceeding on our journey over a very hilly country, the mineralogical character of which belongs to the grey granite, we noticed amongst the plants cultivated, the safflower "Carthamus tinctorius" in the gardens; and in the fields the noxious poppy "Papaver somniferum," which in China deserves to be consecrated to Atropos more than to the soothing god Morpheus. On the lofty range of hills, which extends northwards to the harbour of Wei-hai-wei 威海衛, the best port of this coast, we met with the plantations of oak on which the wild silk-worms are fed. These trees, or rather shrubs, grow in a stony soil to the very top of the hills. They are planted in regular rows, equidistant from each other, and being cut near the ground, every two years, they never attain more than three or four feet in height; moreover, as their long serrated leaf looks exactly like that of the chestnut tree as their name indicates "quercus castaneæfolia" 橡柴 they have nothing in common with our noble-looking oaks of Europe, and but for the acorn they might indeed be taken for anything but oaks.

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Ning-hai-chou is a famous district for the production of the wild brown silk from which the fashionable article known as Shantung Pongee is woven. The name of the insect is given in many books as Bombyx Pernyi, but it is a real "Attacus" and is always designated by the name of "Attacus Pernyi" in the French scientific publications, for instance in the "Bulletin de la société d'acclimatation." By a curious mistake this oak silk is known in the trade as Ailanthus silk, and is reported under that erroneous denomination in some official publications.

The "Ailanthus glandulosa" is very common in the district, but is not subjected to regular cultivation like the chestnut-leaved oak 橡栗. Silk-worms are reared upon it and produce a silk far different from the wild brown silk. The cocoon of the "Attacus cynthia vera" is of silvery grey colour, smaller but longer than the oak cocoon, tapering at the extremity which corresponds to the head of the chrysalis into a long cord by which it is suspended to the petiole of the leaf in which it is always partly wrapped. A very small quantity of that silk is woven into piece goods, which being used on the spot, never appear on the Chefoo market and in consequence are not exported.

It would be too long to give here a complete description of the silk industry, but a paper specially treating of this subject is now under preparation.

Passing a second range of hills running south, bearing the significant name of "Tzu-chin-shan" 紫金山 "Red gold mountain," which reminds us that we are now entering the auriferous districts, we soon arrived at the small village of "Lung-shan-t'ang" 龍山湯 which is often resorted to by our Chefoo residents.

The bath situated outside the village on the roadside consists of a nearly square tank some ten feet square by three or four feet deep. The water looks dirty and emits the characteristic smell of sulphuretted hydrogen. The tank is enclosed by a low wall, and above it is a roof supported by four pillars some few feet inside the wall, so that one has to undress in the open air. The water of this bath has a kind of periodical tide, as it is said that the bath empties itself every twelve minutes. The temperature of the water ranges from 40° to 44° centigrade, and the mineral constituents of it seem to be soda, sulphuretted hydrogen and perhaps traces of iron.

As the Chinese are always crowding the only tank, it is really difficult to get a chance of a clear bath by oneself. In consequence, I strongly recommend to the foreign patient the baths of "Ai-shan-t'ang" 艾山湯 and "Wen-shih-t'ang" 文石湯 one day's journey to the West of Chefoo. The water is the same and in the first-named one the temperature rises to 51° c. Moreover there are three or four tanks at each place, and by means of a silver key a private bath may be easily secured.

Leaving "Lung-shan-tang" we follow a pretty road winding up valleys, gradually ascending a high hill, on the banks of a mountain stream, in which small fish are playing. Near the summit, some 1,300 feet high, the pass becomes extremely picturesque, the hills on both sides being, a rare thing in this country, well shaded with Catalpas, willows and acacias covered with their rose and white feathery flowers. On the summit the road passes into a deep cut shadowed by trees under which beautiful ferns open their delicate fronds.

On one side a temple is perched on the rocks in a conspicuous position. A few yards further on the road passes through a kind of gate or fortified defile protected by a wall; the narrow passage is cut in the hard granite and an old inscription on the perpendicular wall of rock indicates the date of this really good work. This mountain belongs to the important range of the "Ta-kun-lun-shan" 大崑崙山, whose summits, a little further to the south east, attain the considerable height of 2,900 feet; and this at a distance of only 13 miles from the coast.

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Emerging on the other side of this gorge, we suddenly found a magnificent spectacle. Under us was the fertile valley of Ning-hai-chou, in the north the Gulf of Pechili reflecting the deep blue colour of a cloudless sky, and on the road slowly, climbing the mountain, a mandarin accompanied by his escort, which politely saluted us. We exchanged the usual compliments, and it turned out that His Excellency was on his way to Yung-cheng-hsien as the newly appointed magistrate of the place.

On the plain our road passes a little south of Lung-men harbour 龍門口, well sheltered to the north and north-west by the long narrow Island of Yang-ma-tao 養馬島. Unhappily this harbour is very shallow, except a narrow channel in the middle, at the entrance of which is a high bar, gradually increasing. The rocky skeleton of the Island is formed of quartzite, siliceous metamorphic marble and a hard phonolitic stone giving under the stroke of the hammer a beautiful metallic sound and ringing tone.

In the sand of the small streams which run on both sides of Ning-hai-chou small particles of gold are carefully collected in winter by the patient Chinaman; but in such small quantity and at such an expense of time that I doubt whether it would repay the expenses of foreign extraction. Near this place quarries of fine marble are opened, and this snow-white stone is now imported into Chefoo for building purposes. It is of a highly crystalline character, with large opaque crystal shining like stars, or snow-flakes, under the sun; thence the name of "Hsüeh-hua-shih" 雪花石 "Snowy flower stone" given to it by the natives. It is a metamorphic magnesiferous marble containing much silica and sometimes beautiful crystals of arragonite, and it makes but poor lime. It is curious to notice that the natives do not seem to know that the oyster shells which they throw away in immense heaps on the roadside near each village, could furnish them with excellent lime at a small expense.

At a place called 勾頭店子 thirty-five *li* south-west of Ning-hai in the Kwei-shan 桂山 a mine of Galena was found some ten years ago, by a Cantonese, who took a few piculs of the ore and ran away, as he was to be prosecuted by the mandarins. This ore of which I have seen some specimens does not seem so rich as the one found near Teng-chou-fu, it is mixed with quartz and micaceous rocks; but a further examination would likely prove it to be of better quality. It is reported to be very soft at the surface and about two piculs were obtained in 1867 and sent to the Paris exhibition by Messrs. Fergusson & Co. This mine is only thirty *li* distant from Chefoo.

Asbestos, known as Lung-ku 龍骨, Dragon's bones, is found at O-tzu-kung 窩子壙, a place fifty *li* south-west of the Chou, and is occasionally sold in the Chefoo market for the manufacture of crucibles, stoves etc.

Leaving my luggage in the city of Ning-hai I rode home along the immense beach which extends from Lung-men harbour to Middle Point near Chefoo. Here the fishermen are camped in matting-made houses inclosed by a paling of pine trunks. At the entrance of this "castrum" a high pole supports an old net used as a flag or sign, and at night a lantern is hoisted on this new kind of flagstaff and indicates the station to the benighted fisherman. On the beach are spread the immense nets with which the herrings are caught by thousands in April. These nets, three hundred or more feet in length by thirteen feet in the other dimension, are loaded with stones or iron and sunk vertically along the beach in deep water, being kept in the erect position by floating buoys made from curious pieces of wood, branches of trees etc. I have seen some eight or ten miles of these nets, which are sunk in long lines a few weeks before the arrival of the herrings who entangle themselves in the meshes. When the nets are well loaded with the living prey, they are hauled on board the junks. The fish is sent to

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Chefoo or dried on the beach. Amongst other dried fishes I found the skeleton of the "Balistes" or trigger fish, so named from the curious arrangement of two of the dorsal spines which act like the trigger and hammer of a gun-lock.

On this sandy beach some pretty shells are found, a curious "Cassis," two "Strombidæ," a "Nassa," two kinds of "Hèlix," some "Nalicidæ" and Cerithidæ; the largest of the univalves is a kind of "Strombus" often measuring ten centimeters in length; it is eaten by the natives and the shell previously perforated is used for the nets. It fills itself with mud or sand and, so to speak, moors the net on the bottom. The largest of the bivalves is the "Mya arenaria," then comes the very pretty "Cytherea concentrica;" different kinds of "Cardium," "Arca," and "Mactra" are collected for food.

In the middle of this flat beach, on the banks of a creek or canal and dangerously environed by quicksands, are situated extensive salt works. The coarse sea salt is obtained by the same process as at home, only the workmen have a curious way of ascertaining the density of the water or its degree of concentration. They always carry with them in a small bag some seeds of "Nelumbium speciosum." These seeds sink in ordinary sea water but gradually rise in it as it concentrates, and they float on the saturated liquid which is then turned in the last basin and left there to crystallise. The salt is obtained in five or six days according to the weather, and is worth eighty cash per "Te'on" 斗 of some twenty-seven catties, on the spot, or three cash per pound (half a penny for two pounds).

Fine salt is made by boiling in iron pots sea water previously concentrated in small reservoirs. The uncrystallisable water loaded with the marine salt of magnesia, soda, iodine, etc. is sold under the name of "Lu-shui" 滷水 and is used for curding bean-curd, for medical use, and also as a poison for self-destruction, or criminal purposes, as was proved here by the poisoning of a favorite race-horse two years ago.

A little further on, we crossed the Chefoo hills and reached home. This puts an end to this long paper, in which, I am afraid, despite all my care, some shortcomings may be found, but with other authors I seek refuge behind this statement:

"Quæ potui feci, faciant meliora potentes."

A. Fauvel.

THE WHITE FEATHERS.

Perhaps, in no country in the world are there so many secret societies as there are in China; many of them ostensibly for charitable or other purposes, but most of them being in reality political societies, having for their avowed object the overthrow of the present dynasty, which is Manchu, and, in its place, substituting one which is purely Chinese.

These secret societies have at various times been a great source of trouble to the government, when they, conceiving themselves strong enough, have broken out into open rebellion; and much treasure has been spent, and many lives lost in the suppression of them.

It is not our intention to enter into a detailed account of these risings, or the modes employed to suppress them, but to give a slight sketch of one, which for its apparent insignificance, the fewness of the persons engaged in it, and the almost unknown place where it originated, makes the very idea of it appear ludicrous, when opposed to a pow-

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erful government; but for the fact, that in spite of these drawbacks, the little Society had the audacity to attack the imperial palace at Peking, succeeded in effecting an entrance, and but for the bravery and determination of one of the princes,* who effectually opposed and destroyed the rebels, this little rising might have had a startling influence on the future destinies of the empire.

The White Feather Sect† originated in, and its members were chiefly composed of, the inhabitants of a small village named T'ung-ts'un, 董村, distant from Peking about ninety *li*, in a southerly direction. They were under the leadership of a wealthy member of the little community, named Lin-ch'ing, 林清, who apparently had no talent to recommend him to the leadership of the White Feathers, but was elected simply on account of his wealth and local influence.

The White Feathers met frequently, and so secretly, that none but themselves even knew of the existence of the Society. The wrongs the Chinese had suffered at the hands of the Manchus and the best possible means of overthrowing the Government formed the principal topics of discussion, and the better to assist them in carrying out their wild schemes they early made the acquaintance of many of the palace eunuchs, and initiated them into the society, securing their co-operation and faithfulness by promises of bestowing high rank and offices on them when their visions of emancipation from the Manchu thraldom were realized.

When the White Feathers thought they had brought their plans to perfection, a day was appointed on which to attack the palace; the eunuchs belonging to the Society received intimation of the approaching event, and were desired to hold themselves in readiness to assist the attacking party by every means in their power.

On the 16th day of the 9th month of the 18th year (1814 A.D.) of Chia-ch'ing, 嘉慶 a body of rebels, numbering some three or four hundred, assembled in front of the four gates of the palace. The men were all in the garb of villagers, each one being supplied with a basket of persimmons in which his weapons were concealed. The rebels drove a thriving trade in persimmons with the guards and idlers who loitered about the gates, when watching their opportunity, they suddenly seized their weapons, threw the baskets down, and rushed into the palace, cutting down every one they met who had not a white feather fixed in a conspicuous place. The guards, taken thus by surprise, were speedily overpowered and slain, and the White Feathers were fairly in possession of the palace.

By some unaccountable accident, however, the eunuchs who had fraternized with the rebels, and who had promised their assistance, made a mistake in the date on which the attack was to take place; the outsiders having appointed the 16th, whereas the eunuchs understood it to be the 26th, and were consequently not prepared for it.

Fortunately the Emperor was absent from the palace, having gone on a visit to the imperial tombs at Tung-ling; but one of his sons displayed a great deal of bravery and shewed himself equal to the emergency. Mounting a horse, he hastily collected a small party of guards and eunuchs, putting himself at their head, he successfully attacked the White Feathers, routing and pursuing them through the different courtyards of the palace, cutting up a good many of them. The remainder fled to any place where they could find shelter, numbers climbing on to the roofs of the buildings, or hiding themselves amongst the rafters, where they were mercilessly shot at; and now it

* The 14th son of Chia-ch'ing, and known afterwards as the Emperor Tao-kuang.

† 白翎教; called so, from the fact that all the members of the Society wore white feathers, to distinguish themselves from those not belonging to their order. The Society was oftener called "The Three Incense Sticks," 三炷香, as when sacrificing, three incense sticks were always burnt.

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became only a question of time and skill in "potting" them and bringing them down from the roofs in that manner.

The Prince bade one of his eunuchs load a gun for him, that he might try his skill as a marksman; but the eunuch, being a member of the Society, simply loaded the gun with powder, dispensing with the shot altogether. The Prince took the gun and fired it at a man on the roof; to his great surprise, however, the man remained unhurt. This aroused the suspicion of the Prince, as he knew he had covered his man properly, and therefore ought to have brought him down, he being a good marksman. Determining to satisfy himself, he now loaded the gun himself, and lest there should be any magic in the case instead of using a bullet, he hastily bit a silver button off his own robe and rammed it into the gun. Carefully aiming at the man, he fired, and this time with success, for the man toppled from the roof to the ground.

The Prince immediately ordered the eunuch to be seized and bound, as a confederate, and he was, with several other eunuchs, afterwards executed.

A number of the White Feathers had collected on the top of the Yüeh-'hua gate;* their numbers were gradually diminished by shots from guns or by arrows. The Prince brought down several, and three arrows fired by him at one of the rebels who was ensconced under the eaves, stuck into the rafter behind which the man endeavoured to screen himself, and the heads of the arrows may be seen there to the present day.

After strict search and some promiscuous slaughter, the Prince had the satisfaction of knowing that his efforts had been successful, and that every rebel who had entered the palace had been destroyed.

The Emperor, hearing of the attack on the palace, immediately hastened back to Peking. It was midnight when he reached the Tung-chih gate 東直門; he immediately ordered it to be opened,* but the officer in charge (a lieutenant) refused to open it, although ordered to do so in the name of the Emperor, lest it might be done only to test him. The Emperor, therefore, had no alternative but to go on to the Chi-'hua gate 齊化門, and ordered this gate to be opened, which was instantly done by the officer in charge, and the Emperor entered the city.

Shortly afterwards, the officer in charge of the Tung-chih gate was promoted by the Emperor for having done his duty so well as to dare to refuse him admission; the *gate* also was ennobled, having the title of Chin-pi-'hou 緊閉侯, (Strictly-closed-marquis) bestowed upon it, which title the gate has retained ever since. The officer in charge of the Chi-'hua gate, who so readily gave admission to the Emperor, was degraded and banished.

Ascertaining that Lin-ch'ing, the chief of the White Feathers, had not been at the attack on the palace, an intelligent lictor, named Chang-ssŭ 張四, conceived the design of capturing him by stratagem. He forthwith procured a cart and started off at once to Tung-tsun. On his arrival there, he proceeded straight to the house of Lin-ch'ing, and congratulated him on the success his followers had achieved in capturing the palace; stating, moreover, that he had been despatched to conduct him thither, as his presence was urgently required before anything further could be done.

Lin-ch'ing, innocently believing the statement of Chang-ssŭ, set off with him immediately for Peking. Some of the Society, however, who had remained behind at the village, hearing of Lin-ch'ing's hurried departure with a stranger, and suspecting all was not right, followed in pursuit in the hope of overtaking him and deterring him from entering the city, but they did not

* 月華門.

* The gates of Peking are always closed at sunset and opened at daybreak. A person arriving after the gates are once closed must make up his mind to pass the night outside.

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succeed in overtaking the cart, and Lin-ch'ing was safely conducted into Peking, where he soon found that instead of his followers having possession of the palace, they had been slain to a man and that he, himself, was a prisoner. He shortly after suffered death by being hacked to pieces.

As a reward for his services in capturing the chief of the White Feathers, Chang-ssŭ was asked what rank he would like to have, to which he replied that the height of his ambition was to be made a major.* His ambition was gratified, for he was promoted to that rank at once. Yet he did not enjoy his newly-obtained rank long; from the moment of his being appointed he was constantly haunted by the ghost of Lin-ch'ing. Go where he would it was ever at his side, and the unfortunate major could never sleep unless he had some one in his room and men beating gongs at his door to scare away Lin-ch'ing's spirit.

Remorse for what he had done, and terror at being perpetually haunted, had such an effect on Chang-ssŭ that he lost appetite, and fell away to a mere shadow; his constitution gave way under these accumulated troubles, and he died in less than three months after the death of Lin-ch'ing.

Tung-ts'un, the village in which the White Feather Society was held, was burnt to the ground, and remained in that state for many years; in the course of time, when some of its old inhabitants returned, and other houses rose on its ruins, the place was called 'Hui-ts'un 毀村, (the Destroyed Village), which name it bears at the present time.

G. C. STENT.

*守備.

THE FOLK-LORE OF CHINA.

(Continued from page 293.)

XI. SUPERSTITIONS REGARDING THE POWERS OF NATURE.

The beliefs to be noticed under this head are precisely those which readers who have thus far followed my endeavours to show the close connection between Chinese and Aryan superstitions would expect to find. The sun, moon, and stars, thunder and lightning, wind, water, and fire are each supposed to exist and exercise their powers under the directions of particular deities or spirits. As with ourselves, the moon enjoys amongst the Chinese a preëminence in regard to the numerous traditions related of her inhabitants. There is an Old Man of the Moon, a Goddess, a Lunar Frog, a Toad, a Hare &c., and each myth bears more or less resemblance to legends handed down to us from our own forefathers. The sun, though in a less degree, is the object of similar beliefs. Planetary or stellar influences are devoutly believed in, stars being, as amongst the ancient Westerns, the embodiments of heroes or demons. So too with cosmical phenomena. Being unable to realize that these occur in accordance with natural laws laid down by an all-powerful Creator, the Chinese are naturally thrown back upon the pagan idea of numerous supernatural directors. That their legends regarding such matters are, however puerile, so strikingly free from aught that is obscene or (when mythology is in question) unnatural, is creditable to the purity of the popular creeds.

Dr. D. J. Macgowan, whose numerous contributions to our better knowledge of Chinese matters have placed his readers under

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considerable obligations, furnished an interesting mass of matter in this connection in an article read in December 1858 before the North China Branch of the Royal Asiatic Society. In his introductory remarks he thus accounts for the fulness of cosmical record for which Chinese literature is remarkable:—"According to Chinese cosmogony, man is so intimately identified with the powers of nature, being what they term 'a miniature heaven and earth,' that, in order to be conversant with the science of civil government, one must study celestial and terrestrial phenomena,—as the deviations from the course of nature are all more or less portentous of evil, excepting a few, which are regarded as felicitous. Indeed, in high antiquity they professed to have a revelation in a tabulated form, procured from the carapace of a tortoise, by which those who observed the weather and seasons might form correct opinions on the political aspect of the times. In the Shu-King, under the section Hung-Fan or Great Plan, this doctrine is summarily laid down thus:—

SEASONABLE RAIN,	indicates	*Decorum.*
EXCESSIVE RAIN,	,,	*Dissoluteness.*
OPPORTUNE FINE WEATHER,	,,	*Good government.*
LONG-CONTINUED DROUGHT,	,,	*Arrogance.*
MODERATE HEAT,	,,	*Intelligence.*
EXCESSIVE HEAT,	,,	*Indolence.*
MODERATE COLD,	,,	*Deliberation.*
EXTREME COLD,	,,	*Precipitation.*
SEASONABLE WIND,	,,	*Perfection.*
CONTINUED TEMPEST,	,,	*Stupidity.*

"From these views, which have great influence on the minds of the Chinese, it happens that a fuller account of subterranean action of meteorological wonders, and the like, are found in their records, than among the annals of any other people, anterior to the birth of meteorology as a science."

No doubt the explanation here given accounts for the attention paid by the more educated classes to natural phenomona. But, as is usually the case, popular belief has grafted upon an intelligible, if absurd, system numerous additions. The superstitious peasantry trouble themselves but slightly about the science of civil government but eagerly discuss portents which are believed to affect their little world. And as my object is rather to deal with such superstitions as they affect the vulgar, than as they influence the literati, I content myself with this mere glance at the profounder system involved in watching cosmical phenomona and pursue the humbler branch of the subject comprehended under the term "folk-lore;" though it is probable that I shall here transgress the boundaries of my subject inasmuch as such beliefs are too closely connected with native mythology to enable a strict line to be drawn between the two.

The Chinese "Old Man in the Moon" is known as *Yue-lao* and is reputed to hold in his hands the power of predestining the marriages of mortals—so that marriages if not, according to the native idea, exactly made in heaven, are made somewhere beyond the bounds of earth. He is supposed to tie together the future husband and wife with an invisible silken cord which never parts so long as life exists. Readers of Mr. Baring-Gould's "Curious Myths" will remember the various legends attaching to the Man in the Moon, none of which however endow him with any power over sublunary affairs. The parallel between an English and Chinese superstition regarding the Queen or *Goddess* of the Moon is closer. This still exists in parts of Lancashire and is the basis of numerous legends in China. Regarding those latter I cannot do better than quote the remarks made by Mr. W. F. Mayers,* though, as will be observed, he does not notice the Lancashire superstition. He says:—"No one can compare the Chinese legend with the popular European belief in the 'Man in the Moon,' as sketched, for instance, in Mr. Baring-Gould's 'Curious Myths of the Middle Ages' (First Series, p. 179), without feeling convinced of the certainty that the Chinese superstition and the English nursery tale are both derived from kindred parentage, and are linked in this relation-

* *N. & Q. on C. & J.*, Vol. III., p. 123.

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ship by numerous subsidiary ties. The idea, says Mr. Gould, of placing 'animals in the two great luminaries of heaven is very ancient and . . . a relic of a primeval superstition of the Aryan race.' A tree, an old man, and a hare, are, as Mr. Gould shews in various passages, the inhabitants assigned to the moon in Indian fable; whilst the curious notion that the human recluse condemned to an abode in the lunar regions owes his transportation thither to an act of theft or of sacrilege is a well-known concomitant of the story in all lands. In all the range of Chinese mythology there is, perhaps, no stranger instance of identity with the traditions that have taken root in Europe than in the case of the legends relating the moon; and, luckily, it is not difficult to trace the origin of the Chinese belief in this particular instance. The celebrated Lin Ngan, author (in part at least) of the writings known as Hwai Nan Tsze, is well known to have been the patron of travelled philosophers, under whose guidance he studied and pursued the cabalistic practices which eventually betrayed him to his death; and the famous astronomer Chang Hêng was avowedly a disciple of Indian teachers. That the writings derived from two such hands are found giving currency to an Indian fable is, therefore, not surprising; and there seems to be ground for suspicion that the name Chang Ngo, (or, as the dictionaries assert more properly Heng-ngo) appearing in their treatises may be the corrupt representation of some Hindoo sound, rather than connected, as the writer quoted above suggests, with the doubtful title of an office obscurely mentioned in times long anterior to the dates at which they wrote. The statement given by Chang Hêng is to the effect that 'How I 后羿, the fabled inventor of arrows in the days of Yao and Shun, obtained the drug of immortality from Si Wang Mu (the fairy "Royal Mother" of the West); and Chang-Ngo (his wife) having stolen it, fled to the moon, and became the frog—*Chan-chu*—which is seen there.' The latter fabulists have adhered to this story and amplified its details, as for instance, in the *Kwang-ki* a pleasing story of a subsequent reunion between How I and his wife is told; but in general the myth has been handed down unaltered, and the lady Chang-ngo is still pointed out among the shadows in the surface of the moon. In its etymological bearings, the legend is well worthy of further investigation." With this conclusion all readers will agree. As regards the legend concerning the hare, it is purely of Indian origin, having been introduced into China with Buddhism. Sakyamuni, the founder of Buddhism, is related to have been a hare in one of the earliest stages of his existence, living in friendship with a fox and an ape. Indra having sought their hospitality the fox and ape procured him food, but the hare could find nothing. Sooner than be inhospitable the hare cast itself into a fire in order to become food for his guest, in reward for which Indra transported him to the moon.* The lunar hare, as Mr. Mayers notes in his "Manual," is said to squat at the foot of "the cassia tree of the moon" (月中桂) pounding drugs for the Genii (Art. Kwei 桂 § 300.) A vulgar superstition asserts that the hare conceives by looking at the moon, bringing forth her young from the mouth.

The influence exerted by the moon on tides is recognised by the Chinese—a noteworthy fact in view of the strenuous denials of there being any basis of scientific truth in a belief shared by every Western sailor. The moon is, in China, the embodiment of the *Yin* or female principle influencing darkness, the female sex, the earth, water, &c. &c. A trace of a similar belief is to be found in the Isle of Skye. The Skye correspondent of a home Journal writes:—"During the fortnight commencing on the 24th of June, when the moon was crescent,

* *Curious Myths of the Middle Ages*, 1st Series, p. 191. Mayers' *Chinese Readers' Manual*, pp. 95, 219, 288. Eitel's *Handbook of Chinese Buddhism*, Art. *Sakchi*.

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no real Skyeman would stack his peats for any consideration, believing that unless stacked under a waning moon the peats will give neither light nor heat when burned. 'A power of smoke' is all that can be expected from peats stacked under a crescent moon. In Skye the crescent is called 'fas,' and the wane 'tarradh,' and under these two terms the moon not only exercises great influence over peats, but also over many other things. In some parts of the Highlands, sheep, pigs and cows are only killed in the 'fas,' as meat made in the 'tarradh' is supposed to be good for nothing but 'shrinking' when in the pot." Native Chinese records aver that on the 18th day of the 6th moon, 1590, snow fell one summer night from the midst of the moon. The flakes were like fine willow flowers or shreds of silk.

If we except the somewhat bold speculations of certain modern religionists who place the hereafter within the fiery orb forming the centre of our system, European legend and belief have but little to say about the sun. The Chinese however have not failed to assign it as the dwelling-place of mysterious beings, one account making it the residence of a spirit named *Yuh I*, while others allege that a three-legged bird of supernatural attributes is its ruling demon. The sun rules the masculine principle and is supposed to be the offspring of a female named Hi Ho.* Other popular legends allege the names of the solar genius to be—Su-li-ye 蘇利耶 or Su-mo 蘇摩. We must turn to the fire-worshippers of Persia or Mexico, to the worshippers of Baal or the sun-worshippers of Phœnicia for precise analogies in this direction. Dr. Kitto concludes that the latter worshipped not the sun itself but an astral spirit residing in it. The most singular fact in connection with the Chinese beliefs is, after all, their compatibility with an absence of any extended system of Sun-worship, though that luminary is adored as *Tai-yang-ti-chün*—the "Sun ruler" who presides over the soul of man.

The identification of the stars and planets with the dwelling places of heroic or supernatural beings prevails extensively in China. These superstitions are mostly Taoistic and strongly resemble those of the Hindoos. The Divine Tortoise 神龜 *Shên-kwai* is said to be the embodiment of the star "Yao Kwong" in Ursa Major. The Spirit of the legendary prince *Chih-yu* 蚩尤 is supposed to inhabit the planet Mars. *Yu-hwang-ti* is assigned to the pure Jade stone palace in the T'ai-wei tract of stars. *T'ien-hwang-ta-ti*, who rules the poles, and regulates heaven, earth and man, is said to reside in the pole star. *Hsing-chu*, the "Lord of the stars" resides in a star near the pole known by his name; while the spirit of the South pole has a similar celestial residence. As already noted, Kwan-Ti, the God of War, is alleged to have made himself visible, on occasions of dire political distress, within a brilliant star. Numerous examples of this sort might be adduced, but the foregoing may suffice. The constellations, by the way, are in Chinese almanacks formed into arbitrary figures as in Western astronomy, while, as is natural, the Chinaman actually associates the monster thus designed with the stars forming its supposed outline. Persons born under certain constellations are (in accordance with European Astrology) liable to good or evil luck. Apropos of this I came across a curious work from Madras* a short time since, in which the rules for building a house in compliance with stellar influences closely resemble similar beliefs in China.—"Having selected a site, the frontage must be divided into nine equal parts, five being assigned to the right and three to the left, the fourth division being reserved for the door-way. The enumeration begins on the left and thus the fourth section is in the mansion of Mercury. The occupant of such a house may become as wealthy as Kuberan.

* *Chinese Readers' Manual*, p. 75.

* Percival's *Tamil Proverbs*.

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A person born under Gemini, Cancer or Leo, must build his house on a line stretching east and west, the entrance being placed easterly. A person born under Virgo, Libra, or Scorpio, must build on a line running north and south, the door-way being southerly. One born under Sagittarius, Capricorn, or Aquarius must build west and east, placing the entrance westerly. If born under Pisces, Aries or the Twins, he must build south and north, the door being placed northerly. A family occupying a house built contrary to these rules will be ruined."

Some of the popular beliefs regarding appearances in the heavens have been alluded to under Portents and Auguries, but I may here add a word or two to the details already given. The appearance of ships, troops, &c. in the sky is of course deemed supernatural, Chinese science being as yet unacquainted with the causes of the mirage. Several well-authenticated stories of such phenomena are on record, one at Kung-shan having been visible for a whole day. That part of the sea on Hangchau Bay which lies near Kiahing often, says Dr. Macgowan, exhibits this illusion. It is more frequently seen from the opposite side. "Sea Market" is the general term by which the mirage is designated, and it is noted as occurring at different points of the coast from Canton to Shantung. It can easily be believed that such an apparent miracle, in view of two contending armies, would suffice to turn the scale of victory on the side of those expecting reinforcements. Amongst other phenomena recorded in China is the appearance of a hen without feet sitting on the sun! Parhelia, or mock suns, have frequently been seen, and the concurrence of their manifestation with important state events has of course tended to justify a popular belief in their portentous qualities. A well-known story published only a few years since, in one of the foreign papers, relates how the Chang-ning rebels besieged one of the cities in the Yangtsze valley, and how the magistrate having first offered prayer in the temple of Tien-kung, led the troops against them and completely defeated them. The rebel prisoners all stated that when the battle commenced they saw a large flag in the heavens with the characters *Tien* 田 on it, and in the rear of the flag a host of ghostly soldiers flying through the air, smiting the rebels as they passed, and scaring them out of their wits. Thus the city was saved. The success was fully attributed to divine interposition, and the story is gratefully recounted by the people to the present time. A memorial was drawn up by the local gentry, and presented to the district magistrate with the request that the Throne should be petitioned to confer a higher title on Tien-kung. Such a request being in accordance with Chinese custom, it was of course granted.

The absurd stories told of meteors are endless. In the native Records, the most extraordinary phenomena are alleged to have been observed. A shooting star from which fell fish (A.D. 519), a meteor which after lying where it fell for some days suddenly moved of itself (A.D. 1561), and a formless body as large as a house which bounded over the dykes near Yuling into the sea, furrowing the ground as it went (A.D. 1782), are duly recorded, with a host of ordinary meteorites, as having alarmed the neigbourhood in which they appeared. "In the year 1348, a star as large as a bowl, of a white and slightly azure colour, with a tail about 50 feet long, lightened the sky, with a rumbling noise flew from the North-east, and entered the midst of the moon, the moon then looking as a reversed tile,—*i.e.* upright." The Chinese are not of course much worse (if so bad) in regard to such matters than the people of the West, and equally curious records exist amongst ourselves. As was observed in the introductory chapter the distinction between the superstitions of the Middle Kingdom and those of Europe lies rather in the more widely accorded credulity to alleged marvels amongst the former than in any actual difference of belief.

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Thunder and lightning are, of course, in China the manifestations of supernatural anger.* The god of Thunder in China (Lui-tsz) corresponds to the Indian Vajrapani, and is a well-known Buddhist deity, worshipped like his numerous companions as a stellar god, and occupying in popular belief a position not unlike, though less important than, that of the Scandinavian Thor.† The connection between lightning and fire in all known mythologies is equally obvious in China. But we miss the Promethean legend so widely known in the West. Here the God of Fire wields indeed the lightning, but only to cause the conflagrations which satiate his vengeance. He is, in fact, a very every-day deity, destitute of the enormous powers wielded by his representatives elsewhere. The popular idea of his powers is well illustrated by the following legend, kindly placed at my disposal by Mr. G. M. H. Playfair (of H. M. Consular service in China) as having been related to him during his residence in Peking :—

"The temples of the God of Fire are numerous in Peking, as is natural in a city built for the most part of very combustible materials. The idols representing the god are, with one exception, decked with red beards, typifying by their colour the element under his control. The exceptional god has a white beard, and 'thereby hangs a tale.'

"A-hundred years ago the Chinese Imperial revenue was in much better case than it is now. At that time they had not yet come into collision with Western powers, and the word 'indemnity' had not, so far, found a place in their vocabulary; internal rebellions were checked as soon as they broke out, and, in one word, Kien Lung was in less embarrassed circumstances than Kwang Hsu; he had more money to spend, and did lay out a good deal in the way of palaces. His favourite building, and one on which no expense had been spared, was the 'Hall of Contemplation.' This Hall was of very large dimensions; the rafters and the pillars which supported the roof were of a size such as no trees in China furnish now-a-days. They were not improbably originally sent as an offering by the tributary monarch of some tropical country, such as Burmah or Siam. Two men could barely join hands round the pillars; they were cased in lustrous jet black lacquer, which, while adding to the beauty of their appearance, was also supposed to make them less liable to combustion. Indeed, every care was taken that no fire should approach the building; no lighted lamp was allowed in the precincts, and to have smoked a pipe inside those walls would have been punished with death. The floor of the Hall was of different-coloured marbles, in a mosaic of flowers and mystic Chinese characters, always kept polished like a mirror. The sides of the room were lined with rare books

* Lei-chau, (thunder district) is a long mountainous peninsula in Canton province opposite the island of Hainan, and is celebrated throughout China for several myths respecting its thunder-storms, which doubtless reverberate through the alpine regions of that latitude in a manner which awakens awe and superstition. Standard Encyclopædias, quoting from various authors on the subject, inform us, that after thunder-storms black stones are found emitting light and a sonorous sound on being struck. At times, also, hatchet-shaped things are picked up which are useful amulets. The fields are often furrowed by thunder as if they had been ploughed. In a temple consecrated to the "Thunder Duke," the people annually place a drum, drawn thither on a carriage purposely constructed, which it is supposed he beats during a storm; and it is said that since a drum covered with paper has been substituted for one covered with leather, the peals of thunder have been less severe. Formerly the drum was placed on the top of a mountain, and a boy left there as an attendant on the thunderer—a sort of sacrifice to him.—Dr. Macgowan, in *Journal N. C. B. R. A. S.*, 1853.

† See Dr. Edkins' "Taoist Mythology" in N. C. B. R. A. S. Journal for 1859, p. 311. A North American Indian superstition is to the effect that thunder is caused by an immense bird, whose outspread wings darken the heavens. It is named "Then-cloots." The lightning is caused by a serpent-like fish of immense size, with head as sharp as a knife, When he puts out his tongue it makes the lightning. Its name is "Ha-hake-to-ak," and the thunder-bird catches it for food. The bird is in shape like an Indian, but of great proportions and strength. It lives on the top of the mountains. An Indian once found the nest of a thunder-bird and got one of its feathers which was over 200 feet long!—*American Magazine.*

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and precious manuscripts. It was in short the finest palace in the Imperial city, and it was the pride of Kien Lung.

"Alas for the vanity of human wishes! In spite of every precaution, one night a fire broke out and the Hall of Contemplation was in danger. The Chinese of a century ago were not without fire-engines; and though miserably inefficient as compared with those of our London fire brigades, they were better than nothing, and a hundred of them were soon working round the burning building. The Emperor himself came out to superintend their efforts and encourage them to renewed exertions. But the wall was doomed; a more than earthly power was directing the flames, and mortal efforts were of no avail. For on one of the burning rafters Kien Lung saw the figure of a little old man, with a long white beard, standing in a triumphant attitude. 'It is the God of Fire,' said the Emperor, 'we can do nothing:' so the building was allowed to blaze in peace. Next day Kien Lung appointed a Commission to go the round of the Peking temples in order to discover in which of them there was a Fire god with a white beard, that he might worship him and appease the offended deity. The search was fruitless; all the Fire-gods had red beards. But the Commission had done its work badly; being highly respectable mandarins of genteel families, they had confined their search to such temples as were in good repair and of creditable exterior. Outside the North gate of the Imperial City was one old, dilapidated, disreputable shrine which they had overlooked. It had been crumbling away for years, and even the dread figure of the God of Fire, which sat above the altar, had not escaped desecration. 'Time had thinned his flowing locks,' and the beard had fallen away altogether. One day some water-carriers who frequented the locality thought, either in charity or by way of a joke, that the face would look the better for a new beard. So they unravelled some cord, and with the frayed-out hemp adorned the beardless chin. An official passing the temple one day, peeped in out of curiosity, and saw the hempen beard. 'Just the thing the Emperor was enquiring about,' said he to himself, and he took the news to the palace without delay. Next day there was a state visit to the dilapidated temple, and Kien Lung made obeisance and vowed a vow.

"'O Fire God,' said he, 'thou hast been wroth with me in that I have built me palaces and left thy shrine unhonoured and in ruins. Here do I vow to build thee a temple surpassed by none other of the Fire-gods in Peking; but I shall expect thee in future not to meddle with my palaces.'

"The Emperor was as good as his word. The new temple is on the site of the old one and the Fire god has a flowing beard of fine white hair."

Some odd superstitutions connected with the spread of fire come under my notice at this moment. The Chinese are cautious of provoking the "God of Fire" or "Fire Principle" either by ill-timed allusions to his powers or by other acts, and the Tientsin correspondent of a Shanghai journal refers to this fact in noting that, in view of an existing drought, and the closing of the South gate of the former City as a stimulus to rain, the Fire Principle might revenge itself by an outbreak. On the 19th of May last the correspondent writes:—"Almost as soon as this ill-timed suggestion had an opportunity to get itself considered, the Fire Principle proceeded to act upon it; the consequence is that a large quantity of combustible material, and several rather incombustible mud houses, now 'slumber in the valley.' The houses at the foreign settlement a mile and-a-half distant were illuminated by the lurid light, before which even the full moon paled its ineffectual fires. The inevitable 'fire pigeon,' whose indeterminate circles and final flight are watched with close and most superstitious awe, did not fail to appear, and having indicated by his course that the fire would spread across the wall into the city, caused the most intense excite-

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ment there. Fortunately the wind was comparatively light, and the damage done, considering the terror inspired, was trifling. The next day in a violent gale another conflagation broke out at the south-west corner of the city, destroyed the grass intended for horses and donkeys, but no houses." The "fire pigeon" here alluded to is nothing supernatural. Most cities in North China are frequented by large flocks of pigeons, and the light of a conflagration generally attracts a number who wheel in circles round the burning house. The bird nearest the flames is looked upon as affording an augury of their spread—not always, as is above evidenced, of the most reliable description.

Mountains in China as in Europe have their demons or presiding divinities. The God of T'ai-shan in Shantung *Tung-yoh-ta-ti* regulates the punishments inflicted on sinners in both this world and the next. Four other divinities rule over the principal chains in other portions of the Empire.

The formation of islands by natural causes in the vast streams which water the empire is of course the basis of numerous legends. A gentleman who explored the West River near Canton, some ten years since, gave the following instance, showing how easily a popular belief springs into being. "Pau Man-ching, who was Departmental Magistrate (some eight hundred and twenty-five years ago) of what was then known as Tün Chau now Shiu Hing Fù, is said to have been a man of remarkable administrative powers and possessing the most sterling integrity. He filled his term of office in such an acceptable manner, that on its expiration he was immediately transferred to a position of honor and trust in the capital. Illustrative of his great virtue it is recorded, that when he arrived at Shiu Hing, the Department City, he found the officers were in the habit of practising gross abuses of power, and set himself immediately to the work of reformation. Particularly were they accustomed to require the people to furnish ten-fold more than the lawful tribute from the inkstone quarries, which are regarded as the best in the Empire. The surplus thus acquired was secretly distributed among the high officers at the Court, in order to secure special favor. He at once put a stop to the practice, and would allow no more tribute to be levied than was actually sent up to the Emperor. In this one respect he was so strict that he did not carry away a single stone for himself when he left. Now tradition amplifies the idea and says, that of the many testimonials of gratitude and respect offered him by the people on his departure, he only accepted an inkstone, lest there should seem to be even the shadow of bribery or corruption chargeable against him. When he arrived at the above-mentioned point in the river on his voyage down, a violent storm arose, which threatened to overwhelm the boat. The inkstone became a burden to his conscience, and Jonah-like was hove into the stream; whereupon the storm immediately ceased and an island rose up, known to this day as 'Inkstone island.' Another form of the legend is, that in the midst of the storm he fell into a passion, upbraided the Gods of the country for thus rewarding a man who had endeavoured to do his duty, and then cast away the stone, the act being followed by the above result. If either of these were true, it surely might be said that this was one of the most productive inkstones in China." It should be added that the better-read literati of the neighbourhood simply refer the name to the fact of the inkstone being cast overboard opposite the island, but the more miraculous version is firmly accepted by the unlettered peasants. I need scarcely refer to well-known European legends to find parallels to the above.

The belief that violent winds or typhoons are caused by the passage through the air of a "Bob-tailed Dragon" has been before adverted to, and the superstitions connected with water, whether in the shape of rain, sea, or river, are equally quaint. The rain

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god Yü-Shih 雨師 or "Master of rain" is a divinity identified by the ancient cosmogonists with a son of Kung Kung bearing the name 玄冥(Hsuan-ming). He is identified with the constellation 畢 (Hyades) and is held as personifying the aqueous influences of the atmosphere.* One of his effigies occupies an honoured position in a temple some ten miles from Peking, and about a hundred and fifty years ago fell under the displeasure of the then Emperor for his persistent neglect to send down the much needed showers. A chain was put round his neck and he was ignominiously dragged to the Mongolian frontier, when a lucky deluge delivered his godship from his unpleasant position. He was taken back in great state, and the Emperor himself bestowed on him a yellow dress, which still adorned the idol at the time of my visit.

As a specimen of the form in which the popular superstitions in this connection are evidenced the following from a correspondent at Tientsin deserves record. Writing to a Northern journal in May last he says, "The season continues excessively dry, in spite of the liberal petitions to every god by all people whatsoever. The most recent sensation story relates to a Buddhist priest who has conceived the idea of doing a little temple building at the expense of the public credulity, and has accordingly, after interviewing the high officials for permission, announced that he will pray for rain for a period of six or seven days, on an altar for that purpose erected near the Sung Wang Miao, and if within the specified time rain does not fall, he will be burnt alive." A general curiosity was manifested to know whether this foolish bargain would be kept. Happily for the enthusiast, or impostor, a slight shower which fell an hour or two before the date expired was considered sufficient to save his reputation and his life, Chinese officials not liking to be trifled with in such matters. For the rest, praying for rain is an every-day matter in China where drought is one of the most serious of disasters. By native custom the Emperor is deemed responsible if the drought be at all severe, and numerous are the self-condemnatory Imperial edicts on this subject published in the pages of the venerable *Peking Gazette*. In extreme cases the Emperor, clothed in humble vestments, sacrifices to Heaven and entreats its benevolence. No touch of superstition this, however,—rather a glimpse of Chinese humanity at its best, conscious of its subjection to a higher will and openly confessing its shortcomings!

Tides share with rain a supersitious belief in their regulation by supernatural beings. The most remarkable phenomenon in connection with this subject to be witnessed in China is the *Eagre* or bore of the Tsien-tang river which debouches into the sea at the extreme eastern portion of the coast, the city of Hang-chow being situated at its mouth. The Eagre at times causes a rise of tide to the extent of some forty feet opposite the city, and a writer already quoted, in a paper on the subject read before the China Branch of the Royal Asiatic Society so long ago as 1853, gives some interesting details of the superstitions connected with it. The Chinese, he says, regard the Eagre as one of the wonders of their world, and it gave its name to the province. "As might be expected, therefore, it is blended with their mythology. It is not a little remarkable, however, that it should be popularly ascribed to the spiritual energy of a 神 *shên* (or god,) who lived so recently as five hundred and forty years before our era, or about twenty years before the birth of Confucius. At that period the Tsien-tang was the boundary of two belligerent kingdoms, Wú and Yueh. Fu Chai, king of the former, incensed against his minister Wú Tsz' Si, for opposing the terms of a treaty, submitted by Chung, ambassador of Ku Tsien, King of Yueh, sent him a sword, with which, understanding his master's will, he committed suicide, by cutting his throat, a method still pursued by sovereigns in

* Mayers' *Chinese Readers' Manual*, p. 283.

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China towards officers of distinction who have incurred their displeasure. This incident in ancient history is recorded in the spring and autumn Annals of Confucius; but in a work, entitled ("Spring and Autumn Annals of the States of Wú and Yueh) a historical novel, written several hundred years after, a prevailing myth is superadded to the authentic narrative, which the author himself seems to credit, and which to the present day is received as verity."

"Wu Tsz' Si's corpse, which was thrown into the Tsien-tang, after being carried to and fro by the tide for some time, tunneled a passage through the hills on the Yueh side, as far as the tomb of the quondam ambassador Chung, whose cadaver he took with him to the estuary. Since that period, it is stated Wú Tsz' Si has been the god of the Eagre, his periodical indignation being exhibited by its violence; hence the sacrifices and prayers officially presented at appointed seasons to propitiate his anger. Monarchs of almost every dynasty have honoured him with titles, so that they are recorded."*

The superstitions connected with that class of phenomena referable to Volcanic agency are numerous. The many earthquakes which have visited the empire are frequently alleged to have been accompanied by the appearance of white hairs on the ground. As a similar appearance has been observed in Mexico the allegation is doubtless true, and is probably explainable by natural causes. Some scientists are of opinion that these hairs are caused by the mixture of some salt of the soil with a certain gas.

* "The Tidal King Temple is near Hangchow. Its *shên* (or god) was an official, who in 828 A.D. undertook the restoration of a dyke, which an Eagre of unusual violence had overthrown; and failing in the construction of the foundation, drowned himself from chagrin. He afterwards became a *shên* and three centuries later, on the occasion of a combat between the people and rebels, who were attempting to capture Hangchau, his name was seen incribed on a streamer in the darkened sky, where also unearthly noises were heard. The enemy instantly succumbed."

But whatever the true reason, the Chinese commonly view them as supernatural productions emblematic of serious disaster. Another very frequently recorded appearance at such times is that of blood falling from the sky, issuing from the ground, or otherwise appearing in unusual places. The following legend regarding lake Man in the prefecture of Sungkiang is related in the native topography of the district. This lake was in former times the site of a flourishing city called Chiang-shui. A report, said to have originated with the children of the place, ran to the effect that whenever blood should be seen upon the gates of the city it would disappear and the site become a lake. Now there lived at Chiang-shui an old woman who being deeply impressed by the possible danger used to come daily to see if blood was on the gates; and some of the soldiers in duty thought in an idle moment that it would be fine fun to hoax her; so they killed a dog and smeared the gates with his blood. The old woman immediately left the place amidst the jeers of the jokers. But their laughter was short-lived. A few days only had elapsed when a flood took place; a fearful noise was heard, and, with scarcely a moment's warning, the entire city sank into the earth, the resistless waters filling up the hole and forming the lake now visible. The fact appears to be historical, and similar instances of sudden sinking are alleged to have occurred in the same neighbourhood.

Records of sudden fissures in the earth (due it may be safely alleged to volcanic action) are plentiful enough in Chinese annals, but are, of course, always accompanied by other portentous occurrences. A favourite legend relates to the emission of a *shên* or chiao 蛟 which eventually becomes a dragon. The fissures are due to its efforts to escape from the earth's interior. "The *Shên* is popularly described as an embryotic dragon, or a dragon in the first stage of existence. It is formed by the perspiration of that animal falling from the sky upon terrestrial beings. Animals thus affected

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become *Shên*, sink into the ground and remain there, some say thirty, some an hundred years, emerging in heavy rains as a Kiau." * Other legends record the emission of fragrant vapours from the rents thus made, the issue of blood from springs in place of water, &c. These latter occurrences may have been due to a gush of water through oxide of iron beds, but Chinese records are too unscientific to allow aught save conjecture in this respect. Trees also are recorded as giving forth blood, an appearance due in all probability to the presence of minute insects in exudations from the bark.

Waterspouts are usually spoken of in native annals as dragons, and when more than one is seen they are described as fighting in the air. Nine dragons fighting at sea are recorded as having been seen at Shanghai in the year 1519. The following list of such occurrences is from the authority already quoted from—

A.D. 1605.—A couple of dragons fought at Whampoa and tore up a large tree, and demolished several tens of houses.

A.D. 1608, 4th moon.—A gyrating dragon was seen over the decorated summit of a pagoda; all around were clouds and fog; the tail only of the dragon was visible; in the space of eating a meal, it went away, leaving the marks of its claws on the pagoda.

A.D. 1609, 6th moon.—A white dragon was seen at Whangpu; on its head stood a god.

A.D. 1452, 6th moon.—A dragon at the Tsan stream taking up water, lifted a boat, and transported it to the middle of a field; rain fell to the depth of several feet, soaking plants to death.

A.D. 1667, 6th moon, 14th day.—Dragons were seen fighting in the air; there was a violent wind and excessive rain; the canal rose four or five feet; many houses were destroyed, a tree above ten arm-lengths in circumference was torn up &c.

A.D. 1773, 7th moon, 20th day.—A group of dragons burnt paddy in the field, drew houses into the air and travellers also; hail-stones of two or three catties weight fell, killing houses and animals.

A.D. 1739, 9th moon, 3rd day.—Dragons fought at Man lake, and went off S. E. to the sea, destroying the paddy as they went.

A.D. 1787, 7th moon.—Dragons fought; a great wind overturning houses, and carrying off, no one knows where, half a stone bridge.

It is satisfactory to be able to identify the very mythical dragon (as usually deemed) with a tangible force. The popular superstitions regarding it acquire a certain amount of respectability in view of this fact —first pointed out I believe by the ingenious writer above quoted. Popular beliefs concerning human beings being metamorphosed into stone have been already touched on under the heads of Witchcraft and Demonology, the "stone rams" of Canton being cited as an example. But similar legends, though of less supernatural complexion, exist in all parts of the empire. Shiu Hing Gap 肇慶峽 on the West River is more properly called Ling Yung Hap 羚羊峽 *i. e.* "Chamois Gap," since tradition asserts that some such animal was thereabouts transformed into stone. Not far from the same spot, says a traveller who visited the place some ten years since, "The Woman looking for her husband" 望夫石 is pointed out. Two thirds way up the mountain, in a slight depression between a secondary peak and the main peak above and beyond, and at the head of a ravine which, from a point on the river a little further up, inclines down the stream as it ascends the face of the hill, there is a rock apparently only a few feet in height, which presents a striking resemblance to a woman seated on the ground and looking towards the west. In ascending the pass the view is not fully obtained until you have passed slightly beyond the position, when a good binocular

* See Dr. Macgowan's article, before alluded to.

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reveals a fine side view of the head and body of a woman, the coiffure being quite distinct and the general appearance tolerably true to life. The legend connected with the rock-freak is that in ancient days the wife of a military officer who had gone to Kwang-Si and fallen in battle, came here day by day to look for his return. Being ignorant of his fate, her vigils were protracted until they were finally rewarded by the transformation of her body into this rock, a conversion into her own monument."

Such then are a few of the cosmical facts or phenomena in which Chinese superstition finds room for indulgence. I may fitly conclude this chapter by noting an incident in this connection which reflects credit on the Emperor to whom it alludes. A secretion (probably of animal origin) is occasionally found to fall like the manna of old from the sky, and such an event being rare a report of it is always made to the authorities. In the year 1788 a notice that sweet dew had fallen for three days in the Sung Kiang prefecture was sent to the Emperor Yung Ching. The memorial stating the fact "attributed it to the virtues of the monarch, which called down this signal manifestation of heaven's favor. His Majesty gracefully declined taking the honor to himself, as it did not fall in the palace; but ascribed it to the goodness of the officers and people of the palace, and enjoined on them the duty of acknowledging and proving themselves worthy of the heavenly token." Pagan gratitude to Heaven, though it sometimes takes queer forms, is not an unknown sentiment in China.

(To be continued.)

N. B. DENNYS.

CHINESE SKETCHES.

Chinese Sketches: By Herbert A. Giles, H.B.M. China Consular Service. London, Trübner & Co., 1876.

This little work has many merits, not the least of which is that it is written in vigorous English; it conveys a tolerably correct impression of Chinese life, mentions many traits of native character, and describes many native institutions which are unknown to the general mass of the reading public at home, though not so unknown to residents in the east as Mr. Giles seems to think; and the information is always given in a way to interest as well as instruct the reader. These merits however will be to many minds somewhat marred by the rather dogmatic manner of the author—by the fact that many of Mr. Giles deductions are perhaps too sweeping, and that in several instances little inaccuracies of detail can be detected. The first sketch, the Death of an Emperor, is decidedly good; the fact of one or more characters of the Emperor's or a parent's name being forbidden characters in China is by no means unknown at home. Sir John Lubbock and Professor Huxley have both alluded to this fact and found traces of the same curious custom in primitive people of New Zealand nad elsewhere. About the deceased Emperor Tsai-shun many rumors were afloat, one to the effect that he had turned Christian, to which little credit need be attached. We do not think he was quite the nonentity that Mr. Giles described him; he at all events had the strength of mind, noteworthy in so young a boy, to insist when he went to worship his father's tomb to ride in an open chair, so that his people might see him, and we think it was this that to a great extent called forth the enthusiasm of the populace.

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On the second sketch we have little to remark; we generally agree in the deductions of Mr. Giles with regard to the position of women, except we think some of the assertions are too sweeping. It is certainly true that "women are on the whole well treated by their husbands, whom they not unfrequently rule with as harsh a tongue as that of any western shrew," but to say that wife-beating is unknown in China is going too far. It is certainly rare. We think wife-beating is more frequent in the higher classes and less frequent in the lower classes than in our own country. We have been both occular and auricular witnesses of the operation, and wife-beating is frequently mentioned in Chinese Novels. Again, though we differ from most persons in considering opium a blessing instead of a curse to China, we cannot agree with Mr. Giles in saying that opium-smoking being beyond the means of the working classes in China, the wife has nothing to dread from her husband's excess in that direction. Opium is, even taking into consideration the low wages of the Chinese, a cheaper luxury than drink; and we have never met a single laboring man of whom we should like to declare that he did not smoke opium. Nor do we agree with Mr. Giles in considering the family tie a drag; we own it has its abuses and inconveniences, but we think these a great deal more than compensated by the benefits it confers.

With regard to the education received by the ladies of rank we think Mr. Giles understates rather than exaggerates the facts of the case. He says "In novels for instance the heroine is always highly educated, composes finished verses and quotes from Confucius, and it is only fair to suppose that such characters are not purely ideal." We presume Mr. Giles has heard of *Mrs. Shên*, a lady now about fifty, the wife of a former Taot'ai of Shanghai, whose poetry—we have never read any—is much admired by the Chinese. The women among the aristocracy—who however are far fewer in proportion to the lower and middle classes than they are among ourselves—are almost invariably well educated, and we have no doubt that among Mr. Giles' Chinese friends—mandarins, teachers, scholars &c.—very many have been tutors to young ladies. In the very novel, the "Dream of the Red Chamber," Mr. Giles alludes to, Chia-shi-jin, the ambitious and successful scholar, for some time exercised that employ. Among the poorer classes women who can read make a living by visiting the Harems of rich Chinese and reading novels to the concubines who are always of low birth and almost always ignorant.

With regard to the first chapter on Etiquette we cordially agree with Mr. Giles, and would even go further and say that it is a moral obligation incumbent on every gentleman to try and make himself agreeable to any society in which he may have to move. To do this it is necessary he should observe closely the etiquette of that society and conform to it; if he fails to do so, he forfeits not only the respect of the Chinese but his right to the name of an English gentleman. We have noticed that this politeness is always reciprocated by the Chinese, but even in this chapter there is a trifling inaccuracy,—namely, asking the age. We cannot but think the reason Mr. Giles found the question rare was that the persons he met knew it was not our custom and accordingly refrained from the enquiry. The enquiry is to juniors couched in the form "your honorable age," to an equal "your venerated teeth," to a superior "your lofty old age," and to the emperor "your myriad years." We never heard the expression "your venerable teeth."

The second chapter on etiquette contains many assertions that we consider too sweeping, though the idea it conveys of the Chauvinism of servants, teachers, &c., and other persons of the lower middle class is tolerably accurate. As for no Chinese daring to offer his Chinese master the insult of waiting upon him in short clothes, Mr. Giles is we think mistaken; such would, as far as we know, be no insult at all, and in private

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life all servants wear short clothes when waiting on their masters, and the masters often wear short clothes too. Again, Mr. Giles states that a petty breach of decorum would cause the instant dismissal of a servant from the house of a Chinese Gentleman. Here we think Mr. Giles is quite wrong; the tie between master and servant in China is very close; they are almost always united by a feeling of strong friendship, and very often by consanguinity; there must be a very grave cause to break the tie strengthened on both sides by affection, the faithful services of the humbler friend being rewarded by the protection of the more wealthy and powerful master. What Mr. Giles says of the sensitiveness of the Chinese to shame and ridicule is quite true; many a servant would rather be half-killed in private to being laughed at in public.

With regard to Mr. Giles' two chapters on literature, we have only two remarks to make: the first is that we think Mr Giles performs an act of supererogation in controverting the eccentric and ill-informed opinions of the Baron von Gumpach, who, though he possessed many amiable qualities, was in Chinese matters no guide at all; and secondly, the remark "From time to time a few scientific treatises are translated by ambitious members of the missionary body but only tend to swell the pastor's fame among his immediate flock; they do not advance civilization one single step. The very fact of their emanating from a missionary would of itself be enough to deter the better class of Chinese from purchasing or even accepting them as a gift." This we think too sweeping. In some cases doubtless the Chinese do well to keep their money; one missionary informed us that he had just finished a gigantic task—he had translated all the scientific works of Europe into Chinese. We congratulated him but could not help remembering that he knew none of the languages of Europe, not even his native English, nothing of science and very very little Chinese. Some of the works of the Missionaries have a fair sale, there being of course more readers than purchasers. It must be remembered too that scientific works have never in any country more than a very limited circulation.

The sketch of Dentistry is very interesting; of the pink powder which causes the teeth to fall out we have often heard from our Chinese friends, but Mr. Giles is we believe the first Englishman who has witnessed the operation. Mr. Giles' statement with regard to our medical science is perfectly correct, it "is not making more rapid strides than any other innovations in the great struggle against Chinese prejudice and distrust;" but our servants and the Chinese with whom foreigners come most in contact afford hardly a fair test—they are the most prejudiced of all the Chinese. The good hospitals do in causing friendly feeling between Chinese and foreigners is by many persons exaggerated; as Mr. Giles truly observes our surgical operations are by many considered the result of magic, and there is a feeling in the native mind similar to that of the King in the Arabian Nights who rewards the Physician Dauban for curing him by the sentence of death, as he who has the art to cure has the art to kill. Still though our science is not making rapid strides it is by no means stationary; vaccination is very generally being introduced and the use of quinine in low fevers is being adopted; further, though there are not many foreign hospitals, yet each trains a certain number of Chinese who practice on their own account and modify the Chinese system of therapeutics with a lesson or two they have learned from foreigners. Again, as Mr. Giles observes, the Chinese do not like the simplicity of our remedies; in this they are true Asiatics; compare the indignation of Naaman the Syrian with Elishah's simple prescription. Mr. Giles gives some very good examples of ludicrous Chinese prescriptions: these might be extended *ad infinitum*; some of the Chinese materia medica are too horrible to raise a smile, such as those composed of human

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remains, but underlying the absurd and the monstrous there is a considerable amount of skill in Chinese medical science; their medicines are eclectic and their knowledge of their property and effect has been gained empyrically by many years' close observation. Sarsaparilla, mercury, sugar of lead, opium, &c. they use in pretty nearly the same way as we do, and for a slight colic or headache we know of no European drug so effective as the native essential oils. We should not be surprised to find some of the Chinese simples introduced into our own pharmacy.

With regard to Chinese loan societies Mr. Giles we presume is correct in stating that "Chinese merchants are in the habit of combining together and forming what are called loan societies." We have not heard of such habit; the only "loan societies" we have come across are the "Chow hui," the subscribers to which were not merchants but the lowest classes; in all probability the loan societies we have known have been humble imitations of the societies met by Mr. Giles, the management being precisely similar.

We trust Mr. Giles will still further devote his attention to guilds, trades' unions, &c. We think in them and the family tie is to be found the keynote of the Chinese character and institutions. A volume on them in Mr. Giles' lucid and vigorous style would do great service in making us acquainted with the native mind and manner of acting and thinking. Mr. Giles' present chapter does little more than whet our curiosity. Mr. Giles states "for all the staples of trade there are usually separate guilds, mixed establishments being comparatively rare." We may be mistaken, but we had thought "that for all the staples of trade there are separate guilds called *Tang* (a name also applied to trades' unions) to which members belong irrespective of their native province, and that also for traders of one town or province sojourning in another town or province there are *Kwan* corporations or guilds which sometimes only deal with one staple and sometimes with more according as the trade by their native town or province is composed of one or more staples."

With regard to pawnbrokers Mr. Giles does not bring we think sufficiently into relief the universal habit of pledging goods: no shame whatever attaches to it. The *Tien-tang*, where property can be left three years without forfeit, exists in Canton; the rate of interest differs in different localities; at Canton it is only 1½ to 2 per cent. The habit of the Chinese authorities issuing orders to the pawnbrokers to lessen the interest for the three winter months is frequent if not universal. At all events we have seen such notices issued in Chih-li, Shantung, Kiang-soo, Chekiang, Hu-pei, Kiang-si and Kwang-tung. To start the larger kind of pawnbrokers' shops a large capital (10,000 to 20,000 pounds sterling) is required: this money is usually paid in shares. Pawnbrokers here are much respected; they occupy the same position that Bankers do at home. The interference of the Government in the freedom of trade of course produces distress to the very class it is intended to relieve. A friend of ours, a Chinese pawnbroker, told us that the fact of being obliged to keep an article three years prevented his being able to lend its value on it; next he did not care to lend small advances to the poor, and in fact to any one whom he knew nothing about; that the order to reduce interest during the winter months was, as far as his firm was concerned, waste paper, none of his clients attempted to take advantage of it. If anybody did, he would accept the reduced interest but would decline to deal with that person again. For the poor there are the *Ya-pu* or *Ssŭ-ya*, as Mr. Giles calls them. It is true that they are supposed to be forbidden by law, but they are in reality so necessary that the law is obsolete. Many of these *Ya-pu* are conducted honorably. Some are only an excuse for receiving stolen property. We think they have a more recognized position than that assigned to them by Mr. Giles.

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The paper on the Postal Service is interesting, but we do not think foreign residents in China are so ignorant of the system as Mr. Giles supposes. Men up country shooting frequently use the Chinese post offices. Missionaries in out-stations also. I have frequently heard complaints that the Chinese postmen delivered letters earlier than our own post office; further, the ticket-money of the Chinese postmen by our steamers from Singapore, Hongkong, California, up the Coast, from Shanghai to the North up the river is an important addition to the passenger receipts of the various steam companies; these post-offices cannot be said to be rivals to our post-offices for a simple reason, that they enjoy the monopoly of carrying Chinese letters, our post-offices do not carry one out of 100,000 sent. 18 cash or about a cent and a half carries a letter from Canton to Hongkong, and thirty cash or two cents and a half to Singapore.

The sketch on Chinese slang is very good; to any one who wishes to pursue the subject further we recommend the persual of the Wan-hsiao-lin-ke and the Chinese farces.

In games and gambling the best and worst points of Mr. Giles' book shew themselves. Chinese have many more amusements than Mr. Giles mentions;—Picnic parties, visits to graves, which being in spring time are made a holiday of after the prescribed weeping is done with, theatricals, dinners, singing girls, pleasure parties on the water. In the North riding on horseback, in Szechuan hunting, everywhere tending flowers and looking after pets, &c., playing with and educating children (for the love of the Chinese for children is one of their most characteristic traits) and similar occupations (for no Chinaman likes being idle) fill up the time of the men very agreeably; the uneducated women, if rich, are certainly afflicted with ennui; if poor they have their duties—they gossip with their friends, look after the children, pigs and fowls, with which blessings even the poorest Chinese families seem provided. No prettier sight, to a person who can look beneath the physical ugliness of the Chinese race, can be desired, than seeing a poor Chinese family in the country engaged together in cotton spinning or silkworm weaving or other light occupation, their contentment and mutual affection, courtesy and kindness deserve all praise. They are we are convinced far happier than the peasantry of any country in the world but France, and though they do not have the material prosperity of the French they have the same amount of real happiness.

Mr. Giles says "Chinese chess is not the game Europeans recognize by that name, nor is it even worthy to be mentioned in the same breath." How Mr. Giles could make such a blunder as this we cannot understand; Chinese chess, at which we have often played, is the same game as our chess with trifling modifications which we think improvements; the numbers of moves in Chinese chess is slightly greater than in European chess—272 to 252 is we believe the proportion; and talking of Chinese games we trust that a very pretty Chinese game called "promotion" will soon be made known to the European public by a gentleman, who, like Mr. Giles, does honor by his industry and talents to the service to which he belongs. With regard to jurisprudence we quite agree that it was necessary to invent a name for Barrister, but were not aware that one had been found; the word Chwang-sze adopted in Hongkong and Shanghai conveys to the native mind the idea of a pettifogging rascal, and it is a term we should be glad to see banished. The Chinese Chwang-sze are perfect nuisances, and we own we rejoice when they are caught and given a flogging. Our English technical term for Chwang-sze is "Barrator;" the word is more uncommon than the person expressed; we think it would be a good idea to borrow a leaf from the Chinese and occasionally give "Barrators" a taste of the Bamboo.

To persons who know Chinese and wish to study Chinese Jurisprudence we recommend the "Sung tu kung an," being the supposed

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cases tried by Pao-cheng canonized by the name of Wên cheng kung. These stories though fictitious give an admirable insight into the Chinese ideas of justice and shew that the application of torture is neither rare nor in popular esteem condemnable. We have known cases where witnesses in Consular Courts have requested to be tortured and have frankly stated that they dare not state the truth except under torture. It is needless to explain why, the reason is so obvious; a perusal of the Peking Gazettes which appeared while Mr. Giles was in England contains strong denunciations against what are called "Fei hsing" non-legal tortures, which, we fear, are often employed and will, spite of the prohibition, still continue to be used.

Mr. Giles' denunciation of Buddhist priests we consider, though he is backed by the opinion of Dr. Eitel and others, too sweeping. We have met with earnest and good men among Buddhist priests; in the North some of the abbots are Mongol princes who in their self-devotion are no whit behind the best and holiest Christians. We have seen a priest hold his hand patiently in the flame for hours till his fingers were burnt off, as a practical sermon against the unsatisfactoriness of mere sensual pleasure and how mental calm could control and be superior to mere physical pain. This priest tried hard to convert us to Buddhism; he was a man of good family and education; his tact, his courtesy, his goodness made the deepest impression on us; and to him we trust will be said those words "come thou blessed one to the joy prepared thee by thy Lord." As a general rule Buddhist priests are the vilest of the vile; the utter scoundrels who are erased from the family register "Chia pu" (about which we trust Mr. Giles will write a paper) are often allowed by their relatives to escape justice by becoming Buddhist priests, but in times of calamity woe betide the priest or nun who is incontinent; a nun was buried alive in Ningpo in 1866 for incontinence, and we know of a case where a Consular officer aided the Prefect in sending a Buddhist priest abroad to prevent the mob murdering him at a much subsequent date. We cannot share Mr. Giles' wonder that Buddhism has retained its hold on the Chinese people. To those who think salvation is confined by the walls of some Zion chapel, to those who extend the Divine mercy and love only to Protestants, Catholics or Christians, we shall seem heretics in saying we consider Buddhism of Divine origin, and that Sakya Gautama was one of the God's "witnesses" referred to by Christ. We have heard Bishop Claughton, whom no one can accuse of being a partial or uninformed witness say, we quote from memory: "It is quite a mistake to suppose Buddhism is a mere collection of absurd legends and degrading superstitions; legends and superstitions it is true obscure its great principles as alas they do the Christian religion in Roman Catholic countries, and much more than is generally supposed in Protestant England, but take away the legends and superstitions and Buddhism shines if not with effulgence of the revelation of later times given to us in Christ, at all events with the earnestness of good and noble men to whom God gave much of their wisdom." As a protest against the pharisaical and cruel formalism of Brahmanism it was essentially a gospel of good tidings to the poor; the contempt it poured on the degraded devas was an elevation of humanity; its all-embracing mercy throws its ægis over the brute creation and includes in its charity every creeping thing that has life; its sublime toleration might serve as a model to all Christian sects. For two thousand and more years it has sustained and comforted millions of oppressed souls; it has nobly done its work, but will perhaps soon be replaced by a newer-fashioned religious machinery more fitted for the world that exists at present. Its trisarana, containing the dogma of the Trinity, was antecedent to Christianity.

Passing over Mr. Giles' remarks on the, to our mind, very laudable respect the Chinese

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pay to the written character we must again join issue with him on the subject of superstition. Ordinary educated Chinamen only, we think, disclaim participation in vulgar superstitions when speaking to Europeans whom they know do not sympathize with them; let a European permit an educated Chinaman to think he believes in Ghosts and he will be flooded with hobgoblin stories that his Chinese friend will vouch for. In fact, we think Mr. Giles wrote this chapter in momentary forgetfulness: he must know that the histories written by the government historiographers, that the *Fu-chi* government gazetteers are full of miraculous legends; he must have seen the memorial of Li Hung-chang, with regard to a single blade of corn producing many ears; he must have frequently read in the *Peking Gazette* decrees of canonization of departed village worthies who rose from the dead either to lead the Imperial armies to victory against the Taipings, Nienfei or Mahommedan insurgents or to create a marvellous panic in the ranks of the enemy; he must know the histories of many "chêng-hwang;" he must have read the "Tze-pu-lun," or wonders Confucius did not speak of which is accepted as true by Chinese. He must have read the Biographies of Confucius with the dragon mark, &c., on the forehead, and know of the Dream of Confucius' mother, (a silver representation of the dream is carried on many a hat worn by the sons of educated Chinese). We sincerely trust Mr. Giles will one day find leisure to give us a book on the subject of Chinese Hagiology and other superstitions of the learned.

With the next chapter, that on natural phenomena, we have no fault to find except that it is too short. A national calamity is supposed to be a judgment on the Imperial family, see the poem so prettily translated by Mr. Lister—a provincial calamity on the government of the province. We know a case where a magistrate who, for no fault except that it did not rain in his district, was nearly murdered by the mob, and only saved by foreigners. The Court instead of punishing the mob degraded the officer on "the celebration of the China year." We cordially express the pleasure the perusal of Mr. Giles' paper gives us. Up country shooting, on new year, we have been fêted; kind looks and kind words have been met everywhere. T'ien-hsia-yih-chia—that splendid Buddhist saying which will stand by our Lord's reply to the question "who is my brother," and which means the whole human race are one family—is often repeated. It seems on this day that the "Hai merimnai tou biou" are banished, and nought but its flowers remain.

No part of Mr. Giles' book has been so fiercely assailed by the press as that on opium-smoking, especially where he says "where opium kills its hundreds, gin counts its victims by thousands." This is said to be an exaggeration; we consider it an understatement; we have very very seldom seen drunken Chinese, and in 15 years' residence have only heard of two Chinamen who had delirium tremens. We have examined into hundreds of cases of opium smoking. We have never been able to trace a single death or crime to the practice. Mr. Giles' distinction between men who have the craving and those who have not is correct; to the latter opium does much good, no harm whatever; it has saved the lives of myriads of persons of consumptive tendency, who would be given up by European doctors. Consumption, the dread and scourge of Europeans in China as well as at home, is not feared at all by the Chinese who smoke opium. The Chinaman lives in crowds in undrained marshy ground, badly ventilated houses and on rotten cabbage and rice; yet the Chinese opium-smoking coolie and carter will do work and face weather that would appal our well-fed labourers. Why? the most rudimentary knowledge of physiology will tell us. Animals that eat vegetables have long and animals that eat meat short intestines. The length of man's intestines shews he was meant to eat both.

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The poor Chinese can only get vegetables. The opium smoke which introduced the morphia in its more rarefied, least poisonous and most effective manner into his system, makes him digest slower, and acts in the same way as prolongation of his intestines would. Again, opium smoking is a preservative against miasma; in Lincolnshire and other places where miasma prevails, the people take to opium-eating instead of dram-drinking. Why? because experience, the best of mistresses, teaches them that opium is a sovereign specific against low fevers. Opium smoking is as less noxious than opium eating as tobacco smoking is than tobacco eating.

Next with regard to those who have the *yin* or craving. Mr. Giles is mistaken in supposing they cannot give up the habit; it is not so difficult as in cases of dipsomania; three or four days or a week of stomach-ache, with diarrhœa, is all a man of good health has to fear; people in a bad state of body cannot give up the habit, the attempt to do so does sometimes result in death, which would in nine cases out of ten have occurred earlier if they had not smoked at all. Mr. Giles is quite mistaken in supposing that to an inveterate smoker all chance of posterity is denied. We will mention three cases that shew this: one smoked opium for twenty years, has had the craving for 14; several children, one born in 1874; a second smoked opium many years, has had craving 11 years, has a child 1 year old; while a third smoked opium for 40 years, had craving 35 years, and died at the age of 63, leaving several children, the youngest of whom was 7. It is, however, so common a belief that opium smoking impairs fertility that we are obliged to suppose there is some reason for the belief. We have visited, sometimes alone, sometimes with missionaries, doctors, &c., &c., some thousand opium shops in different parts of China; before we studied the question we shared the usual notions on the subject of opium, which gradually gave way as we attained further knowledge. A single anecdote will suffice. We were with a missionary whom all who know revered. We saw in an opium den as miserable a specimen of humanity as can be conceived; it was summer and the being was nearly naked, hardly any flesh was on the bones. "There," said our friend, "you see the effects of opium smoking, it is needless to go farther." We were not satisfied, and asked, What is your age? Answer, 78. How long have you smoked opium? Answer, over 50 years. How long have you had the *yin*? Answer, about 50 years. Why did you begin to smoke? Answer, because I was spitting blood.

Mr. Giles alludes to the audacity of the mendacious Huc. In justice to Mons. Huc, we may state there is reason to believe that Huc did not write the work on China that bears his name; he wrote part only, the travels through Thibet, and what he wrote was sober truth; people at home from Huc's notes filled up the book and with a pious fraud put his name to it. This kind of fraud is not uncommon; two cases we know of among our own missionaries; one indignantly repudiated the forgery and was dismissed the service, the other after a great mental struggle submitted to it.

Mr. Giles says "charity has no place among the virtues of the people and nobody gives away a cent he could possibly manage to keep." This is far too sweeping. Start a subscription list for any object, and it will be found that Chinese give liberally. We know of many cases, one in which a shopkeeper gave Tls. 1,000 to a subscription for a foreign merchant broken in health and means. On the whole we think Chinese are quite as charitable as people at home, far more so to their relatives, workpeople, &c., &c. With Mr. Giles' remarks on thieving in China we cordially agree. We would add that to steal from a master who treats his servants well would be in Chinese estimation the meanest of mean things, like taking out a dead father's teeth to get the gold fillings. With regard to

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lying, Mr. Giles' statements are perfectly correct: "the Chinese are a nation of liars." We should perhaps rather say "that the Chinese, in common with all Asiatics, have not the slightest idea of verbal accuracy." Take the Bible, in the case of a person narrating an event or reporting a conversation; the woman of Samaria and other Bible characters, against whom not the slightest blame is implied in the sacred volume, in giving account of events do not do so with verbal accuracy. Verbal truth is hardly a Christian virtue, it is more probably a legacy to us from the practical Romans.

It amuses us sometimes to see the utter falsity of the answers of Chinese witnesses, to question the relevancy of which they do not see, though the next moment the falsehood may be proved. Have you ever seen the prisoner before? Answer, No; though he may have seen him a dozen times. Have respectable Chinese ever two names? Answer, "Never;" though no Chinaman exists who has not two names, one which is used by his parents and in official documents and the other which is used of him and to him by his friends. Do Chinese use dew in preparing drugs? Answer, Never; though in every Chinese book on materia medica there are dozens of prescriptions in which dew enters as an ingredient.

We may perhaps be allowed to add to Mr. Giles' remarks on suicide, which we cordially endorse, that a man or woman who commits suicide to revenge himself or herself of an injury gains the object by the aid of the law. Chinese law judges criminality by the result rather than the intention, and he whose conduct causes another to commit suicide is guilty of the death of that person though he may only have spoken a cross word. The threat to commit suicide is efficacious, as it implies that the ghost of the deceased will haunt its living adversary. We knew of a case where a man's concubine committed suicide, and the man was under the impression that he was haunted by the ghost and died of terror. A story is very rife in Canton of a monkey committing suicide because his master struck him and thereafter haunting the family of the man who never afterwards prospered.

On the subject of Torture we have already expressed our opinion; we are not sorry that Mr. Giles has expressed his, though it differs from our own, as the views of foreigners in China are generally much exaggerated, and it is their interest to spread exaggerated reports on the subject. We do not think with Mr. Giles that the "wife and children of a rebel chief may pass their days in peace and quietness;" their lives are not now taken, but they are sold into slavery to some of the garrisons on the frontier. Slavery in China is not a hard lot. Passing over the chapter on Feng-shui, with which we agree, we come to the article on Money, where we join issue with Mr. Giles. Chinese talk and think of other things than money; so curious and busybody a people as the Chinese never existed except in old Athens. The tea-shops in China serve the purposes of the market place in Athens, and newspapers in the West. Local rather than national politics is generally the staple of their conversation, and it is marvellous how correct their information is;—lying rumors of course spread like a flash of gun cotton.

On the next few chapters we have no remarks to make, except that the episode of the dream of the red chamber, namely, placing before a child various articles to choose from, is an almost invariable custom. On the birth of a child to a foreigner we know his servants took as much interest in the event as himself, and constrained him to go through the business; by a little cheating the youngster was made to grasp a silver pencil-case with which it nearly managed to put out the eyes in an ineffectual attempt to put it into the universal baby receptacle, the mouth. Mr. Giles' chapter on journalism is decidedly good. Since his book has been published, journalism has made a mighty stride in China. Whether the influence will be for good or evil remains to be seen. We

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question whether the mischief or benefit done by the Press in Europe kicks the beam.

With regard to Mr. Giles' paper on Christianity, Mr. Giles is of course entitled to his opinions and we to ours. The word Christianity is used in many different senses. Some call the dark and gloomy superstitions of Calvinism, which create a god by personifying all that is cruel and vindictive in man, and worship Thor and Odin under the name of Jehovah, Christianity. Some call the more amiable but no less paganish* superstitions and extravagances of methodism Christianity. Some that Church in which a mixture of Venus and Aphrodite is decked with jewels and the ugliest modern fashionable dresses that it pleases the demi-monde of Paris to adopt (the dress as unsuitable to a Hebrew maiden as to Greek or Roman goddess), and label it the Mother of God, Christianity; or where Greek myths, with all their glorious poetry boiled out of them, are in their most repulsive and material form rechauffée and served up as the vitæ sanctorum. We do not. We think Christianity something much better: we believe it is the leaven that will ultimately leaven the whole mass of humanity; we believe that it is now leavening Chinese Society. It is the "Agape" of St. Paul. We agree with Mr. Giles that the wholesale swallowing undigested the Athanasian creed and the 39 Articles by the Chinese would do no good. St. Paul put it even stronger than Mr. Giles: "Though I had the faith to remove mountains and have not charity, it availeth me nothing." We believe the influence of Christianity is to be detected in the "Sacred Edict," in many Chinese "Charitable societies," and in the actions of many of the mandarins, of whom I think Mr. Giles' book leaves a less favorable impression than they deserve. Christianity of itself is not obnoxious to the thinking Chinese. How then are we to explain the hatred of the Chinese for missionaries—a hatred we cannot deny exists. "With you," said a Chinaman to us during the times of great excitement, "we have no quarrel, but if there is to be an attack on the French missionaries you will not be able to prevent your own servants joining in it." We do not join in the silly cry against missionaries; but they are as fallible and erring human beings as laymen, and do occasionally act injudiciously. Would that all laymen would act justly. Would that all missionaries would imitate the moderation as well as the zeal of St. Paul. Would that they would all follow the example of Christ, and refuse to entertain questions of inheritance. Would they would all behave in such a way towards their converts as to persuade the people and Government that a Chinaman who is a Christian can be as good a patriot as one who is a heathen. We ask any one in China who knows what is going on if it is wonderful that the Chinese, considering the monstrous claims put forward by the Romish priests and sometimes by our own missionaries, and considering the troubles Mahommedanism has caused, should look with distrust on Christianity, which is further connected in their mind with the Taiping rebellion.

Another cause of the hatred of Missionaries is the conduct of their native linguists and teachers. We quote from memory the

* "It would be a study of no ordinary interest to trace modern Protestanism back to the mythological systems of which it is the resultant. The early fathers erred in regarding the ancient heresies as bastard forms of Christianity; they were distinct religions feebly tinged by contact with the religion of the cross. In like manner I am satisfied we make a mistake in considering the dissent of England, especially as manifested in greatest intensity in the wilds of Cornwall, Wales and the eastern moors of Yorkshire, where the Keltic element is strong, as a form of Christianity; it is radically different, its framework and nerve is of ancient British origin passing itself off as a spiritual Christianity" (*Baring Gould*, Curious Myths of the Middle Ages, second series pages 291, 292, &c.) Again "Much of the religion of the lower orders which we regard as essentially Christian is ancient Heathenism." Again "Among the Kelts, again, reception into the sacred inner circle of the illuminated was precisely analogous to the received dissenting doctrine of conversion. To it are applied by the Bards terms such as the "second birth" "the renewal," which are to this day employed by methodists to designate the mysterious process of conversion."

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words we have heard from Bishop Claughton, for though he was speaking of Ceylon, his words are still more applicable to China:— "On my arrival at my see one of the first tasks, I saw was necessary, was to get rid of the native linguists and teachers: many of these men were of infinitely lower morality than the heathen around them; they seemed to have divested themselves of all ideas of native probity and virtue without having found anything to supply their place." On the damage done to the missionary cause by these linguists a volume could be written.

Why Christianity should improve the people we cannot say, but that it does do so we could adduce many proofs—one will suffice; a percentage not inconsiderable of the children of the scum of the nation educated in Christian schools turn out respectable and useful members of society.

In taking leave of Mr. Giles we cannot help observing that his book shews signs of that healthy love of contest which every person of energy ought to possess, and which in our boyhood finds an innocent pleasurable vent in the milling ground. In some points we have stood up to him; we trust we have fought fairly, never given a foul blow or one below the belt, and that the end of our contest will be like the contests of boyhood a riveting of the feeling of mutual respect.

CH. T. GARDNER.

CHINESE INTERCOURSE WITH THE COUNTRIES OF CENTRAL AND WESTERN ASIA IN THE FIFTEENTH CENTURY.

PART I.

Accounts of Foreign Countries and especially those of Central and Western Asia, drawn from the Ming-shi and the Ta Ming yi t'ung chi.

The Ming-shi begins the Section on Foreign countries (外國 *Wai-kuo*) with a long article on 朝鮮 *Ch'ao-sien* occupying the whole Chap. CCCXX. *Ch'ao-sien* or 高麗 *Kao-li* is the Chinese name for the country we call *Korea*, the latter name being a corruption of the Japanese *Kao-ri*, as the characters 高麗 are pronounced in Japan.

The next Chapter CCCXXI treats of 安南 *Annan* or *Annam*, now-a-days generally termed *Tongking* in our geographical works.

Chap. CCCXXII is devoted to 日本 *Ji-pen* or *Japan*.

Chap. CCCXXIII contains more or less detailed accounts of the following countries (islands) situated east or south-east of China:—

琉球 *Liu-kiu*. The *Lew-chew* islands of our maps between Japan and Formosa. They have been known to the Chinese since the beginning of the 7th century of our era.

呂宋 *Lü-sung*. This is even now-a-days the Chinese name for the *Philippine* islands and especially *Luzon*. The first intercourse of the Chinese with Lü-sung dates from A.D. 1372, when first envoys arrived from there to the Chinese court. Subsequently a frequent intercourse was sustained by the Chinese with this country. The article on Lü-sung in the Ming-shi gives among others some interesting details with respect to the arrival of the Spaniards there. By the people of 佛郎機 *Fo-lang-gi* (Faranghi, Franks) who are said in the Ming-shi to have made their first appearance at Lü-sung about 1574, only the Spaniards

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can be meant. According to Crawfurd (Indian Archipelago) they arrived a few years earlier. The Chinese Chroniclers report a curious story about the first settlement of the Fo-lang-gi there, stating that when they arrived they made rich presents to the King of Lü-sung and begged the favor to occupy only as much land for building houses as can be covered with the hide of an ox. The king, who did not take umbrage at this demand, agreed, and then the foreigners cut the hide of an ox into narrow strips, with which they surrounded a large area of land, etc. I am not aware, whether this Chinese tradition has any foundation, but it is curious to find in ancient Chinese books the well-known story of the foundation of Carthage by Dido repeated.* The article on Lü-sung in the Ming-shi fills nine pages, and gives many other details concerning Chinese intercourse with Luzon and the conquest of the island by the Spaniards.

合猫里 *Ho-mao-li*, called also 貓里務 *Mao-li-wu*. A mountainous island in the sea. A more exact position not given.

美洛居 *Mei-lo-kü*, called also 米六合居 *Mi-liu-ho-kü*.—Here without doubt the *Moluccas* are meant, for it is stated in the Chinese accounts that this is the only country in the eastern Ocean (Archipelago) which produces 丁香 *Ting-hiang* or cloves. The Fo-lang-gi are mentioned there at the end of the 16th century. (Here this name denotes the Portuguese). Subsequently the appearance of the *Hung-mao-fan* (red-haired Barbarians, the Dutch) in Mei-lo-kü is noticed.

沙瑤 *Sha-yao* and 吶嘩嘽 *No-pi-t'an*, two countries or islands situated near Lü-sung.

雞籠山 *Ki-lung-shan* (mountain of *Ki-lung*). Under this name the island of Formosa is described in the Ming-shi. *Ki-lung* is up to this day an important port on the northern coast of the island. The Chinese now call Formosa 臺灣 *T'ai-wan* which is properly the name of the capital of the island, situated on the western coast. But T'ai-wan is mentioned also in the Ming-shi as a place of Ki-lung-shan, where about A.D. 1620 the red-haired barbarians (the Dutch) settled. I need not mention that Formosa is not an Asiatic name for the island. It is a strange fact, that Formosa, this large island, situated at a short distance from the Chinese coast, is not made mention of in the Chinese annals before about A.D. 1430.

婆羅 *Po-lo*, also called 文萊 *Wen-ts'ai* is said to be situated "at the limit of the eastern Ocean, where the western Ocean begins."

麻葉甕 *Ma-ye-weng*, a country in the south-western sea. Starting from *Chan-ch'eng* (Cochin China, see further on) with a fair wind, one arrives in ten days' sailing at 交欄山 *Kiao-lan-shan*, and west of this hill (or island) lies Ma-ye-weng.

古麻剌朗 *Ku-ma-la-lang*, a small country in the south eastern sea.

馬嘉施蘭 *Ma-kia-shi-lan*, a small realm in the eastern Ocean. It seems that here *Mangkasara* or *Maccassar* is meant.

文郎馬神 *Wen-lang-ma-shen*. Position not indicated, but judging from the products enumerated (areca, cubebs, scented wood etc. also rhinocerosses and peacocks) it must be also a country in the Archipelago. At a place 烏籠里憚 *Wu-lung-li-tan* there are men furnished with tails.

Chap. CCCXXIV:—占城 *Chan-ch'eng*, a country in the southern sea. It can be reached from *Kiung-chou* (island of Hainan) with fair wind in one day. A long article is devoted to this country, which can be identified with *Cochin-China*.

賓童龍 *Pin-t'ung-lung*, a kingdom bordering on Chan-ch'eng.

崑崙 *Kun-lun* (*Pulu Condore* island.)

眞臘 *Chen-la*. From Chan-ch'eng

* Du Halde (*La Chine*, vol. I.) reports the same story (he draws also from Chinese sources) in connexion with the settling of the Dutch in Formosa, but it seems to me that there is some confusion in the translation. At least Du Halde's statement is not corroborated by the Ming-shi, in which the settling of the Dutch in Formosa is also spoken of (see further on).

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this kingdom can be reached in three days. Chen-la, as is known, answers Cambodja.

遲羅 *Sien-lo.* South-west of Chan-ch'eng. It can be reached from the latter country with fair wind in ten days. Sien-lo is *Siam.*

爪哇 *Chao-wa* or Java. Anciently this country was termed 闍婆 *Che-p'o.*

蘇吉丹 *Su-ki-tan* a kingdom belonging to Chao-wa (or Java). Probably Sukadana on the western coast of Borneo is meant. According to Crawfurd it was once the seat of a Javanese state.

碟里 *Tie-li*, situated near Chao-wa (Java). This is probably the port of *Di-li* on the northern coast of Timor.

日羅夏治 *Ji-lo-hia-chi*, also near Java.

三佛齊 *San-fo-ts'i* anciently called 干陀利 *Kan-t'o-li.* This kingdom, which seems to have been situated near Java or on Sumatra, is treated at length in the Ming history.

Chapter CCCXXV:—浡泥 *Po-ni* (Borneo, Bruni).

滿剌加 *Man-la-kia* or Malacca. The history of Malacca, as known from native sources and as given by the ancient Portuguese, is somewhat obscure. The Chinese article on Malacca in the 15th century therefore throws some new light on the history of this state. It is not without interest to read in the Chinese records, that *Paramisura*, the founder of it, mentioned by De Barros and styled 拜里迷蘇剌 *Pai-li-mi-su-la* by the Chinese, arrived in person with his family at the court of the Chinese emperor A. D. 1411. Besides this the Chinese account gives the names of several other rulers of Malacca in the 15th century.

蘇門答剌 *Su-men-ta-la* or *Sumatra.* In this article mention is made also of 哑齊 *A-ts'i*, by which name the kingdom of *Achin* in the north-western part of Sumatra is denoted.

須文達那 *Sü-wen-ta-na.*

蘇祿 *Su-lu.* This is the kingdom of *Su-lu*, the Sulu Archipelago, north-east of Borneo, mentioned also by the ancient Portuguese writers in the beginning of the 16th century.

西洋瑣里 *Si-yang So-li* or *So-li* of the western Ocean. Besides this the Ming-shi speaks of another country called simply *So-li* and situated near Si-yang So-li. So-li is mentioned by M. Polo and according to Col. Yule the same as *Tanjore* on the Coromandel coast.

覽邦 *Lan-pang*, 淡巴 *Tan-pa*, 百花 *Po-hua.* These three countries are stated to lie in the south-western sea.

彭享 *P'eng-heng*, west of *Sien-lo* (Siam). Further on it is stated that this country is situated near *Jou-fo* or Jehor. It therefore may be identified with *Pahang* on the eastern coast of the Malay peninsula.

那孤兒 *Na-ku*, west of Su-men-ta-la (Sumatra).

黎伐 *Li-fa*, to the south-west of Na-ku-r.*

南渤利 *Nan-p'o-li* (it can also be understood Southern *P'o-li*) situated west of Su-men-ta-la, from which it is reached with fair wind in three days. North-west of Nan-p'o-li there is in the sea a high mountain called 帽山 *Moa-shan* (cap's hill) which is a mark for the sailors. The sea west of it is called 那沒黎 *Na-mo-li.* Perhaps Nan-p'o-li may be the Gavenispolo, one of the Nicobars, of M. Polo. Na-mo-li seems to be intended for *Lamori* of Rashid eddin (Yule l.c. II. 283.)

阿魯 *A-lu*, three days' sailing from Man-la-kia. Probably the *Aru* islands are meant, between Malacca and Sumatra. (Yule l.c. II. 294, map.)

柔佛 *Jou-fo*, called also 烏丁礁林 *Wu-ting-tsiao-lin.* Is situated near *P'eng-heng* (Pahang, see above). When Cheng-ho made his voyages to the western sea (begin-

* Col. Yule, in his second edition of M. Polo II. 280, has attempted to identify *Na-kur* and *Li-fa* after a translation made by Mr. Philipps from some Chinese works referring to Sumatra. Yule writes the second name *Li-ti* and thinks that it is the *Lide* of Barros one of the ancient kingdoms of Sumatra. But the characters representing this name in the Ming-shi can only be pronounced *Li-fa.*

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ning of the 15th century) the name Jou-fo was unknown there. Jou-fo means probably *Johor* on the southern end of the peninsula of Malacca. It is known that Johor was founded only in 1512 by the Malays, after their expulsion from Malacca by the Portuguese.

丁機宜 *Ting-gi-yi*, a realm depending on *Chao-wa* (Java).

巴喇西 *Pa-la-si*. Position not indicated, it is only said that it lies very far from China.

佛郎機 *Fo-lang-gi*. The Ming-shi devotes a long article to the Fo-lang-gi (Faranghi, Franks) and there can be no doubt, that the *Portuguese* are meant, for the Chinese records report that under the reign of *Cheng-te* (1506-22) the Fo-lang-gi took the kingdom of Malacca by force, expelled its king, and in the 13th year of *Cheng-te* (A.D. 1518) they sent a high officer 加必丹末 *Kia-pi-tan-mo* (Capitano) and others with tribute to China.—According to De Barros the Portuguese (Andrada Perez) arrived at Canton in 1517.

The 和蘭 *Ho-lan* or 紅毛番 *Hung-mao-fan* (red-haired barbarians), by which name the Dutch are to be understood, are also treated at length in the Ming-shi, where their conquests in the Indian Archipelago and their intercourse with China in the 17th century are spoken of. The Chinese chronicler notices, that when Cheng-ho in the first half of the 15th century visited the countries of the Indian sea he did not hear of the Ho-lan. It is only under the reign of *Wan-li* (1573-1629) that the first mention of them occurs in the Chinese annals. We know from European sources, that the first appearance of the Dutch in the Archipelago dates from A.D. 1596.

It is a curious fact but easily understood, that the Chinese in the Ming period took the *Fo-lang-gi* as well as the *Ho-lan* to be a people of the Indian Archipelago.

Chapter CCCXXVI:—古里 *Ku-li* is a great kingdom in the western Ocean, the great "rendezvous" of foreigners. It borders south upon *Ko-chi* (*Cochin*, see the following), north on 狼奴兒 *Lang-nu*. Five hundred *li* to the east is the kingdom of 坎巴 *Kan-pa*. From Ku li to Ko-chi three days' sail, to *Si-lan* (Ceylon) ten days. Ku-li is probably *Calicut* on the Malabar coast.

柯枝 *Ko-chi*. This kingdom is situated one day's sail north-west of *Siao K'o-lan* (Coilam, see the next). It seems to me that *Cochin*, which is properly called *Cochi* by the natives, a seaport situated on the Malabar coast, is here meant.

小葛蘭 *Siao Ko-lan* (little *Ko-lan*). It borders on Ko-chi and is situated south-east of the latter and north-west of *Si-lan* (Ceylon). By ship it can be reached from this (island) in six days. East of Siao K'o-lan there are high mountains, to the west is the sea. There is also a place (port) 大葛蘭 *Ta K'o-lan* (great *K'o-lan*), but it is seldom visited by the ships, owing to the violence of the waves and the difficulty of anchoring. By K'o-lan doubtlessly *Quilon* is to be understood, the great mediæval port of trade on the Malabar coast. Col. Yule states, that the name was properly *Kollam*.

錫蘭山 *Si-lan-shan* (i.e. the mountain of *Si-lan* or Ceylon). From Su-men-ta-la (Sumatra) it can be reached with favourable wind in ten days. Ceylon is spoken of at length in the Ming-shi. Amongst other things there the curious mark of Buddha's foot on a mountain is reported and Buddha's tooth relic is also mentioned.

榜葛剌 *Bang-k'o-la*. From Su-men-ta-la this country is reached in twenty days. Bang-k'o-la is to be identified with Bengal.

沼納樸兒 *Jao-na-pu-r*. This country lies west of Bang-k'o-la (Bengal) and is also known under the name 中印度 *Chung In-du* (middle Hindu). In ancient times it was the kingdom of Buddha. This is, I think, the same as the *Zuangpur* on Fra Mauro's map (15th century; see Yule's *Cathay*, CXXXVIII.)

On a historical map of India, referring to the 15th and 16th centuries, I find a king-

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dom Joonpoor marked in that part of India, which in our days is called Orissa.

祖法兒 *Dsu-fa-r*,* a Mohammedan country situated to the northwest of Ku-li (Calicut), distant ten days' sail. Among the products of Dsufar 俺八兒 *An-ba-r* (ambergris) is mentioned. Evidently the seaport *Dsahffar*, on the south coast of Arabia, is meant.

木骨都束 *Mu-gu-du-su*, a barren country twenty days' journey from Siao K'o-lan (Quilon). This is *Mogedoxu*, a port on the east coast of Africa.

不剌哇 *Bu-la-wa*, adjoins Mugudusu. This is *Brawa* situated south of Mogedoxu.

阿丹 *A-dan*, twenty-two days' sail west of Kuli (Calicut). A-dan doubtlessly denotes *Aden*.

剌撒 *La-sa*, this country is reached from Kuli with favorable winds in twenty days. It is devoid of grass, for it never rains there. I am inclined to identify La-sa with *L'Ahsa* on the Persian gulf. This port is mentioned by Ibn Batuta.

麻林 *Ma-lin*, a country the position of which is not given. It is only said that it is very far from China.

忽魯謨斯 *Hu-lu-mu-sze*. Northwest of Ku-li twenty-five days' sail. In my Notices of the Mediæval Geography of Asia I have translated the whole article referring to Hu-lu-mu-sze or *Hormus* from the Ming history.

溜山 *Liu-shan* (*Liu* hills), south of Silan (Ceylon) seven days' sail with favorable wind and ten days southwest of the *Maoshan* (see above Nan-po-li, which is near Sumatra). This position here given seems to point to the *Chagos Archipelago*.

比剌 *Bi-la* and 孫剌 *Sun-la*, two countries, very far from China. Position not indicated.

南巫里 *Nan-wu-li* (can also be read: Southern *Wu-li*), situated in the Southeastern ocean.

* On Dsufar and the following three countries see for further details in my pamphlet on the Arabs, pp. 18, 21.

加異勒 *Kia-i-le*, a small kingdom in the western sea. This may be *Kail* in Southern India, or as it is called by N. Conti *Kahila*.

甘巴里 *Kan-pa-li* is also a small kingdom in the western sea. I would observe, that a kingdom *Kampilah* is mentioned among the kingdoms of India in the 14th Century (comp. Yule's M. Polo 2d ed. II. 421). Masudi speaks of an island *Kanbalu* distant 500 parsangs from Oman and one or two days from the Zindj coast (eastern African coast).

阿撥把丹 *A-fa-ba-dan* and 小阿蘭 *Siao-a-lan* (little Alan) are two little kingdoms adjoining Kan-pa-li.

急蘭丹 *Ki-lan-dan* and 沙里灣泥 *Shi-li-wan-ni*, position not indicated.

底里 *Di-li*. This country adjoins Jaona-pur (see above). Its ruler *Ma-ha-mu* in A.D. 1412 sent an embassy to the Chinese Court. It seems that Di-li denotes *Delhi*.

千里達 *Ts'ien-li-ta* (the first character perhaps a misprint for 干 *Kan*). Position not given.

失剌比 *Shi-la-bi*, mentioned in the beginning of the 15th century (*Sivaf?*)

古里班卒 *Ku-li-pan-tsu*: there are heavy rains in summer in this country.

剌泥 *La-ni*; a Mohammedan country. In connection with it the Ming-shi enumerates the following ten countries, which are stated to be situated beyond La-ni, viz.:

夏剌比 *Hia-la-bi*, 奇剌泥 *K'i-la-ni*, 彭加那 *P'eng-kia-na*; 八可意 *Ba-k'o-i*, 窟察泥 *K'u-ch'a-ni*, 烏沙剌踢 *Wu-sha-la-ti* (Guzerat?), 坎巴 *K'an-ba*, 捨剌齊 *She-la-tsi* (Shiraz?), 阿哇 *A-wa*, 打回 *Da-hui*. 白葛達 *Po-k'o-ta* (White K'o-ta) and 黑葛達 *Hei-K'o-ta* (Black K'o-ta). Position not given.

拂菻 *Fo-lin*. Of this country, which has generally been identified with the Byzantine empire, I shall give a translation of the whole account found in the Ming-shi.

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Fo-lin is said to be the same as 大秦 *Ta-ts'in* of the Han dynasty. The intercourse of this country with China dates from the time of emperor *Huan-ti* (A.D. 147-168). It was known during the *Tsin* and *Wei* dynasties (265-420 and 386-558) under the same name and used to send tribute to the court).* The T'ang (618-907) called it *Fo-lin*,† as did also the Sung (960-1280), and during the latter dynasty Fo-lin repeatedly sent envoys with tribute to the Chinese court. It is however doubtful whether *Ta-tsin* and *Fo-lin* are the same (*i.e.* the Ming chronicler expresses this view). Towards the end of the Yüan (Mongol) dynasty (1280-1368) a man from the kingdom of Fo-lin by name 捏古倫 *Nie-yu-lun* (Nicolas) had come to China for the sake of trade. Owing to the troubles, which took place when the Yüan were overthrown, he was not able to return home. Tai-tsu (the first Ming emperor) heard of his embarrassment and in the 8th month of A.D. 1371 sent for him and gave him the permission to return home. At the same time Nie-gu-lun was intrusted with a letter of the emperor addressed to the king of Fo-lin in the following terms:

"Just as the Sung dynasty had not been able to sustain its power in China and had been abandoned by Heaven, the Yüan (Mongols), who originate from the 沙漠 *Sha-mo* (Gobi desert) and who have ruled over China for more than a hundred years also incurred the ire of Heaven and lost the empire owing to their stupidity and viciousness. Troubles broke out, which disturbed China during eighteen years. Then a number of valiant men united (to save the fatherland). I was at that time a man of the common people* in 淮右 *Huai-yu*† and felt the duty to save the people with the assistance of Heaven. I appointed civil and military officers, passed to the east of the 江 *Kiang* (Yang-tze-kiang), organized a host, and in the space of fourteen years I succeeded in triumphing over my adversaries. After having conquered the provinces in the south in the west and in the north I restored peace in our Chinese empire and re-established its ancient frontiers. Now four years have passed since I have been elected emperor by the officers and the people. I have adopted for my dynasty the name 大明 *Ta-Ming* (the great Ming). Envoys have been sent to all the kingdoms of the barbarians in the north, the south, the east and the west to make known my accession to the throne. It is only your kingdom Fo-lin on the western sea to which, owing to its great distance from China, this fact has not yet been notified. Now I send you the present letter by one of your subjects by name *Nie-gu-lun*. Although I cannot compare myself with the sage rulers of ancient times and I have not the pretension to attract by my modest qualities the kingdoms of the world (萬方), I nevertheless cannot forbear making known to the world that I have pacified China."

Subsequently the emperor sent an envoy by name 普剌 *P'u-la* with a rescript and presents to the ruler of Fo-lin. Accordingly the latter dispatched an envoy with tribute to the Chinese Court. But this was the only instance that the kingdom of Fo-lin had sent tribute during the time of the Ming.‡

"Under the reign of *Wan-li* (1573-1620) a man from the Western Ocean arrived at the

* There can be little doubt that the ancient Chinese by *Ta-ts'in* understood the Roman empire and that the ruler of this kingdom, by name 安敦 *An-tun*, who is stated in the history of the Han dynasty to have sent in A.D. 166 an envoy to the Chinese emperor, is the same as emperor *Antoninus* (more generally known under the name of Marcus Aurelius) who reigned from A.D. 161 to 180. The question of this Roman embassy to China has repeatedly been ventilated by our European orientalists.

† *I.e.* the eastern Roman empire. Comp. my pamphlet on the Arabs, p. 23, and Notes on China Mediæv. Trav. p. 86.

* 布衣 literally: cotton clothed.

† Answering to the western part of the present province of *An-hui*, west of the Yang-tsze-kiang.

‡ It would be interesting to know, whether any corroboration of the intercourse between China and the Byzantine empire, as recorded in the Chinese annals, can be found in the Byzantine chronicles of the time here spoken of.

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capital (Peking).* He stated, that 天主耶穌 *Tien-chu Ye-su* (the Lord of Heaven Ye-su) was born in 如德亞 *Ju-de-ya*, which is the same as ancient 大秦 *Ta-ts'in* (evidently the view of Ricci). He reported further that this State had existed since the creation of the world for the last 6000 years(其國自開闢以來六千年), that this fact is ascertained by tradition as well as it is written in the books, explaining the origin of all things, that the Lord of Heaven created men, etc. But all these reports are lies unworthy of belief."

After this account respecting Fo-lin the Ming-shi gives a long article on 意大利亞 *I-ta-li-ya* (Italy) in which it is stated that under the reign of *Wan-li* (1573-1620) a man from this country, which is situated in the middle of the western sea, arrived at the capital. His name was 利瑪竇 *Li Ma-t'ou*.† He made a map of the world, under the title 萬國全圖 *wan-kuo-ts'üan-t'u* (map of the ten thousand kingdoms) and stated in this work, that there are in the world five 大洲 *ta-chou* (great islands, parts of the globe). The first is called 亞細亞 *A-si-ya*. It comprises more than a hundred kingdoms and *China* is one of them. The second is 歐羅巴 *Ou-lo-pa* (Europe) with more than 70 kingdoms. *I-ta-li-ya* ranges under them. The third is 利未亞 *Li-wei-ya* Lybia. (I am not aware why Ricci prefers this name to *Africa*). It numbers also more than a hundred kingdoms. The fourth is 亞墨利加 *A-mo-le-kia* (America). It is very large and divided into a northern and a southern part. Afterwards the fifth was discovered and called 墨瓦臘泥加 *Mo-wa-la-ni-kia* (Magellanica).‡

With respect to the first arrival of the Jesuit missionaries at Peking and their establishment there, we find in the Ming-shi the following details, which are in complete accordance with the information given by Du Halde on the same subject, and prove the authenticity of the reports of those missionaries:—

"In the 9th year of the reign of *Wan-li* (A.D. 1581) *Li Ma-t'ou* (Ricci) had first embarked and after a sea voyage of 90,000 *li* arrived at the province of *Kuang-tung* at 澳 *Ao* (*Macao*, properly 澳門 *Ao-men* in Chinese) situated in the district of 香山 *Hiang-shan*. Then his doctrine infected China (其教遂沾染中土). In A.D. 1601 he arrived at the capital (Peking), and the eunuch *Ma-t'ang* introduced him to the emperor, with the presents he had brought as tribute. Li Ma-t'ou stated that he was a man from 大西洋 *Ta-si-yang* (great western Ocean). Thereupon the ministers of the Board of Rites made a long report to the emperor, pointing out that Li Ma-t'ou seems to be a liar, for according to the *Hui-tien* (collection of the statutes of the Ming) there is indeed a country *Si-yang So-li* (see above) but nobody has heard of a country *Ta-si-yang*. Moreover this man has appeared at Court 20 years after his arrival in China. And what did he offer to the emperor as tribute? Nothing but strange things, which have no resemblance to those rare and precious presents usually offered by the envoys from distant countries. He has brought for instance portraits of the Lord of Heaven and of his mother, and also some bones of immortals (神仙骨). As if an immortal, who soars up to Heaven, should be provided with bones! 韓愈 *Han-yü* (a scholar) of

* Matthæus Ricci, see notes † and ‡.

† This is the Chinese name which *Mathæus Ricci* adopted in China. It can be read on his tomb-stone with Chinese and Latin inscriptions, raised by imperial order in the Portuguese Cemetery situated near the (western) *Ping-tsze-men* gate of Peking. Ricci arrived in China A.D. 1583, but it was only in 1600 that he was allowed to visit Peking, where he died 1610.

‡ Under this name was included an extensive tract of land supposed to extend from close contiguity with South America to several degrees beyond the South Pole. Comp. A. Wylie's Notes on Chinese Literature, p. 47. *Pantoja*, an Italian Jesuit, wrote in compliance with an imperial order, as an accompaniment to Ricci's map of the world, a concise geography of the world, which, after Pantoja's death, was published in 1623 with some additions, under the name of 職方外紀 *Chi-fang-wai-ki*.

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the *T'ang* has said, that such unclean things can only bring mischief and therefore ought not to enter into the palace." After this the report blamed the behaviour of the eunuch Ma T'ang, who should have previously applied, before introducing Li Ma-t'ou into the palace, to the Board of Rites, as it is the rule, that the things presented as tribute might have been examined. "This man (Ricci) is staying privately in a Buddhist temple of the capital, and we know nothing about him and his intentions. It is the rule that in the case of foreign countries sending tribute to the court the envoys are rewarded and entertained as guests. Now we propose to bestow upon Li Ma-t'ou a cap and a girdle and to send him back. He ought not to be allowed to live secretly in either of the two capitals, nor to enter into intimacy with our people." After this the emperor decided nothing, when in the 8th month the Board of Rites again laid before the emperor a report, complaining that they had been waiting vainly five months for His Majesty's decision in the matter of Li Ma-t'ou. They now tried to prove that it would injure his health if he were staying any longer in Peking. "Just as a bird or a deer, when put into a cage is mourning for its forests and luxuriant grass, likewise men also do not feel easy in a city." They stated further that Li Ma-t'ou did not attach any value to presents and they pretended that he himself was desirous to live in the mountains. Accordingly the Board of Rites proposed to send him to Kiang-si, alleging that people living in the deep valleys and mountains of that province are said to attain a high age. However the emperor did not pay attention to these arguments. On the contrary he was pleased with the man who had come from so far a country and ordered him to remain in the capital, bestowing upon him rich presents, giving him a house and paying for his maintenance. Subsequently the officers as well as the people conceived an affection for him and held him in great esteem. He died in the 4th month of 1610 and was buried by imperial order in the western suburb of the capital.*

On the first of the 11th month of the same year an eclipse of the sun happened, and it turned out that the (Chinese) astronomer had made a grave mistake in his calculation, whereupon the emperor gave order to change the mode of calculation. In the next year the president of the Astronomical Board pointed out two men from the great western ocean by names of 龐迪我 *Pang Ti-wo* and 熊三拔 *Hiung San-pa*, deeply versed in astronomy and who calculated according to methods unknown in China. A councillor of the Board of Rites proposed to examine again the Mohammedan system of calculating introduced by Hung-wu (the first Ming emperor), and to invite for this deliberation the afore mentioned foreigners. The emperor consented.

Since the time *Li Ma-t'ou* had first entered the Middle Kingdom his followers arrived in great numbers. One of them by name 王豐肅 *Wang Feng-su*, who lived in Nan-king, was an ardent propagator of the doctrine of the Lord of Heaven and attracted the people of all classes, officers as well as the peasants in the villages. However the Board of Rites hated the followers of this religion and was always disposed to put them to all kinds of inconveniences. In 1616 the Board of Rites laid before the emperor a report in which it was suggested that the doctrine of the Lord of Heaven is a fallacious and vicious one, exciting the people. It was tried also to prove that they (the missionaries) are *Fo-lang-gi*.† *Wang Feng-su*, 陽瑪諾 *Yang Ma-no* and others were accused of seducing the people to assemble on the first and the fifteenth days of every month to the number of ten thousand men,

* Ricci's gravestone is found on the so-called *Portuguese* cemetery half an English mile west of Peking (see note †, p. 391). The greater part of the illustrious Jesuit missionaries in China of the 17th and 18th centuries repose there.

† *Faranghi* or *Franks*. As we have seen, the Chinese understood by this name generally the Portuguese, who owing to their affairs in Macao of course had a bad repute in China.

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under the pretence of praying, but in fact to plot secretly, in the same way as the (secret) society called 白蓮 *Po-lien* (White Lotus) does, being also in collusion with the foreigners in *Ao* (Macao). The effect of this report was that an imperial decree went out, banishing the followers of the doctrine to the province of Kuang-tung. In the 4th month of 1618 *P'ang-ti-wo* addressed to the emperor a petition, in which he solicited to be left with his companions, ten in number, in the capital, alluding to their merits and his having held an office in the capital for 17 years. He tried also to prove that his doctrine had nothing to do with conspiracies etc. But he was refused by the emperor and the foreigners went away discontented. Subsequently *Wang Feng-su* changed his name and passed into Nan-king, where he taught secretly his doctrine as before. It was impossible to get at the truth.

In his country (I understand Wang Feng-su's country) the people are very clever in making cannons (礮). They are larger than those brought from the great western ocean. After one of these cannons had been received in China attempts were made to imitate them. But it was impossible to make use of these arms. During the reigns of *T'ien-ki* (1621-28) and *Ch'ung-cheng* (1628-44) men from *Ao* (Macao) came to the capital, and as they proved to be very clever in military arts they were employed in the war in the north-east (against the Manchus).

Under the reign of *Ch'ung-cheng* (1628-44) it happened that the calculation of the calendar had fallen into disorder, and the Board of Rites proposed to apply to the followers of the doctrine of the Lord of Heaven, namely 羅雅谷 *Lo-ya-ku* and 湯若望 *T'ang Jo-wang* and others and to appoint a committee in order to rectify the ancient methods of calculation by means of the new system of the foreigners. The emperor agreed, and in 1628 a book was published entitled 崇禎歷書 *Ch'ung-cheng li-shu* (or the almanac of Emperor Ch'ung-cheng) which was superior to the former almanac 大統歷 *Ta-t'ung-li*.

These (christian) foreigners who had come to the east had, in the Middle Kingdom, the repute of being the most intelligent, learned and honest men. They preached their doctrine and wrote many useful books on matters never before heard of by the Chinese people. They never asked for any payment. They became well known among the people and even high officers made them their friends.

After this the Ming history enumerates the following Jesuit missionaries under their Chinese names and indicates also their native countries:—

The following four are stated to be from 意大里亞 *I-ta-li-ya* (Italy), 龍華民 *Lung Hua-min* 畢方濟 *Pi Fang-tsi* 艾如畧 *Ai Ju-lio* 熊三拔 *Hiung San-pa*.—Next are mentioned: 鄧玉函 *Jeng-yü-han* from 熱而瑪尼 *Je-r-ma-ni* (Germany) 龐迪我 *P'ang Ti-wo* from 依西把尼亞 *I-si-pa-ni-ya* (Hispania) and 陽瑪諾 *Yang Ma-no* from 波而都瓦而 *Po-r-tu-wa-r* (Portugal.)*

E. BRETSCHNEIDER, M.D.

* The document above translated is an honorable monument raised in Chinese history to the memory of those venerable Jesuit missionaries, who preached the gospel in China nearly 300 years ago. It proves at the same time, that their statements with respect to their influence at Court and the conversion of the highest Chinese officers have by no means been exaggerated. A very valuable pamphlet, giving a list of all the Jesuit missionaries, who since *Franciscus Xavier* (A.D. 1552) have laboured in China, has lately been published by the learned Jesuit Fathers at Shanghai. The list shows also the names the missionaries adopted in China, and besides this, short biographical notes have been added. This useful compilation enables me to identify the names of the missionaries mentioned in the Chinese record. I may give here their European names:—

Li-Ma-t'ou, *Matthaeus Ricci*, born at Macerata in Italy in 1552, arrived in China 1583, died at Peking 11 May 1610.

Lung-Hua-min, *Nicolaus Longobardi*, born in Sicily 1582, arrived in China 1597, died at Peking 11 Dec. 1654.

P'ang Ti-wo, *Didacus de Pantoja*, a Spaniard, born 1571, arrived in China 1599, died at Macao 1618.

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Hiung San-pa, Sabbathinus de Ursis, born at Naples 1575, arrived in China 1606, died at Macao 1620.

Yang Ma-no, Emmanuel Diaz (jun.), a Portuguese, born 1574, came to China 1610, died at Hang-chow 1659.

Pi Fang-tsi, Franciscus Sambiaso, born at Naples 1582, came to China 1613, died at Macao 1649.

Teng Yü-han, Joannes Terrenz, born in Switzerland 1576, came to China 1621, died at Peking 1630.

T'ang Ju-wan, Johann Adam Shall von Köln, a German, born 1591, came to China 1622, died in Peking 1666.

Lo Ya-ku, Jacobus Rho, born at Milan 1590, came to China 1624, died in Peking 1638.

Ai Ju-lio, J. Aleni, born at Brixia 1582, came to China 1613, died at Fuchou 1649.

The name *Wang Fen -su* is not found in the list of the Jesuit missionaries, probably this Father appears there under another name. We have seen above the Chinese statement about his having changed his name.

SHORT NOTICES OF NEW BOOKS*

AND LITERARY INTELLIGENCE.

The Chinese Recorder and Missionary Journal.—March–April, 1876. Shanghai, Mission Press.

We notice with satisfaction the gradually increasing amount of directly Missionary information accumulating in this periodical. As to matters of general interest, we direct the attention of Sinologists to the bibliographical contribution here given among the statistics of the Amoy Mission concerning the various publications bearing on the Amoy Dialect and ranging in date from A.D. 1730 to 1875. The number of books published by the Amoy Missionaries in Romanized Colloquial appears at first sight astonishing, but explains itself by the fact that the difference between the written language of China and the vernaculars of Fohkien is far greater than is the case with any other Chinese dialect. With the single exception perhaps of Hakka, the vernacular of all other parts of China is intimately interwoven with the general written language, and can therefore easily be written down in the ordinary Chinese character with the help of the so-called 俗字, the existence of which is recognized even by Kanghi's Imperial Dictionary. But the Fohkien vernaculars, and the Amoy dialect among them form a language historically, to a great extent at least, unconnected with the growth of the written language of China, and therefore well able even now-a-days, when a long continued fusion between the two languages has modified the distance originally separating them, to stand alone without the help of the written character.

Friends of natural science will take up with interest two articles in the number before us, one written by Mr. Ross the other by Mr. Corner. Mr. Ross, in "Some Notes on Liao Tung," combats the opinion expressed by Baron Richthofen concerning the origin of that semi-clayey soil called *loess*, so universal in the North of China. The Baron ascribed the origin of this peculiar stratum to the action of wind, but Mr. Ross brings forward, in a series of interesting notes on a cross section of Liao-Tung, a good show of reason unfavourable to the probably hasty hypothesis of Baron Richthofen. Mr. Corner contributes an article entitled "A Journey in Formosa" and frankly confesses at the outset that, "while compiling some notes on a journey through Formosa to communicate to the Geographical Society," he put together, in acknowledgment of assistance received by a Missionary, "a few remarks on the route" for the Missionary Journal. The crumbs from the rich man's

* Copies of the works marked thus not having reached us, we quote from other reviews.

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table thus offered to the Chinese Recorder are interesting enough as showing the success achieved by English Protestant Missions among the Aborigines of China, but are otherwise but a recital of the ordinary incidents of inland travel. There is finally in the number before us the usual sickening dose of Canon MacClatchie's splenetic lucubrations on the term question, the Reverend gentleman painfully labouring to prove by quoting his own publications and misquoting Choo-He that "*Shin* corresponds to *theos* and *deus* and never does or can mean 'spirit,' and *ling* corresponds exactly to *pneuma* and *spiritus* and therefore means 'spirit' in the sense of pagandom." The amount of hair-splitting dialectic required to prove this result, which is the reverse of the ordinary acceptation of the terms referred to, is enough to give one the horrors.

The T'ai-Ping Rebellion.—A Lecture delivered at the Temperance Hall for the benefit of the Shanghai Temperance Society. Revised and enlarged, by the Rev. M. T. Yates, D.D. Shanghai, *Celestial Empire* Office. 1876.

This revised and enlarged edition of Dr. Yates' Lecture on the T'ai-ping Rebellion, first published in the columns of the *Celestial Empire*, and as such briefly alluded to in our preceding number, deserves an honourable place in the already voluminous literature of the subject rapidly accumulating both in China and in Europe. But in bestowing this praise on Dr. Yates' Lecture we refer only to that part of the publication before us which deals with the local events, connected with the occupation of Shanghai by the Triad Rebels, and witnessed by Dr. Yates during one of the most exciting periods in the history of Shanghai. To this local insurrection three-fourths of the book are devoted, and Dr. Yates comes before us here as a reliable eye-witness, describing in the most vivid manner scenes which will never be effaced from the memory of the reader, and thereby contributing valuable material to the local history of Shanghai in particular and the Triad Rebellion in general. But as to the T'ai-ping Rebellion, Dr. Yates' account, confined to the first eight pages of his brochure, is extremely incorrect. He appears to be in ignorance of Hamberg's account of the origin of the T'ai-ping Rebellion, which, published in 1854 on the basis of the most reliable information, has been the one fountain source from which all other existing accounts of the origin of this famous T'ai-ping Rebellion have drawn their knowledge. Hamberg, a Hakka Missionary, had special facilities to obtain a correct account of the origin of this Hakka Rebellion, and everything that has transpired since Hamberg wrote has but confirmed the reliability of his sources of information. Dr. Yates now comes forward stating that he "had the privilege of associating for a year with two young men who were eye-witnesses of and actors in all the movements of the chief of that rebellion from the time of his dream until his active opposition to the Government, a period of about one year." Dr. Yates further describes these two young men as "sons of the Southern King," and after reciting the tales, he elicited from them, some of which, as he himself acknowledges, are "wonderful to relate," he winds up by saying, "this account furnished me by the two young men I consider perfectly reliable." Truly Dr. Yates' faith is great, but we submit that this very faith makes him an unreliable authority as a historian. If Dr. Yates will peruse Hamberg's account, or visit with us the mother and eldest son of the "Southern King" still kept in durance vile, the one in the Nam-hoi the other in the P'un-ü prison of Canton city, where we have often visited them, he will easily be convinced that his "two young men" were not brothers, but the one the second son of Fung-yun-san (the Southern King) and the other his cousin Fung-a-shu, that these two were not eye-witnesses and in fact took no part at all in the wonderful events they related in connection with the first origin of

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the T'ai-ping rebellion, and that in speaking of "Fung, the elder of these young men, one of the first of Hung Siu-chuen's disciples" he (Dr. Yates) mistook the son for the father. No doubt, Dr. Yates' memory is at fault as far as the tales related to him concerning the T'ai-ping Rebellion are concerned, whilst with regard to the local rebellion of Shanghai witnessed by himself it preserved the freshness of youth.

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*Notes on Chinese Mediæval Travellers to the West.** By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. London, Trübner & Co., 1876.

This is a reprint of a series of articles which originally appeared in the *Missionary Recorder* and were repeatedly referred to by ourselves in previous numbers. We confine ourselves therefore to recommending to our readers the study of a book, which together with the author's *Notices of Mediæval Geography and History*, which we shall refer to below, constitute Dr. Bretschneider an authority on a subject so little known at present and so rapidly pressing itself upon public attention as that of the Geography and History of Central Asia.

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*Archæological and Historical Researches on Peking and its Environs.** By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. London, Trübner & Co., 1876.

This brochure is, like the preceding, a reprint from the pages of the *Missionary Recorder*. Dry as the details of an archæological inquiry must necessarily be, the work is of not merely local interest for Pekingese, but of importance to all Sinologists as the harbinger of a branch of science which, as far as China is concerned, is yet in its infancy.

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*Notices of the Mediæval Geography and History of Central and Western Asia.** Drawn from Chinese and Mongol writers, and compared with the observations of Western Authors in the Middle Ages. By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. Accompanied with two maps. London, Trübner & Co. 1876.

With the foregoing publication Dr. Bretschneider deservedly takes his place by the side of Ritter, Klaproth, De Guignes, D'Ohsson and Yule, whose contributions to the geography and history of Central Asia Dr. Bretschneider here supplements regarding a point where all his predecessors were to a great extent left in a maze, being, as far as the the Middle Ages were concerned, entirely thrown upon other than Chinese or Mongolian sources of information. In the work before us Dr. Bretschneider, having discovered a Mongolian Chinese Map of Central and Western Asia dating from 1330 A.D. which is therefore the oldest known map of Asia, compares the Chinese accounts of the sway of the Mongols over Asia in the Middle Ages with the reports of Mahommedan and other foreign authors as embodied in D'Ohsson's famous History of the Mongols. He gives next a full account of the Western Liao or Kara Khitai nation which overran Central Asia, founding an empire which lasted nearly a century till it was overthrown by Genghis Khan (A.D. 1218). The mediæval history of the Mahomedans in China, opened up to us but lately by Palladius and Dr. Bretschneider's "Arabs as known by the Chinese," receive here also further elucidation, being traced back to the days of the Tang dynasty (A.D. 618-905). The author then treats of Genghis Khan's expedition to Western Asia, and finally explains the above-mentioned Mongolian map in all its details, point by point. Considering that in all probability Central Asia will soon attain to great political importance and for all we know become once more the battlefield of the greatest nations in the world, the importance of Dr. Bretschneider's researches cannot possibly be overrated. Had Central Asia a Livingstone and Stanley to boast of, it would soon be apparent how much greater a destiny is reserved in the

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history of the world for Central Asia than for Central Africa.

Report on the newly-opened ports of K'iung-chow (Hoi-how) in Hainan and of Hai-phong in Tonquin. Visited in April, 1876. By N. B. Dennys, PH.D., Secretary of the Hongkong General Chamber of Commerce. Hongkong, Noronha & Sons. 1876.

Dr. Dennys confines himself, in his able and exhaustive Report on Hainan, strictly to business and states the results of his enquiries into the tradal capabilities of the newly-opened port of Hoi-how in a business-like manner, satisfactory no doubt to the Chamber of Commerce, but affording very little matter of interest to any one not interested in trade. He states in the briefest possible manner the difficulties of navigation in approaching the Northern end of the island, which appear to have been much overrated, describes the port of Hoi-how, its tides, typhoons, temperature, and water supply. He further details the town of Hoi-how, and its tradal facilities, and remarks on the probable location of Consular and Customs Offices and of the Foreign Settlement. Next follow tabular statements of Imports and Exports, also of the principal articles of the Provision Markets, and of weights and measures. Finally we have a few remarks on the Prefectural City K'iung-chow-fu, which by some slip of the pen is described as "the provincial capital," a few words on inland communication, adjacent ports, mines, health and a tabular view of Natural History. Dr. Dennys omits to summarize his view of the value of the new port, and of its commercial prospects, but from a few casual remarks dropped here and there it is pretty plain that he found that the native merchants and officials expect but little interference with the usual course of native trade from the opening of this port to foreign commerce, that there are other ports on the island far more suitable for the development of a foreign trade (especially with Tonquin and Annam), and that practically the centre of the Hainan trade is in Pakhoi on the opposite mainland of China. This unfavourable aspect of affairs as viewed by the Deputy of the Chamber of Commerce coincides with the reports on Hainan made by Mr Taintor, of the Maritime Customs, Mr. Swinhoe of the English Consular Service, and receives the strongest confirmation by the native historical and geographical descriptions of Hainan from which it appears that "Hainan was for many successive centuries the receptacle not only for turbulent classes of the Chinese population, who were frequently deported here in masses, but also the favourite *locus pœnitentiæ* for disgraced officials who for real or alleged delinquencies were banished to what was rightly considered the most forlorn and pestilential region within the Imperial dominions," (see Mayers, on the Island of Hainan, J. N. C. B. Royal Asiat. Soc. New Series No. VII., p. 13). Dr. Dennys omits all reference to the famous pearl fisheries, carried on, within a few centuries ago, on the north coast of Hainan, official statistics of which are given in native records, showing a yield of Taels 28,400 worth of pearls in A.D. 1476. Since that time however, the pearl fisheries steadily decreased in value down to A.D. 1599, when the return was only Taels 2,100 (see *Notes and Queries*, Vol. I., p. 2), whereupon the fisheries appear to have been closed. The pearls obtained from these fisheries, along with the scented woods and tortoise shell with which Hainan formerly used to supply the Imperial Court, were for centuries the principal inducement to the Chinese Government to enter upon the gradual conquest of the island and to maintain that constant and expensive warfare with the Aborigines in the jungles of the interior which continues to the present day.

It may be of use to many who take an interest in the new port, bad as it is, to put together here the existing literature on the subject of Hainan. Apart from general

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works bearing on the topography of China the following works have special reference to Hainan: Notes & Queries on China and Japan, vol. I., p. 83 (Aborigines of Hainan), vol. II., p. 17 (Aborigines of Hainan); China Review, vol. I., p. 266 (Topography of Hainan), vol. II., p. 332 (Hainan); R. Swinhoe, Natural History of Hainan; R. Swinhoe, Revised Catalogue of the Birds of China and its islands; G. E. Taintor, Report of a Trip round Hainan; Journal N. C. B. Royal Asiatic Society, New Series No. VII., Article I., a Historical and Statistical Sketch of the Island of Hainan; Article II., The Aborigines of Hainan; Article III., Narrative of an exploring visit to Hainan.

The second part of Dr. Dennys' Report refers to the commercial aspect of the port of Hai-phong, recently opened to foreign trade under a treaty made by the French Government with the King of Tonquin, who is now but a vassal of Annam. This part of the report is from the pen of Mr. H. L. Dennys, who treats his subject in precisely the same manner in which Hoi-how had been treated by Dr. Dennys. Hai-phong, it appears, consists at present but of two small villages situated at the banks of a river, and forms the port of Tonquin, where there is at present but little trade to be done. The capital of Tonquin, Hanoi, is situated, some 150 miles distant, on the banks of the same river, the waters of which take their rise in the Yunnan Province. In this contiguity to Yunnan appears to lie almost all the importance of the newly-opened port of Hai-phong. Unfortunately the river which connects Hai-phong with Yunnan is extremely shallow and infested with pirates, but considering that the government of Tonquin is under French tutelage these obstacles may in course of time be diminished if not altogether removed.

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*British Opium Policy and its results to India and China.** By F. S. Turner, B.A. London. 1876.

The question this prize essay deals with has been so fully discussed both in China and in England that we need not enter upon the matter here. The opium question is here treated in all its bearings in a vigorous and lucid but at the same time fair and moderate manner.

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*Mandalay to Momien.**—A narrative of the two expeditions to Western China of 1868 and 1875, under Col. E. B. Sladen and Col. Horace Browne. By John Anderson, M. B. Edinburgh, F. R. S. E., with maps and illustrations. London MacMillan & Co., 1876.

This pamphlet contains a spirited account of the two famous expeditions, the former of which achieved a definite result in the knowledge gained of the strange hill-tribes located between the frontiers of Burmah and China, the Kukhyens, Shans and Panthays, and in the appointment of a British resident at Bhamo, whilst the net results of the second expedition made famous by the tragic death of Margary are yet involved in the shrouds of diplomatic mysteries. It requires however no prophetic vision to foretell that Margary's death will be atoned for by results far outstripping the most sanguine hopes which poor Margary and the other intrepid explorers of the Yunnan trade route, Sladen, Elias, Cooke, Gordon and Brown, had ever built upon that second expedition.

Collectanea Bibliographica.—The following recent publications contain, among other subjects, articles of interest for Sinologists:—

Sitzungsberichte der K. K. Akademie d. Wissensh. in Wien. Philos. histor. Classe. No. 5-9. Pfizmaier, aus der Geschichte des Zeitraumes Yuen-khang von Tsin; Pfizmaier, die Sinto obannung des Geschlechtes Nakatomi.

Mittheilungen der K. K. Geogr. Gesellschaft in Wien. Redig. von M. A. Becker., N. F. 9 Bd. No. 2. A. v. Roretz, Bericht über eine Reise durch die südl. Provinzen von Japan (Schl.)

Mittheilungen aus J. Perthes geogr. Anstalt &c., auf d. Gesammtgebiete d. Geographie, von A. Petermann. 22 Bd. III. Die Mongolei u. das Land der Tanguten.

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Oberstlieut. Przewalsky's Reisen, 1870-73.

Das Ausland, No. 8 H. v. Barth, Przewalsky's Reisen in der Mongolei und im Tanguten lande.—No. 14. Aus dem Volksleben der Chinesen.

Magazin für die Literatur des Auslandes, 45 Jahrg. No. 8. Ein reisender Ungar über die Mongolen; No. 10 Kampfweise der chines. Truppen u. der mahomed. Insurgenten; No. 11. Chines. Silbenlexicon; No. 17. China: die Lotusblume der guten Lehre.

Globus.—Hrsg. von R. Kiepert. 29 Bd., No. 13-15. Dr. Morice's Reise in Französish Cochin-China 1-3; A. Kohn, Przchewalsky's Reise von Kiachta nach Peking.

Die Natur.—Hrsg. von O. Ule u. K. Müller. N. F. 2 Jahrg., No. 7. A. Kohn, Przewalsky's Rückkehr nach Alashan und seine Reise von Urga durch die Wüste Gobi; No. 12-14 Seubert, aus Formosa.

Wiener Abendpost (Beilage Z. W. Zeitung) No. 29-34. A. v. Roretz, japanische Lackarbeiten.

Der Zoologische Garten, Hrsg. von F. C. Noll. 17 Jahrg., No. 1. R. Swinhœ, Zur Chines. Ornithologie.

Annales de Philosophie Chrétienne.—Octobre et Novembre, 1875. P. Prémare: les anciens livres chinois.

Bulletin de la Société de Géographie.—Janvier, 1876. Abbé A. David: Second voyage dans l'ouest de la Chine, 1868 á 1870.

Le Français.—14 Février. Anatole Langlois: de Paris á Pékin, par V. Meignan.

The Contemporary Review.—February, 1876. E. Fry: China, England and Opium.

Macmillan's Magazine.—May, 1876. Wangti, a Pidgin English Sing Song, by C. G. Leland.

The following are the latest publications on Chinese subjects:—

De Paris à Pekin par terre.—Sibérie. Mongolie. Ouvrage enrichi d'une carte et de quinze gravures. Par Victor Meignan. Paris, 1875.

Voyage en Cochinchine, pendant les années 1872-74. Par Dr. Morice. Lyon, 1875.

Notice sur le Cambodge.—Par E. Aymonier. Paris, 1875.

La Chine familière et galante.—Par Jules Arène. Paris, 1875.

Journal of the N. C. B. Royal Asiatic Society for the year 1875.

A Translation of the Confucian 易經 or the Classic of Change, with Notes and Appendix, by the Rev. Canon MacClatchie, M.A.

Pidgin English Sing-Song or songs and stories in the China-English Dialect. With a Vocabulary. By Charles G. Leland. London: Trübner & Co. 1876.

NOTES AND QUERIES.

NOTES.

CHINESE WILLS.—(Vol. IV., No. 4, p. 268; No. 5, p. 331.)—There seems to be some misunderstanding in the mind both of the querist and his informant as to what a Chinese will really means. A will in the European sense of the term, that is a document controlling the devolution of a dead man's property, is quite unknown in China. Theoretically all property belongs, not to an individual, but to the family of which he happens to be a member, and after his death it goes by law either to his male children in equal shares, or failing them, to collaterals in a certain definite and well-known order. The head of a family is but a life-renter of the family property whether inherited or acquired by himself, and though no restraint seems to be put on the way he may use it during his life, he has no power to alter in any material degree the mode of devolution after his death.

The reverence and respect, however, in which Parents are held in China gives them a voice in arranging the details of the succession, as for instance the particular part of

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a patrimony that shall go to a particular son, the support of unmarried daughters, &c., and it is not uncommon to have *I-chuh* (遺囑) last instructions on these points. This is all that is meant by a will in China. It may be either verbal or written. It is rarely if ever secret, and consequently no doubt could be thrown on its genuineness. It thus becomes a matter of small importance whether it is witnessed or not, and it does not appear that there is any fixed rule or custom on the subject. Supposing a will to be made that seriously affected the ordinary rights of the inheritors, it would only be good so far as a feeling of respect for the dead might prompt them to acquiesce—a feeling that would no doubt in many cases have great weight, but if it were brought before a native Tribunal to be enforced, the question that would be asked, it is surmised, would be not whether it was sufficiently witnessed, but whether it conformed to law or not. In the latter case no assistance would be given towards carrying it into execution.

G. J.

[*Note.*—Satisfactory as the foregoing statement is, especially as it apparently emanated from the pen of a writer accustomed to deal with legal questions, we invite further contributions on this important subject, because we have reason to believe that Chinese law and usage with regard to wills are differently interpreted in different parts of China.—Ed. *Ch. R.*]

Bell's Visible Speech Alphabet (Vol. IV., No. 5, p. 332).—The Inventor or Discoverer of Visible Speech is Mr. Bell, a well-known Professor of Elocution in Edinburgh.

Some years ago I once was so fortunate to attend a meeting where he and his sons expounded and illustrated the system. It was attended by various professors from the University and several missionaries who happened to be in Edinburgh at the time.

Mr. Bell's two sons left the room, and a dialogue in an unknown tongue was dictated to Mr. Bell, who wrote it down in "Visible Speech." On his sons being re-admitted to the room they carried on the dialogue from Mr. Bell's notes, with a fluency and correctness of pronunciation that astonished the missionaries present.

Unfortunately nobody from China was present; and so the thought has frequently occurred to me since, whether or not Bell's system would help us to read the many-toned and aspirated words peculiar to the monosyllabic family of tongues.

At the time I speak of Mr. Bell kept his system a secret, only another beyond his own family "being in the secret;" but if he has since given it to the world, I agree with you, Sir, that the sooner we have it out here the better.

Tyro.

"Micare digitis" (Vol. IV., No. 5, p. 333).—The following extract from the work of a writer whose researches, to use the language of Prof. Bain, "have thrown a flood of light on the primitive history of mankind," may interest J. K. L. "The simple counting-games played with the fingers must not be confounded with the addition-game, where each player throws out a hand, and the sum of all the fingers shown has to be called, the successful player scoring a point; practically each calls the total before he sees his adversary's hand, so that the skill lies especially in shrewd guessing. This game affords endless amusement in China, where it is called *tsoey-moey*, and to Southern Europe, where it is known in Italian as *morra*, and in French as *mourre*. So peculiar a game would hardly have been invented twice over in Europe and Asia, but it is hard to guess whether the Chinese learnt it from the West, or whether it belongs to the remarkable list of clever inventions which Europe has borrowed from China. The ancient Egyptians, as their sculptures show, used to play at some kind of finger game, and the Romans had their finger-flashing, *micare digitis*, at which butchers used to gamble with their custom-

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ers for bits of meat. It is not clear whether they were *morra* or some other games." (Tylor, *Primitive Culture*, i. 67). Notwithstanding the doubt expressed in the last sentence, there is, I believe, no reason to question the Italian *morra*, of which the late Cardinal Wiseman has given an amusing notice, in a volume of Essays I am unable now to refer to, being a lineal descendant of the *micatio* of the Romans. Of this latter a brief account will be found in Forcellini's celebrated Lexicon, under the word "micare," and a fuller one in Rich's Dictionary of Greek and Roman Antiquities (ed. 3, p. 422), who also gives a copy, from an Egyptian tomb, of two figures playing at what he insists is the same game. The late Prof. Fuss (Antiq. Rom., § 475) did not apparently distinguish this sufficiently from the *par impar ludere*—the *odd or even* of our school days. There is no allusion to this ancient game either in the Excursus on the Social Games in Becker's 'Gallus,' in Smith's Dictionary of Antiquities, nor in the late elaborate work of Prof. Friedländer.

H. F. H.

A CHINESE "LEISURE HOUR."—At the suggestion of the Rev. Dr. Edkins of Peking and with the aid, procured by him, of the Religious Tract-Society of London, the Rev. Y. J. Allen in Shanghai will shortly publish a new Chinese Periodical which is to be a sort of "Chinese Leisure Hour." The aim of this monthly will be to furnish an instructive and entertaining repertory of papers, on religion, popular science, history, geography, biography, travel and missionary intelligence. We cordially wish this new periodical every success, for which there is indeed abundant room, since the *Peking Magazine* has been directed into entirely secular channels of literary activity, and we feel sure that, under the patronage of a man of Dr. Edkins' abilities and under the experienced editorship of Mr. Allen, this new Chinese Leisure Hour will obtain a wide circulation by its own intrinsic merits.

THE ORIENTAL CONGRESS.—Among the first series of questions, to be discussed at the Third Session of the International Congress of Orientalists, the following three only are of direct interest for Sinologists:—

No. 4. Was there a people or a tribe of the name of Mongol before the time of Gengis Khan, or is Mongol only the dynastic name adopted by Gengis for the empire which he founded?

No. 6. How far do the accounts of the annual *fêtes* of Eastern and Western Turkestan, which are contained in the Chinese official annals up to the time of the Thans (Tangs) agree with those of El-Biruni in the calendars of the Kharizmians, the Sogdians (and in parts also of the Tokhars)? In what do these calendars differ from that of Persia at the time of the Achéménidies, and from that of the Sassanides?

No. 8. Up to what point is it possible to follow, in historical documents, the ethnographic names of "Sarte" and of "Tadjik"? What conclusion can we draw concerning the primitive meaning and successive adaptations of these names?

QUERIES.

P'AN-KU.—There are so many different versions floating about among the common people, the literati and foreign Sinologues in China as to the age when the famous personage, now called P'an-Ku, lived, that it is quite bewildering. "My teacher," says P'an-Ku fashioned the heavens with hammer and chisel; and he believes it too. Mayers (Chinese Reader's Manual, p. 174) throws considerable discredit on the P'an-Ku lore and says "the philosophical writers of the Sung dynasty are not ashamed to adopt the legend of P'an-Ku while admitting that the early historians including Sze-Ma-Ts'ien, say nothing of his existence." A friend of mine informed me that he heard from some one that P'an-Ku was originally a Tauist priest living somewhere in the Pok-lo district (Canton province). I venture to suggest that some one of the contributors

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of the *China Review* might find out the title of the book, which contains the very earliest mention of P'an-Ku, and the date of its publication, or sift the whole myth himself and publish the results specially interesting to

BRAHMA.

ACUPUNCTURE.—Can any of the readers of the *China Review* throw any light upon the system of Acupuncture as practised by the Chinese?

X.

QUARANTINE.—Is there anything to be found in Chinese law or usage approaching our foreign Quarantine systems?

Q. S.

FOSSILS.—Will some one of the readers of the *China Review* have the goodness to inform me what sort of fossils are obtainable in China, and where I might find any?

A. C.

MONEY LOAN ASSOCIATIONS.—I am told that there are several distinct forms of Loan Societies in China, and to judge from what occasionally transpires in the public courts of Hongkong and Shanghai, I perceive that they are widely spread and extensively patronized among certain classes of Chinese. Can any one produce details concerning the internal organization and the rules of management of such Money Loan Associations?

J. SAPECA.

ERRATA.

Page 171, column 2, line 22, for rational read national.
„ 313, „ 1, „ 10, for Bukh read Rukh.
„ 313, „ 2, „ 1, *dele* at.
„ 313, „ 2, „ 2, for arrived read arrived at.
„ 315, „ 1, „ 40, for III read II.
„ 317, „ 2, „ 1, for Ipashka read Ivashka.
„ 317, „ 2, „ 2, for Kusselep read Kusselev.
„ 319, „ 2, „ 4, for 柔 read 柔.
„ „ „ „ 42, for 儿 „ 九.
„ 320, „ 1, „ 20, for 互 „ 亘.
„ „ „ 2, „ 14, for 特 „ 持.

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